The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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A Forward Look

With this issue THE EVANGELICAL HERALD enters the second year of its existence (the fourteenth of the Messenger of Peace, which it superseded). The past year has been one of progress and achievement for the paper, according to the verdict of a large number of representative pastors and people from all parts of the country. The editor is deeply grateful for all the appreciative opinions that have come to him, and would take advantage of this occasion to register his determination to make the paper still more worth while to its readers and to the Church it represents. No one realizes the need for further improvement as keenly as the editor himself, and nothing is being left undone to make the paper increasingly attractive and useful. The new caption gives it a more distinctive appearance and the added feature announced on page seven will go far in making it more helpful to every reader. It continues to stand for truly broad and positive Evangelical Christianity, for the Gospel of Jesus Christ, and Him crucified, as the Son of God and the only Saviour, Redeemer and Lord of men, and for the sufficiency of that Gospel to meet humanity's deepest and most urgent needs. Tho not using the German language, THE EVANGELICAL HERALD is proud of its relationship with the best and highest ideals of German Christianity and cherishes the sincerity and depth of religious feeling, the freedom of religious thought combined with the insistence on positive, practical and progressive religious activity that have always characterized the best ideals of German Christianity, as one of the most valuable contributions that can be made to the religious progress of America and of the world. In the midst of the cloud thru which the character of the German people is now passing THE EVANGELICAL HERALD gladly bears witness to German truthfulness, loyalty and devotion to principles as essential charactersistics of true religious life.

In view of the principles for which the EVANGELICAL HERALD stands we again call attention to the service to be rendered by introducing the paper to those who are as yet unfamiliar with it. Those who believe in Evangelical Christianity and desire to promote the work and the interests of the Evangelical Church in America can render a specific service to their acquaintances and to the community in which they live by securing as many new subscribers as it may be possible to obtain. THE EVANGELICAL HERALD is not a rival but a brother to the *Friedensbote*, and is engaged in the same common task. Many of our most intelligent and progressive people realize this and are regular readers of both. Since the profits earned by the HERALD are also used for the support of the different branches of our denominational work it has the same claim upon the loyalty of all our pastors and people as any other periodical. All our church members are partners, as it were, in the denominational publications, would be a great and highly appreciated been invested, and the profits of which are dependent upon the circulation of the different periodicals. Merely as a matter of business, therefore, all should be interested in helping their church realize the largest possible income from its investment. By the way, a more frequent mention of the HERALD in the various parish papers, perhaps a standing advertisement or announcement of all Evangelical periodicals and publications would be a great and highly appreciated help. If *all* our readers would take an active interest in getting others to read the paper that has been benefiting them for years, they would be rendering a great and lasting service to their friends, their church and their denomination. To do this requires no talent, training or money, only the earnest desire to *do something* for your Church and for somebody else.

The War

Because Russia declined to participate in the Christmas truce proposed to the warring powers by the pope the world was obliged to witness the spectacle of fighting and bloodshed on the very day that has always stood for sympathy, kindness and fraternal relationship. We could reconcile ourselves more easily to such a state of affairs if the contrast between war and the principles of Christianity had thus become more evident, or the progress made in the fighting during that time, promised an earlier cessation of hostilities. At the time of writing the prospects in this direction are not very bright, unless some of the recent important gains on the part of Germany are construed as indicating a gradual wearing out of her allied enemies. Up to this time Germany has not lost a single decisive engagement, while many important advances have been achieved both on the eastern and the western battlefields. The attack on English seacoast towns by German warships was doubtless undertaken for the sake of its moral effect on the British people and in order to give England itself a taste of what war really means. Apparently the backbone of Russian resistance has been broken by the decisive German victory at Lodz, and British pride in their navy is not reported as increasing.

Unexpected confirmation of British determination to bring Germany to the point of war, and also of the disapproval of such a program by influential English

A MORNING PRAYER

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored; and grant us in the end the gift of sleep. Amen. —Robert Louis Stevenson.

periodicals, came to us the other day when, in looking thru the files of the British Weekly for 1910, the following notice was found:

England and Germany

"The *Daily Chronicle* of Monday contained an article of exceptional importance and weight on Anglo-German relations from the pen of the editor, Mr. Robert Donald. Mr. Donald, who has been in Berlin, has consulted many leading men, and he is firmly of opinion that a satisfactory solution cannot be reached until there is a better understanding between Germany and England. The Germans are convinced that the British diplomatic service is honey-combed with hostility towards Germany and her interests. There is an undercurrent of suspicion and jealousy in every quarter, and there can be no arrangement as to naval armaments without a political deal. New and enlarged naval programs will increase irritation and bitterness and bring war nearer. Mr. Donald urges with convincing logic the necessity of the removal of some of the chief sources of friction, and these he plainly indicates. Nothing is more earnestly to be wished than that this end should be sought. It ought to be the chief study of our Foreign Office. We could wish that this wise and timely paper were reprinted and circulated by tens of thousands."

An interesting sidelight on the British view of the war is the interview given out by Lord Northcliffe, "England's greatest publisher", owner of the London *Times*, the London *Daily Mail*, the London *Evening News*, and numerous magazines, who apparently still professes to believe that England is "fighting for the rights of Belgium", against "the domination of Europe by a military oligarchy". The dense ignorance in regard to the German character and attitude—or is it hypocrisy?—which the interview reveals in a man of such standing and influence is pitiable in the extreme. For a man like Lord Northcliffe to say that "Germany is already defeated", that "the German army is a brainless machine", and to think of an "invasion of Germany" is the height of folly, if not worse. If British public opinion is being molded by leaders so ignorant and irresponsible, the people are indeed in a deplorable condition. News of threatened uprisings in Ireland continue to come, and the English Labor Party is bitterly opposed to carying on the war, so that when Parliament convenes this month some interesting developments may be expected. At last the Administration has made a definite protest against England's interference with United States commerce with neutral countries, a protest which should have been made three months ago at the latest. The American people appreciate the President's desire to keep the country out of the war, but they are at the same time ready to enforce their demands on England with sterner measures, if need be, in spite of Lord Northcliffe's assurance that the British navy has been "friendly to America for 100 years".

Sewage Conditions in Twelve States

A recent number of the *Journal of Public Health* has some interesting reports on stream and lake pollution in twelve States which emphasize the great importance of this factor to public health.

These States are scattered from Maine to California and represent all varieties of communities, from an old industrial State like Massachusetts to a newly settled rural State like Montana. The problem in the first is, largely, the disposal of excessive waste from factories in such a way as to prevent nuisance without hampering industry; the problem in the second is, how to provide for the future growth of communities which are not as yet large enough to make stream pollution an acute question.

Certain of these States have peculiar difficulties to face. Thus, Louisiana must dispose of quantities of waste from sugar refineries. Bayou Teche, for instance, has twenty large refineries, and it is estimated that the waste water from these plants carries no less than 450,000 pounds of sugar each season, far too much for natural purification to dispose of, so that the noxious odors are almost unbearable at times.

Kansas is faced with the problem of getting rid of very troublesome waste from her creameries. Virginia finds her greatest danger in the pollution of her oyster beds in Hampton Roads and along the Potomac. Illinois complains especially of the sewage from towns north of Chicago, which is discharged into the lake; and Indiana, of the same sort of pollution by towns east of Chicago. In the Indiana towns it has been found that while the intake is never farther than three thousand feet from shore the sewage passes out as much as a mile from shore.

The worst conditions are found in some of the older communities which have failed to keep up with the march of time. Of these Maryland is a conspicuous instance. Robert B. Morse, of the State Board of Health says that much unsafe water is still used for drinking; that very little effective purification is to be found, and private wells are still in general use. Sewerage systems are generally incomplete, even Baltimore's will not be finished for several years. The result of a short-sighted, penny-wise policy on the part of public officials can be seen in the typhoid mortality of Maryland, which was practically constant since 1891, and which is from twice to four times as great as in New England, New York, or New Jersey.

The Bible Every Day*

Mon. Jan. 11. Prov. 8: 22—31; Eternity of Wisdom.
Tue. Jan. 12. Psa. 8; Jehovah's Dignity and Man's Glory.
Wed. Jan. 13. Jas. 1: 12—18; Temptation to Evil not from God.
Thur. Jan. 14. Acts 17: 16—34; Paul at Athens.
Fri. Jan. 15. John 15: 1—10; Abiding in God.
Sat. Jan. 16. 1 Cor. 15: 35—49; The Natural and the Spiritual Man.
Sun. Jan. 17. SECOND SUNDAY AFTER EPIPHANY. John 2: 1—11; Rom. 12: 6—16.

WHAT TO DO ABOUT IT

"And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give unto the poor; and if I have wrongfully exacted aught of any man, I restore fourfold", Luke 19: 8.

To the honest man, sincerely anxious about learning the whole truth about himself, it soon becomes evident that sin is not only an actual and powerful reality, but that it is also working a definite, increasing and permanent injury in his own life. Persons who are in earnest about making the best of themselves will not be slow in discovering that *sin does not pay*, that it neither helps the world grow better nor improves one's own character and reputation, and they will therefore be looking about for ways of ridding themselves of its influence. The Bible not only proves the reality of sin and its power for evil in human life, but also points out the way of escape. The first stage in the process of getting rid of sin is repentance, which consists in feeling pain, sorrow or regret for what one has done or omitted to do, and in the change of mind, or the course of conduct on account of such regret or dissatisfaction.

Such sorrow and regret measures the distance between the real and the ideal, the difference between what ought to have been and what actually was, and between what ought to have been done, and what was actually accomplished, whether intentionally or unintentionally, and as such it indicates the possibility of doing better. There can be little hope for improvement for those who feel no sorrow or regret at the wrong consequences of what they have done or not done. Our hope for better things and greater happiness in our life for the new year depends very largely on how we regard the sins of the past year.

But there is probably just as little hope for those who regard *only* the consequences. Wrong or regretful consequences are often the beginning of true repentance, but true repentance will never stop at pain or sorrow over the evil consequences of our acts. When Elijah denounced Ahab for consenting to Jezebel's plot to secure Naboth's vineyard, Ahab humbled himself, rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly, 1 Kings 21: 27. But his after life indicates that it was no real repentance, but merely fear of the consequences which Elijah had foretold. Judas is another example of repentance that stopped at the sorrow over the evil consequences of his acts, Matt. 27: 3—5. Had Judas sorrowed over his sin, instead of merely over its unexpected and awful consequences, he would not have ended his life in despair. David, on the other hand repented sincerely his sin against Uriah, when Nathan reproved him, 2 Sam. 12, as appears from his later life; the publican's repentance was also evidently real, Luke 18: 13, as there were no wrong consequences, as far as known, to cause his sorrow. Peter wept bitterly when he realized how he had denied his Master, Luke 22: 62, tho no injury to any one resulted from it. He sorrowed because he realized his own meanness and selfishness in the light of Jesus' humility and love, and his whole after life is abundant evidence of the sincerity of his repentance. The genuineness of repentance is thus to be measured by the kind of conduct that follows; only that kind of repentance which results in a change of heart and of conduct for the better can lay claim to being the real article.

Zacchaeus gave actual and indisputable proof of real repentance by his radical change of heart. His occupation was a series of temptations to enrich himself at the expense of others and with the protection of the Roman government, and there were probably few of his class who did not at least to some extent take advantage of the opportunity. But the meeting with Jesus had made him realize the sinfulness of his past life, and the sorrow and regret he felt in regard to it was the kind that led him to seek higher and better things. He is thoroly in earnest about it and has the courage to translate his convictions into immediate action. Perhaps it was only after no little struggle with his old sinful self that he reached the decision above recorded, for it meant a complete breaking away from the attitude and the habits of the past, a sacrifice which is all the more remarkable as it was entirely voluntary. No one required it of him and he could have contented himself with giving away a very much smaller portion of his possessions and yet have enjoyed the reputation of being a repentant and benevolent man. But Zacchaeus' change of heart has been so thoro and genuine that his conduct must give expression to the change in a manner that is both radical and conclusive. He believed in puting his repentance into practice, and no one who knew him could have any doubt as to its reality.

If "the proof of the pudding is in the eating", the proof of repentance is in the doing. The kind of repentance that contents itself with sighs and tears and resolutions, that finds its chief or only expression in fasting and prayer, in doing penance and mortifying the flesh, does not go to the root of things and will not take you far toward getting rid of sin. The genuine article is much more than a mere *knowledge* that this or that desire, word or deed is wrong; far more than fervent *sentiment or emotion* about the depravity of the human heart or the wickedness of the world. True repentance gets down underneath all this and touches the will, the very center of life. And whenever the will is touched *something is bound to be done about it.* And that is what really counts. Beliefs, opinions, theories, ideas are all well enough and we could not get along without them, but their value is nil unless they are turned into action. Their value is shown by the results. Far too much of what is called repentance lacks the definite practical element and hence has no real effect on life itself. Life consists of deeds, of acts, and a repentance that is not made of the same stuff, that does not aim to do differently afterward than before, has no value in the sight of God or man. And by the way, do not overlook that Zacchaeus' repentance touched his pocket-book. Most men need a good deal of repentance in the use of their pocket-book, and Zacchaeus is a good example to follow.

Let us bear that in mind what real repentance means as we enter the new year. If we have been taking the change from the old to the new year seriously, as Christians people should, many things in our lives will have come to our attention that were not at all satisfactory, things that should and could be otherwise. Let us be courageous enough to do something about it. And if we are *really* in earnest about it you will not be long in discovering *just what* to do about it.

* Note.—The Daily Readings used here are those furnished in the Advanced Quarterly. The Sunday readings correspond with those of the Evangelical Year Book.

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTER III.

Rose set out to her work next morning with many vague misgivings and all morning she was haunted with the idea that something was going wrong at home. She had risen early and prepared breakfast with the help of her father and the boys, and then they had cleared everything away and made simple preparations for the noonday meal. Mrs. Belmont remained in bed and said she was not able to get up to breakfast, so all they could do was to make the room tidy and go away to school and to work.

"Well, I've settled that meddlesome old woman next door," said Mrs. Belmont with more energy than she had shown for weeks. "She came in here without knocking a little while after you folks left, and I told her my opinion of people who came where they were not wanted."

"O Maggie! Not Mrs. Appleton" said Mr. Belmont in dismay. "It is her son who owns the creamery where I am the bookkeeper. Perhaps he will discharge me."

I don't care if he does. I'm not going to put up with such things. Isn't my health worth something to you? I'd be in the hospital for the insane if I had to put up with people running in and out without knocking."

"Mrs. Warner used to run in a dozen times a day back home and she never knocked," observed Jack.

"That will do, Jack," said his mother with dignity. "You are taking up village manners and getting quite impertinent, I see. Anyway we don't have to stay in this place a day longer. I had a special delivery letter from Aunt Caroline this morning saying that we are all to come to her and stay until you find work, Frank."

"Now, Maggie, you know I won't accept your aunt's offer, kind as it is. It would take months for me to get a foothold in the city and life would be much harder on a small salary there than here. When you get well and strong you will see how fortunate we are to have this home. And besides, you have often said your Aunt Caroline was very hard to live with, so here where we are alone we can live and do as we please."

"Aunt Caroline said if you would not come I should bring the children and come for a long visit," went on Mrs. Belmont, "and I'm determined to do it. I simply can not live in this horrid old house thru a long gloomy winter."

"I won't go to Aunt Caroline's," said Jack quickly. "She won't let a fellow talk out loud hardly. "I'm going to stay with father."

Mrs. Belmont wept a great deal over the perversity of her family but in the end she set out alone to visit the crochety old lady who was rich and socially prominent. The crash had come so suddenly that Mrs. Belmont had provided her winter clothes and had planned a very delightful winter in a quiet way, so the new clothes that would be wasted in the village were just the thing for a city visit, tho Aunt Caroline's friends were much higher in the social scale than the Belmonts had ever been. But the crafty lady knew that her rich relative would not allow her to go without proper clothes so she set out in better spirits than she had shown for some time. No compunctions filled her mind at leaving her family, for she reasoned that if they were not stubborn they could share her good fortune. She was really thankful to turn her back to the shabby old house and get into the warmth and light of the railway car that misty, cold November day leaving her husband and children waving goodbye in the twilight. She had not even taken the trouble to have the house warm and supper under way when they returned from school and work, but thought only of herself and her preparations.

"Father, I suppose I should be ashamed to say it, but I'm glad mother will be away until she feels better," said Rose after the boys were busy with their lessons by the sitting room lamp. "Mrs. Appleton was in the grocery today and she was very cool to me. I can't imagine what has come over mother to make her talk to people so. I am so sorry."

"Well, daughter, when she feels well and strong she will be herself once more. I don't like to be indebted to Aunt Caroline, but I cannot help myself this time. But what are we going to do? How can you keep house and stay in the grocery? Hadn't you better give up your place?"

"O, father, please don't say that; I want to earn some money very badly. We can manage somehow, can't we?"

"I'm doubtful about it, child. We can try it, but I fear you will be overworked trying to do the work of two persons."

And Rose herself felt doubtful as the days flew by. The mornings were so short and her father and brothers so busy with their own affairs that they could hardly help her. As she dropped into bed at night a sort of numbness enveloped her and she felt that it would be impossible ever to get up again. To the girl of eighteen who had never known anything harder than the work of high school and helping at home where all the heavy work was hired out, the burden was exceedingly heavy, and it is no wonder that she grew discouraged and unhappy as the days and weeks went by.

Mrs. Appleton continued to keep away from the family in the shabby house but other people were very friendly. The day at the Giles home proved very enjoyable, and for the first time in a week the family partook of a hot, hearty, satisfying midday meal. Rose helped prepare the food and wash the dishes in good old country style that Thanksgiving day, and the work and the intimacy gave the good old lady a chance to give Rose some wholesome advice.

"Now, my dear," she said as they prepared the dinner, "I want to speak freely to you. You are trying to do too much. Who is to make a home for your father and brothers while you are at the grocery?"

"Do you think it is my duty to stay at home, Mrs. Giles?" cried Rose in dismay. "We need what I earn, indeed we do."

"We all need money, Rose, but there are some things we need even more. I will not try to tell you what is your duty, but it seems to me you will gain little by trying to do the work of two people and lose your health in the end. What kind of dinners is it possible for you to prepare in the one hour you have at noon with a cold stove to do it on? And then you must rush to the store again and are tired before you begin work again."

"We have very little," said Rose truthfully, "but I try to make up for it in the evening. I have been thinking that we ought to take our dinners at the Star Cafe till mother gets back. That would be handier for us all and then I would have more time at noon."

Mrs. Giles said no more on the subject as just then a neighbor ran in to borrow some salt. She saw that Rose was determined to stay at her post and she could not blame her, but she felt worried about the whole family. Mr. Belmont's mother had been her dearest friend for years and she longed to help these people who so evidently needed help.

"O, what a beautiful table!" said Mrs. Giles as Rose quickly and daintily transformed the crowded table in the dining room into a perfect Thanksgiving picture. "I wish I had a granddaughter like you. What have you done? Why, those look like common honeysuckle vines."

Rose laughed happily. She had taken the beautiful vines untouched by the frost and wreathed them about a common brown basket overflowing with pears, apples and grapes and had used the feathery wild clematis on the handle along with a few bright berries. A few skillful touches had laid the silver straight and given the little touches she was so used to giving to the table in their old home. Mrs. Giles could hardly leave the fascinating spot and only the thought of a pleasant surprise kept her from calling the other guests to see the pretty table before the dinner was ready for them.

"I love to do those things and I love to cook," said Rose. "If we did not need the money I should be glad to stay at home and keep things pretty and bright for the family."

"When the Sewing Circle meets here next week will you run in and fix the table for me, Rose?"

"I'll be glad to do it," said Rose and then instantly she wondered when she could find time for any extra task.

"Gee! Isn't this a stunning dinner?" said Jack Belmont gazing at the big turkey, the heaping dishes of vegetables, the profusion of pies and cakes and all the other good things Mrs. Giles delighted to put on her table at the great feast. "I wish Thanksgiving came every day."

"We should have Thanksgiving every day, my son," said Mr. Belmont. "I am half afraid we are never thankful enough for all our blessings."

"I'm sure you are right, Frank," said the hostess. "Sometimes I get to feeling downhearted that I have no folks left and live such a quiet life here in the village, but then I think of the poor people who have poverty and disgrace and sorrow to bear and I'm ashamed of myself at once."

In the soft twilight they went home to their own house and no one seemed anxious to have an evening meal after the bountiful dinner. They sat rather pensively in the evening glow and a silence fell upon them tho they had been merry enough at the dinner and during the afternoon.

"This is the first Thanksgiving we have ever been without mother," said Rose at last voicing the thought of all of them. "I hope she is better and will soon be with us again."

"I hope so," said Mr. Belmont crushing a letter in his hand that he had received from his wife that morning and which he had not read aloud. In the letter she announced her intention of staying at her aunt's all winter, and possibly longer. She wrote that if she stayed in the city they would all come to their senses sooner or later and then they would go to her. "I hope so," repeated Mr. Belmont. "But we must all try to be happy and content until she does come back. Don't forget that, children. We have many things to be thankful for." But the sad tone in which he said it made the words sound like mockery and presently the boys slipped away from the oppressive silence to join some new-found friends down town.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

He Knows

Think'st thou the Master did not know
By starlit Galilee
That, ere they crossed, loud winds would blow,
And all dismayed would be
To see each mighty, leaping wave,
Threaten a Galilean grave;—
Think'st thou the Master did not know?
And yet He let them go.

And when in fear they sought His aid,
In peace divine He came,
And ev'ry bounding foe soon made
To cower and hide in shame.
With awe they saw the tempest fail,
And wondrous calm succeed the gale;
"Where is your faith?" He gently said,—
And they were sore afraid.

Think'st thou the Master did not know
How rough the way would be,
When, to these dreary paths of woe,
He led us,—you and me?
We started out with hopes so bright,
Yet found the pathway led thru night.
Think'st thou the Master did not know?
And yet He let us go.

We marvel the disciples knew
Distress when He was near,
E'en tho He slept as man must do.
Yet we, in times of fear,
Forget the Eye that slumbers not,
And wreck our peace with anxious thought.
To us, as unto them, He saith,
"Oh! why so little faith?"

—*Lillian Allen Mitchell.*

Her Gift

There was one sentence from the minister's prayer that morning that stayed in Maud Hildredth's mind during all the rest of the service.

"Lord, help us to give lavishly of our talents, comon and uncommon, large and small."

"Give lavishly!" Back in the old days she *had* given lavishly of her talent but it had been only a small, common one then. Careful training had developed it until now—well, she recalled a chance remark she had heard only yesterday—"Those St. Paul's people are mighty lucky to get Maud Hildredth at ten dollars a Sunday. With that voice she might command any salary."

Some way the feeling of satisfaction the remark had aroused in her then was giving way to a feeling very nearly akin to shame. Ten dollars a Sunday—was *that* lavish giving? Her mind slipped back, too, to a conversation she had had with her pastor the week before. "I thing sometimes, Maud," he had said, and there was something almost wistful in his voice. "I think sometimes the old gospel hymns reach the heart better than the finest compositions of the great masters. I don't suppose"—he had hesitated.

"I don't like singing those hymns, Dr. Amstel," she had replied quickly. "They don't help *me* a bit. They offer no range for my voice."

Dr. Amstel had dropped the subject abruptly and Maud had given it not even a passing thought till now. But to "give lavishly" surely didn't mean to consider so carefully such things as range of voice. Was it really true that just because her talent had increased in value she had grown less generous of it?

After the service Dr. Amstel turned to speak to her.

"That was a beautiful solo you gave us this morning. Your voice is wonderful—wonderful"—there was the hint of wistfulness in his voice once more.

Maud drew a deep breath.

"I didn't *give* that solo, Dr. Amstel," she said. "You paid for it. But it's the last one I'll sell you. Next Sunday I'll begin giving once more in real earnest. My voice is my talent just as much as it used to be and I want to—to begin 'giving lavishly' if I may. To-night may I sing a gospel hymn for you?"

Her pastor's eyes lightened with a sudden radiant smile.

"Faithful over a few things—ruler over many," he said.

The Fourth Temptation

When Satan, as Luke so graphically tells us, tested our Lord in the wilderness, there was one temptation which he did not offer. We can conceive of the wily ensnarer, having failed in all three of his attempts, to move the man Jesus, resorting to one last effort.

"Turn these stones into bread, cast thyself down from the pinnacle of the temple, fall down and worship me, or—I'll turn back to that dark page in your history that the world has never yet read, and all your work will be set at naught because of it."

That's the tempter's last card and he plays it skillfully over and over again—when he can. But he knew it would be of no avail against the spotless record of the Galilean. There was no black page there to be revealed. The fourth temptation was never offered Jesus.

There are many of us to-day to whom it *is* offered, with whom it has a force which nothing else could have. Is it a dark political record? A man may resist the temptation to conceal it, and may try to live it down, but he never can inspire quite the same confidence again. Is it the blot of a failure to "measure up" in some testing period? Some day the temptation may come with irresistible force to keep it hidden, even at the cost of a second such failure.

To the young man or woman whose life is as an unwritten book before you—be careful what you write there. Keep your record clean, let no unworthy "past" be inscribed there—and the fourth temptation will forever pass you by.—*Sel.*

Boys

Boys are young humans of the male variety.

But they are something else.

There is something in a boy besides a mere not-yet-man.

In order to become a man a boy loses some qualities he gets no adequate exchange for in manhood.

The nearer a man has come to keeping these indescribable things of boyhood, the greater he may become.

A boy is supposed to be the toughest and most callous thing in the world.

But he is the most sensitive thing that ever existed.

A boy will stick out his tongue at you and guy you, on the street, and apparently make a complete exhibition of himself.

But it takes the finest detective work and the grandest sympathy in the world and the utmost possible sincerity to get a boy to tell you what he really thinks and feels.

If you feel yourself in need of a good, active life enemy, play unfair with a boy about 7 or 8 years old, or from that on to 12, or guy him on a subject where his real feelings are enlisted.

If you want a friend who will stick when your own mother goes back on you—if such a time is possible—prove yourself a real friend to a boy of any of those ages.

The man who will apologize openly to a boy when he finds he has done that boy a wrong is one of the biggest men possible.

You don't need to cross your heart to make a boy believe you are square with him.

He knows by means of some unerring system that deserts him as he grows older.

A boy wants to be fair, but when he is tricked a few times he becomes obsessed with a desire to get even at any cost.

The boy is highly sentimental, but woe betide the person he suspects of suspecting it.

Any preaching you do to a boy must be done after you've got his confidence in the only possible way (by deserving it), and then it must be thickly sugar-coated with intrinsic interest.

No Little Rollo stuff must ever be pulled on him.

We are not stating theories or starting a suffrage argument. We are just stating what you and we know.

Boys aren't what they were when we were one, of course.

But they're the finest things we know about, even yet.

Denominational

OFFICIAL ANNOUNCEMENTS

With the sanction of the honorable President General and by the authority of the president of the North Illinois District, Mr. H. Schmidt was ordained to the ministry of the Gospel on October 25, 1914, at Eden Church, Chicago, by the undersigned, Pastor G. A. Niedergesaess, assisted by the pastors August Glade and H. H. Fleer.

G. A. Niedergesaess, Pres. N. Ill. District.

Installations

In accordance with the instructions of the respective District presidents, the pastors named below have recently been installed in their respective new charges:

On Sept. 27, 1914, Pastor P. Wiggermann at Louisville, Ky. (Immanuel), by Pastor W. F. Mehl.

On Oct. 25, 1914, Pastor E. Schmidt at Eden Church, Chicago, Ill., by Pastor E. Rathmann.

On Nov. 8, 1914, Pastor J. M. Hertel at Dayton Tp., Iowa, by Pastor L. Kehle.

Nov. 15, 1914

Pastor F. Piepenbrock at Washington, Texas, by Pastor J. J. Kasiske.

Pastor Ad. Rahn at Jansen, Neb., by Pastor E. Aleck.

Pastor W. Leonhardt at Marinette-Menominee parish, Wis., by Pastor H. Friedemeier.

Nov. 22, 1914

Pastor W. R. Krueger at Oconto, Wis., by Pastor H. Friedemeier.

Pastor G. C. Maul at Cleveland, O., by Pastor T. P. Frohne.

Pastor W. Bollier at Herndon, Kas., by Pastor K. M. E. Jeschke.

Nov. 26, 1914

Pastor R. J. Loew at Marion, O., by Pastor H. L. Streich.

Pastor C. F. Dies at Townline, N. Y., by his son, Pastor H. A. Dies.

Nov. 29, 1914

Pastor G. Mauch at Payette, Idaho, by Pastor E. G. Albert.

Pastor G. A. Schultz at Primrose-Farmington parish, Iowa, by Pastor W. Kreis.

Pastor G. A. Ehrhard at Wapakoneta, O., by Pastor Paul I. Gehm.

Dec. 6, 1914

Pastor Theo. Beckmeyer at Elmore, O., by Pastor H. C. Klutey.

Pastor John Fismer at Mt. Vernon Tp., Iowa, by Pastor G. Krumm.

Pastor F. P. Puhlmann at Ft. Thomas, Ky., by Pastor F. Hohmann.

Dec. 13, 1914

Pastor F. Stoelting at Holland, Ind., by Pastor Ph. Frohne.

Pastor H. P. Bahnsen at St. Louis, Mo. (Trinity), by Pastor H. Bode.

Pastor F. Stoerker at Eudora, Kas., by Pastor C. Gastrock.

Lift Up Your Eyes

"I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from Jehovah," Psa. 121: 1.

The new year upon which we are entering seems like a great interrogation point upon a gloomy background. It is not merely the mystery that always surrounds the future, not only the darkness that precedes every dawn; it is the impenetrable smoke of battle that lies heavily over its portals. On the eastern horizon there is the flash of lightning and the rolling of thunder, not the herald of fruitful rain, but of the destructive storm. Christian nations are engaged in a death struggle. Do you hear the screaming and the shouting, the praying and the curses, the moaning and the groaning, the sighing and the gnashing of teeth? It is terrible, heartrending. And what does it all mean? Is it the hour of travail for a new world-age? Is it the funeral dirge of the old age of self-adulation? Who can read the handwriting that is being inscribed with blood and iron on the pages of history? What a discord in the chimes that are ringing in the new year! The clash of paganism and Christianity! The shrill and shocking dissonances of the passing year

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THE JEWISH PEOPLE AND CHRISTIAN MISSIONS*)

Not a special Privilege but a special Task awaits a Converted Israel. National Pride, Zealotism and Legalism the Curse of Present-day Judaism

What shall we say to these claims of special privileges for the future? We shall do well to consider them soberly and in the light of the simple and literal sense of the Bible passages. It should be remembered that not everything spoken by the prophets in regard to the first exile can properly be referred also to the second, and that, for the Old Testament Prophets, the idea of a restoration of Israel was closely associated with the rehabilitation of the Jewish nation. One without the other seemed to them unthinkable. The continued existence of Israel until the time of the end seems certain according to Jer. 31: 35. As regards other particulars, however, it is difficult to gain a clear conception of Israel's earthly future from Old Testament prophecy. A number of passages indicate the rejection of the Messiah by His people, but His *permanent* rejection on Israel's part is not revealed in the Old Testament, nor is the second exile thus brought on and the redemption therefrom plainly and definitely announced. Nowhere does the New Testament mention a restoration of the Jewish nation, it rather seems to contradict the idea: "The sons of the kingdom shall be cast forth into the outer darkness", "the Kingdom of God shall be taken from you"; see also the parables of the Marriage Feast and the Slighted Invitation and of the Great Supper, Matth. 22: 1—14; Luke 14: 16—24.

Many New Testament passages, however, may be quoted *against* the claim that the Jews are finally to enjoy any kind of advantage or preference. "They shall become one flock, one Shepherd", says Jesus. And in the parable of the Laborers in the Vineyard, Matth. 20: 1—16, those who were hired at the eleventh hour receive their shilling, not less, but neither—and this is important in this connection—do they receive more. And St. Paul says very plainly, Eph. 2: 14 "Christ made both one, and brake down the middle wall of partition". It is scarcely thinkable that God should again erect such a "middle wall of partition".

And who can say whether the book of Revelation deals with events that are to be judged by present earthly conditions? In the fullness of time the Lord will no doubt open our eyes to their true meaning. And when one thinks of the great tasks and problems of the kingdom, and the wonderful love of Jesus Christ, so desirous of saving every nation, the question as to whether or not the Jews will at last enjoy some kind of preference over other nations seems very insignificant, and reminds one of the request of the sons of Zebedee, Mark 10: 35—37.

Israel's Promise not a Privilege but a Task

And yet Israel's future has a special promise, not of a special advantage or privilege, but of a special *task*. St. Paul tells us, Rom. 11: 25, 26, that all Israel shall be saved when the fullness of the Gentiles shall have come in. The Greek word for fullness, *pleroma*, may refer merely to a fullness or completeness in regard to numbers, or it may signify the state or condition of being filled. The latter sense is accepted by Daechsel, who says: "The use of this word here evidently means that the time will come when the Gentile world will be so filled with Christian thought and knowledge that there will be no possibility of adding more. That would seem to signify a time when the leavening power of the Gospel in regard to the Gentile world shall be exhausted, because the Gentile world has accomplished and appropriated all that the Gospel contained for it. A stagnation of the Gospel's leavening power would then take place and the progress of the kingdom of God would cease. Then a new vehicle and instrument for the Gospel would have to be called into action. That will be Israel, the Chosen People, who have long stood idle in the world's market-place. The old and barren olive tree will sprout again and develop renewed fruitfulness. Such a conception, which fits in very well with the ideas St. Paul is developing, seems all the more probable, as he has already in 2 Thessalonians predicted a great apostasy in the Gentile church. This will be possible only because of the feeling that the Gospel of Christ in the accustomed forms does not meet her need, so that she will be ready and anxious to accept new and un-Christian elements. Then apostasy is possible and the renewed service of Israel on behalf of the kingdom of God will be necessary".

This view seems to have a large measure of inner probability. A new branch is to be grafted on the old olive tree, so that its fruitfulness is renewed. And what sort of branch is more suitable for this than Israel? The Jewish people undoubtedly possess a large reserve of unused energy. If among the small number of converted Jews there are so many prominent men, as for example, August Neander, Philippi, Caspari, Paulus Cassel and many others whose labors for the kingdom have been so greatly blessed, what an abundance of blessings may be expected when once the entire nation shall have been converted to Christ. That will indeed mean "life from the dead", Rom. 11: 15. Thus Scripture itself answers the questions as to the task and the selection of Israel.

Present-day Jewish Characteristics

Passing on now to a consideration of modern Judaism we find that the Jews of today, in so far as they are still religious, are divided into two great classes, rabbinical or orthodox, and liberal or reformed Jews. In Europe this division amounts practically to a division into Eastern and Western Judaism, altho the constant movement from the East to the West brings many orthodox Jews to western Europe, while a large number of reformed Jews are settling in Russia and Poland (before the war).

The history of rabbinical or orthodox Judaism begins with the Babylonian Exile, which brought about a complete change in the position and the character of the Jewish people. The period of national independence had passed away, and neither the brief period of self-government during the time of the Maccabees, nor the sham self-government under the Herodians brought back the glory of the olden days. The independence of former times was replaced by foreign rule under Babylonians, Persians, Greeks and Romans. True, the ancient struggle between Canaanitish paganism and the worship of Jehovah was also past. The Jews who returned to Palestine were faithful and obedient and the law of Jehovah was their sole religious guide. But the natural vigor and freshness of the prophetic period had also passed away. The predominance of *reason and will* brought the worship of the newly organized people into that formal, scholastic idea of religion of which the Pharisees and the scribes have become the two familiar representatives. The special characteristics of this pharisaic Judaism—no longer the old Israel—is the narrow and literal interpretation of the Mosaic law (legalism) as the means of salvation for the Jewish people, and the self-conceit with which they regarded themselves as superior to other peoples (particularism). In narrowminded exclusiveness they separated themselves from other peoples as such who could not possibly inherit the Kingdom of God. Legalism and particularism have thus become the distinguishing characteristics of Jewish life, and true Jews regard it as the only pure Israelitic type. This type of Jew, above all the Pharisee, appeared as the Jew *par excellence*, as tho they enjoyed a monopoly of the Jewish religion.

It was along these lines that orthodox Judaism has developed. In a lecture on "Rabbinical Theology", Prof. Schnedermann, Leipsic, thus briefly and accurately describes it: "The essence of the rabbinical view is the unconditional exaltation of the Mosaic law carried out and developed to all its final consequences. It is legalism pure and simple; really an idolatrous worship of the law. At any rate the law may be regarded as the central principle of rabbinical theology, in much the same way as the Scripture and justification by faith were formerly regarded as the cardinal principles of Protestant theology. But rabbinical theology exalts the Mosaic law even to the extent of a world-principle; it is for its sake that the world has been created; it is actually placed above God himself, for God is governed by it and studies it!

Israel is the people of God, the apple of His eye, the dove among the nations. Tho it has, as a people, by no means rendered perfect obedience, the great men of its history, Abraham and all the rest, neverthe-

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*) Paper read at the Conference of the Atlantic District, 1914, by Mr. H. Manrodt, Brooklyn, N. Y., and translated from the German.

Lift Up Your Eyes

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sound over into the new as tho proclaiming the day of judgment. But let us be calm. If God Almighty is the Director of this gigantic world-concert, we may be sure that the music will end not in discord but in divine harmony. The morning is dark—but at evening time there shall be light.

Facing Difficult Conditions

The panorama unfolding before us as we enter the new year is by no means encouraging. Jealousy and envy, hatred and hostility between the nations have taken the place of friendship and cordial relations. The channels of trade connecting neighboring peoples are destroyed or desolate. The cost of living is increasing while the chance of earning it is decreasing. In countless instances a happy home life had to give place to anxiety, sorrow and tears. Even tho we are far away from the scene of the actual conflict, the relations between the nations are so closely interwoven that we cannot be indifferent to the far-reaching events that are transpiring. We also are more or less involved in the terrific struggle, and we live and suffer together with the actual combatants. Each one of us has his own little candle-light with which we are seeking to illumine the darkness and to decipher the mysterious handwriting.

And Christianity? The Church? Are they also inquiring? With averted face the Church, the handmaiden of the Lord, stands in the midst of the troubled and roaring mass, ashamed of her children. "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you"—is it not a sublimely great word of our Lord and Master, a word that could and should revolutionize the world and turn the thoughts and actions of the nations into new channels? But so great is the power of darkness that the very opposite of the Master's teaching is achieving its greatest triumphs in the midst of the most prominent Christian nations. The heathen nations are beholding the disgrace of Christians who are mocking the precepts of Christ with warfare and bloodshed. Unbelief blasphemes the cross. Skeptics are facetiously inquiring, Yea, hath God said, A *common* parentage, a *brotherhood* of man, *one* flock and *one* Shepherd? Christianity has helped others and cannot help itself.

A Testing Time

If it ever was necessary for Christian leaders to stand up boldly and firmly for the cross of Christ it is necessary now. "Did we in our own strength confide Our striving would be losing", "My help cometh from Jehovah". But let not this profession and confession be merely an expression of incapacity and humility; let it be a confession of faith, of strong, unshakable, energetic faith in Christ Jesus. The questions that face the Church at the beginning of the new year are illumined by Him who is the light of the world. He has kindled the light of our faith. No one dares extinguish it. And if the leaders of the Church bear this light aloft as they go forward they have a right to expect that the churches will follow.

But what do we see? In spite of beautiful temples, cathedrals and churches, costly pulpits, gilded altars and majestic organs there is indifference, materialism, apostasy, superstition and unbelief. Neither church ordinances nor architecture, neither theological cunning, orthodox narrowness nor the temporal power of the Church are able to stimulate faith. All these mountains are cold and barren, mere ant-hills in view of the seriousness of the times, surrounded as it is by the twilight of the old and the dawn of the new year. No help can come from them. From all these things the Church turns away. They cannot insure the presence of God. All the questionings of the anxious and troubled souls of our fellow-believers, who, in view of the political and commercial world-situation and the critical and distressed condition of the Church resulting from it, are concerned for the influence of the Church at home and abroad, receive only this answer from their faith in God's omnipotence and wisdom: Your greatly needed and only true help *cometh from the Lord!*

And the Synod? Only recently, my brothers and sisters, have I clasped your hand with the pledge to work with you the work of the Lord. As I glance over the long procession I see many old and honored men, bowed down with the weight of their years—many of them become old and gray in the service of their Lord—I see strong men, energetic and active, their feet shod with the preparation of the Gospel of peace. There are young men in the courage and enthusiasm of youth, vast numbers of mothers and children, each with his individual expression reflecting their peculiar thoughts and questionings at the beginning of the new year. The churches in the city and the churches in the country, the various Boards responsible for the conduct of the Educational Institutions, the Home and Foreign Mission work, and the other branches of our Church's work, the great army of Sunday-school and Evangelical League workers, all of them have questions of their own, questions with which each one of us is more or less concerned. It is not at all immaterial who is president of the congregation or superintendent of the Sunday-school. But all these large and small questions that concern the welfare and progress of the congregation and the Church in general or particular during 1915 can be correctly answered only when the Lord himself is the main factor in the solution. *"My help cometh from Jehovah".*

1915 a Jubilee Year

The new year has a special significance for us because in October seventy-five years will have passed since our fathers, loyal to the principles upon which the Evangelical Church of Germany was established in 1817, laid the foundation for the Evangelical Church in America. In that humble parsonage at Gravois, Mo., they pledged themselves to gather the German immigrants into Evangelical churches and to supply them with Evangelical pastors and teachers. Faithful in their confession, immovable in the pursuit of their goal, the fathers, sons and brothers have labored for seventy-five years under the visible blessings of God and His long-suffering and patience. For this let us all sincerely and gratefully rejoice.

And now, be of good cheer, all ye fathers and mothers, brothers and co-workers, whom the Church has called for special labors: pastors, professors and teachers, editors of old and new, German and English periodicals; directors and committees, heads of institutions, counselors and managers,—let us take all our cares and burdens to our Lord and Father. He is great in counsel and mighty in work. Let us not say in comfortable indolence, Lord, do Thou solve the riddles and accomplish the tasks, then we need not do it; no, rather with a manly courage and conscientiousness will we gladly place our God-given talents and abilities in the service of God, and then say, Not from the mountains of the world, but from the mount of salvation, from *Thee* O Lord, cometh our help.

John Baltzer, President General.

Report of the Committee on Benevolences

The first regular meeting of this committee took place November 17th at Elmhurst College. In response to a special invitation the President General and representatives of the various Boards for which offerings are taken during the year were also present. The presence of these men at our first meeting seemed necessary in order to agree upon the scope and character of the committee's task and the manner in which it is to be accomplished. The first result of the meeting was that all present were unanimous in the conviction that the work expected of the committee is *necessary and of the greatest importance to the progress of every branch of our denominational work.* It is to be hoped that all our pastors and people will soon come to share this conviction, for only the diligent co-operation of all will insure the success of our work.

It is the duty of the committee to regulate and unify the collection of the money needed for the various branches of the denominational household. It is clear that all attempts in this direction must first seek to *increase and intensify the spiritual life* of the people. A proper regulation of benevolences is possible only when the spiritual life of the church is strong enough to regard the offering of benevolences as a sacred duty. And the same means that help to bring about a deepening of the spiritual life will also tend toward the promotion and regulation of our benevolent activities. On the other hand the members of the committee are also agreed that active and well regulated giving is itself a stimulant for the spiritual life. In order to create the means needed for this purpose and to make these means as well as those already available accessible to the churches the committee *makes Eden Publishing House the clearing-house* for all the information and inspiration that pastors and churches may need in order to properly promote the various enterprises of the Church. We hope to be able to count upon the willing co-operation and assistance of all with whom we are brought into touch, and trust that all the Districts will soon carry out the resolution of the General Conference requesting them to appoint a District committee on benevolences.

The lack of a *unified system of statistics* was keenly felt by the committee and here also we would ask the help of all our people. Help us to *learn the facts and conditions* in regard to our Church, and we shall be all the better able to help you and to know what can be done and how it may be best accomplished.

What may appear to many as the chief task of the committee was the preparation of a *financial budget* for the new year. After full consideration of all the different needs it was agreed upon that the various Boards would need a total of $189,000 for carrying on their work. This includes the following sums: The Board for Home Missions, $44,000; the Board for Foreign Missions, $44,000; the Board for Educational Institutions, $56,000; the Board for Ministerial Pensions and Relief, $15,000; District work, $24,000, and the Board for Church Extension, $6,000.

The committee is convinced that these sums can be raised without any trouble, and trusts that no Evangelical church, home or individual Christian will refuse to do his best in helping to raise the amounts for these purposes. It is a great privilege to be able to help build up and extend the kingdom of God with our gifts.

Ed. L. Bleibtreu, Chairman.
H. Vieth, Secretary.

New York District

Buffalo

The Immanuel Church of Buffalo on November 22 conducted an every-member canvass. Forty-four thoroly prepared men visited all the congregations on one Sunday afternoon. Only a few had to be left over for the next Sunday. The interest in God's Kingdom and the local church visibly increased. New members to the church and new readers of our church papers were won. The contributions to local church and to benevolences were largely increased. One of the canvassers returned and declared henceforward he would give at least a tenth of his income to God. St. Matthew's Church conducts the every-member canvass in January. Who will be the next?

Last October St. Luke's Evangelical Church (Dr. Werheim) undertook to cancel its entire indebtedness of $31,000. An expert was secured to organize the campaign and train the workers. This process of preparation required weeks of time. Two weeks were allowed for the actual work of soliciting. At the end of this time pledges were secured, payable within two years for $20,000. Cash money had been collected to the amount of $3,000.00. After closing of the campaign these sums were considerably increased.

The Christus Church of Buffalo and the Immanuel Church, same city, have been added to the growing list of churches using the individual communion cups.

On Sunday evening, November 1st, the eighteen Evangelical churches of Buffalo conducted a union Reformation service. Over three thousand people filled Elmwood Music Hall to the doors. Rev. T. F. Bode conducted the meeting, Rev. Theo. Munzert offered prayer, while Rev. Aug. Goetz led the congregation in reciting the Apostolic Creed. Rev. H. A. Kraemer preached in German and Rev. O. E. Wittlinger in English. Dr. W. F. Werheim led the mass chorus of over one hundred and fifty voices and Prof. Emil Keuchen presided at the organ.

Rochester

On the same evening our four Evangelical churches at Rochester met for the same purpose in St. Paul's Church. The installation of St. Paul's new pastor, Rev. Rich. Stave by Rev. F. Frankenfeld made the service more impressive. Rev. O. E. Schroeder led in prayer. German and English sermons were preached respectively by Rev. J. C. Kramer and Rev. Adolf Baltzer, the new associate pastor of Salem Church.

It is not a year since Rochester has boasted four Evangelical churches. The northeastern part of the city had developed very rapidly in recent years and in one unusually large territory was without any church. Having made this discovery the energetic missionary Board of the District called Rev. Rich. Stave, placed him in the heart of this region with instructions to gather and organize a church. With zeal and faith in the divine commission of his task

he set to work. Services were held in a store November, 1913, until May, then in Rev. Stave's own residence. No sacrifices were too great for Mr. and Mrs. Stave to achieve success in their most difficult undertaking. The people with a very few exceptions were not hungry for God's word. Only a small number were willing to make any sacrifices for the new enterprise. The missionary Board had insufficient means at its disposal. Many difficulties and disappointments blocked the way.

It was the District Young People's League that come to the rescue. Having raised $1,000 for Home Missions, $800 was turned over to the treasurer of Missionary Board for the uses of the newly organized Christ Church. Eleven congregations of the District added $200. A lot was purchased for $1,200, a chapel built for $600. This little house of worship was dedicated on Sunday afternoon, December 10th. Rev. O. E. Schroeder had been serving the church as pastor for a month and conducted the service, offering the dedicatory prayer. Rev. J. J. Braun of Buffalo preached the sermon and Rev. F. Frankenfeld and Rev. Rich. Stave of Rochester addressed warm words of encouragement to the young congregation. The Sunday-school of fifty children, the faithful choir, and especially the indispensable and very active Ladies' Aid Society are a source of promise and encouragement to the eager and earnest pastor and the Missionary Board.

In Salem Church, Rochester, much emphasis has been placed in the last four years upon religious education and especially upon the better equipment of teachers and church workers.

Last year Rev. Frankenfeld was able to distribute 130 diplomas to graduates of his Teacher Training Class. Many eyes were opened to the needs of this kind of work. The *Rochester School of Religious Education* was founded with Rev. F. Frankenfeld as president. The school is conducted under the auspices of the Protestant Churches and Sunday-schools of the city and has the co-operation of the University of Rochester, the Rochester (Baptist) Seminary and of the Young Men's Christian Association.

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REHABILITATING AMERICAN EVANGELISM

The Federal Council's Proposal for the Solution of the Problem

II.

An Effort Toward Solution

What, then, *in the third place*, is the remedy for existing conditions? We are constrained to say, as we have said before, that the crying demand of the hour therefore is not for the discontinuance of public evangelistic work but for an effort from some quarter to put it on a basis where it will be possible, if true to itself, for it to command the respect and the enthusiastic approval of the most careful judgment of the Church in general.

Now what is that effort? I desire now to speak from the view point of the Commission on Evangelism of the Federal Council of the Churches of Christ in America, which I believe God has called into existence to make possible, if it be within the range of possibility, and to further Christian enterprise of exactly the kind to which I have referred. This commission is already organized and for a year has been giving steady attention to its work. Of this commission Rev. William H. Roberts, D. D., of the Presbyterian Church in the United States of America, and Bishop Joseph F. Berry, D. D., of the Methodist Episcopal Church, both so notably identified with the evangelistic interests of their respective denominations, have been chosen chairman and vice-chairman, respectively. Rev. Charles E. Shaeffer, D. D., of the Reformed Church in the United States, is its corresponding secretary and acting treasurer, and it is the privilege of the writer of this article to be its general secretary.

What Now are Its Proposals?

1. That each of the national ecclesiastical bodies create a special committee on evangelism, such as many of them have already created, to which can be delegated the superintendency of this particular branch of work.

This does not mean that the denominations so doing commit themselves to any particular form of evangelistic work, or obligate themselves in any way to any scheme or plan of union or federated work that might be proposed. We believe, however, that the evangelistic work of each particular denomination can not only be best cared for in this way, but it at least furnishes to the Commission on Evangelism of the Federal Council an avenue of approach by which we may unite to study the situation and its problems with a view to finding a platform of operation upon which earnest men of a conservative type can stand and work together.

Already the evangelistic work of the following denominations is carried on by a national committee especially appointed for this purpose, or by a subcommittee operating in conjunction with or under the direction of some one of the regular boards respectively of these denominations:

Methodist Episcopal Church; Christian Church; Presbyterian Church in the United States of America; Moravian Church; United Presbyterian Church; United Brethren Church; Methodist Episcopal Church, South; Disciples of Christ; Evangelical Association; Reformed Church in the United States; Baptist Church, North; Congregational Church; African Methodist Episcopal Church; The Friends; Presbyterian Church in the United States; Mennonite Church; Seventh Day Baptists; Reformed Church in America.

2. That these committees, thru the recommendation of their national ecclesiastical bodies, secure the appointment of similar committees on evangelism in each of the smaller ecclesiastical units—synods, conferences, classes, presbyteries, etc. Such a plan would not only give impetus and supervision to denominational evangelistic work, but would furnish at once the necessary organization for any federated or union work it might from time to time seem advisable to undertake.

Such action does not in any way commit any denomination to any kind of type of evangelistic work, nor does it lay upon it any obligation to unite in any work the Federal Council Commission may propose. It does, however, furnish the Commission with an avenue of approach to the denomination whereby it can co-operate in studying the situation as it presents itself today.

Denominational Endorsement

3. That either these national evangelistic committees in the case of the smaller denominations, or the committees in the synods, district conferences, etc., in the case of the larger denominations, be vested with the function of furnishing to the Federal Council's Commission endorsement of the men of their respective denominations who desire to do evangelistic work; that they be constituted, so to speak, committees on credentials.

This is an absolute necessity if the pastors are not to be left in an embarrassing uncertainty as to a man's fitness to do the work of an evangelist. If the method of allowing anyone to do this work who feels for any reason that he would like to do it or ought to do it has imposed upon the Church any number of irresponsible, incompetent, and ofttimes erratic men, then surely as long as the Church, the divinely appointed supervisor of the concerns of the kingdom, makes no studied or organized effort to preclude the possibility of such a thing, some of the blame must lie at her own door for any ill effect which may come from work which such men undertake.

I desire to say further that our ecclesiastical courts have been too careless and too indifferent as to the character and fitness of the men upon whom their imprimatur has been placed. The methods by which these endorsements are brought about are not always even in a small degree commendatory, and there are some men, as evangelists carrying the endorsement of the ecclesiastical courts of which they are members, whose evangelistic ministry is anything but commendable, and who, by the almost unanimous testimony of the pastors with whom they have served, work sometimes a positive injury to the interests of the kingdom. It is earnestly hoped, therefore, that credential committees will be appointed who will make it their business to acquaint themselves fully as to the fitness of the applicant for the endorsement he seeks.

Evangelistic Principles

4. That there be established by the Federal Council's Commission certain well-defined evangelistic principles for which men operating by its sanction or under its supervision shall be asked to have respect. More things than one could be mentioned just here, but here is just one example.

An enormous number of conversions were reported in one series of meetings, and three months after the meeting closed less than one-fifth of this number had entered the Church and the others, more than four-fifths, were little children or those who are already members of the Church. Three thousand six hundred were reported at one service and a certain well-known pastor said that the only reason why three times the number of conversions were not recorded was because the children's names could not be written down fast enough. Another pastor said to the writer that nearly every member of his church who visited the meeting signed the card. And yet the newspapers every day heralded in large type the exaggerated number of what were called conversions.

Who does not know that this is misrepresentation, and yet who is the more responsible for those exaggerated newspaper reports of conversions, attendance, etc.? The tabulation of results ought to be left entirely in the hands of the pastors. The pastors who do not insist upon it being left there become party to the misrepresentation which has brought, and brought justly, upon evangelism no small degree of censure.

The Task Not Easy

The task which we have before us is not an easy one, and connected with it are problems, the solution of which if ever effected will call for attention of the most studied character and for execution of the most earnest sort. But one thing is clear; we must not, we dare not be satisfied with the present conditions. Evangelism, so big with marvelous possibilities for the kingdom of God, is calling to the church for sympathy, for help, and for co-operation. It needs so much the healing, helpful hand of the Church.

I speak for the strongest men in this special field of work when I say that evangelism recognizes her weakness and that she does not enjoy it and realizes that the supervision, the restraint, the encouragement, and the help so much needed can come only from the Church. And when it shall please God to bring us to one mind concerning this matter and we give ourselves without reserve to do His will, we shall find the way opening along which we can move together in a sane and thoro evangelism, both of a pastoral sort and of a vocational kind, out into the whitened fields of harvest, and, please God, the day of great ingathering, of land-wide revival, for which we have so long yearned and prayed, shall dawn upon us.

It is hardly to be expected that every one shall see at the present time, or at any time so far as that is concerned, the advisability of every part of any program which might be suggested. We must guard carefully against any neglect of that common ground on which men of constructive type can stand and work together, and every denomination should be encouraged in whatever features of the work most appeal to its own temperament and its own wisdom.

The Church in Conquest

The hour has struck, and with it comes an opportunity to the Church which, if not improved, will leave the kingdom of God waiting still for the vision and for the faith and for the initiative and for the holy determination that under God shall yet one day bring to pass a method of aggressive evangelism which, in its operation, shall mightily quicken the laggard spirits of the people of God and sweep this land of ours with a tidal wave of revival grace. Then the Church of Jesus Christ shall cease to be what Bishop Berry has called an "army of occupation" and shall become, as he has said, "an army of conquest"; and instead of doing but two or three per cent more than holding our own within our ecclesiastical embattlements, we shall be found out in the open field, a mighty, marching, conquering host for Christ. Thus marching on, never resting, never tiring, spending and being spent, we shall carry the banners of our God on and on until the eyes of those who remain unto that day and shall not prevent those of us who may be asleep, if God shall so determine, shall see in the clouds the signs of their returning Lord, and their ears shall catch the sound and their voices join in the song of the apocalyptic vision, when the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and He whose right it is to rule shall reign forever and ever.

An Announcement

With the publication of the *Evangelical Tidings* as the denominational journal devoted especially and exclusively to the work of our young people's societies, the Evangelical League and the Evangelical Bible Schools, a special page for these branches of our work in the EVANGELICAL HERALD seems somewhat superfluous. The editor has always realized that the space at his disposal was not sufficient to meet all the real needs of our Sunday-schools and young people's societies, and he rejoices that it has at last become possible to publish a paper of this kind in English, which has ample space for all the different interests of the young people in our churches. This paper should be a regular visitor with all the members of all our societies, so as to give all of them the opportunity to secure constant inspiration for greater interest and better work and the best and most up-to-date information on the work of our Church. The twelve pages are replete with interesting stories, sketches and articles and special helps for Sunday-school teachers and workers and the leaders and members of young people's societies. *Evangelical Tidings is published weekly at sixty cents per year*, single copy; five or more copies addressed to one person secure the *club rate of fifty cents each.* If you have not seen a copy be sure to order a sample copy at once from *Eden Publishing House*, 1716—18 *Chouteau Ave., St. Louis, Mo.*

While the need for a special Bible School and Evangelical League department for the EVANGELICAL HERALD thus no longer exists, it would certainly be a mistake to ignore these important interests, and our readers may be assured that the HERALD will always find space for the publication of such desirable articles of this kind as may be available from time to time. THE EVANGELICAL HERALD is a paper for Evangelical Churches and homes, and its pages always welcome anything that helps to build up the churches and promote their efficiency or brings the strength and the spirit of Jesus Christ into the homes of its readers. With these ends in view we are continuing to publish the Christian Endeavor prayer-meeting topics as heretofore, tho somewhat more condensed, in order to make room for another feature of Evangelical work that is entitled to representation. The C. E. Topics up to and including Jan. 24 have already been published; that for Jan. 31 will appear in the issue for Jan. 21. Thereafter the Sunday-school lessons and the C. E. Topics for the same Sunday will appear side by side.

At the Evansville Brotherhood convention one of the speakers dwelt especially on the need of Bible study as an essential element of Brotherhood work. "If you can do only one thing in your Brotherhood", he said, "let Bible study be that thing". If the Bible is the sole and infallible guide of faith and conduct for Christians, it is plain that it ought to have first place in the hearts and homes of all. It is indeed a pity that Bible study has been so wofully neglected both in our churches and homes, and there is no doubt that the Church has suffered seriously by reason of this neglect. In order to help restore Bible study to its rightful place in Evangelical churches and homes, we shall hereafter devote a portion of the space on this page week by week to the practical study of the lessons contained in the new Advanced Quarterly, for the purpose of making them fruitful for the spiritual life of the individual, personal Bible study, family devotion and the Adult Bible Class. Since it will be impossible to consider the entire lesson material there outlined, those of our readers who have the Quarterly at hand will have the advantage of fuller information and more illuminating discussion. Single copies of the Quarterly may be had at fifteen cents per year.

The remainder of the space on pages seven and eight—and other pages, if necessary—is at the disposal of the Evangelical Brotherhood for reports and articles in regard to the progress of the work.

The Second Sunday after Epiphany

January 17, 1915

GENESIS 3: 1—24.

Whether or not it was a brute serpent that brought temptation to the woman and iniquity and sorrow to the world; whether or not it was an actual tree with actual fruit that brought about the fall of the man and woman who had been created in the image of God; whether or not the serpent really spoke or the man and the woman actually ate, are questions that we cannot answer today, and that need not be answered as far as the spiritual lesson of the story is concerned. Even the most casual reader can see that the value of the story is not supposed to lie in the historical information conveyed, but in the light it sheds on the problem of sin and the human race. It is a pictorial representation of a deep and serious truth, told much as a wise teacher would plant into the mind of a little child truths too deep to be grasped by reason. The lesson loses its meaning for us if it does not help us to know the character of sin and the way in which it may be conquered.

Temptation to sin comes to us like a serpent, the most subtle beast of the field, noiseless, unseen, fascinating its victim with its glittering eye, no visible weapon of which to beware, its death-dealing fangs concealed from sight and nothing to betray the power to crush its prey which every part of its body possesses. "As the serpent finds its way everywhere, over every fence or barrier, into every corner and recess, so it is impossible to keep temptation out of our life; it appears where least we expect it and when we think ourselves secure".

It requires extreme watchfulness to avoid danger from poisonous serpents. That is why He who came into the world to take away the power of sin gives out the warning, Watch and pray, that ye enter not into temptation. Its dangers are everywhere round about us, in the food and drink that nourish our body, in the garments that protect us, in the labor with which we earn our living, in the pleasures from which we seek happiness, in the education which our mind craves, in the emotions that arise spontaneously, in the will-power that determines our conduct, yea, even in the religion and worship with which we aim to supply the deepest and most sacred needs of the soul. There is no desire, thought, activity or relationship of life that does not conceal some serpent ready to spring upon us unawares.

Eve began to sin before she took the forbidden fruit. Had she been determined to obey the precepts of God under all conditions and circumstances, she would have been prepared to meet the serpent's insinuations. The divine command forbidding her to eat of the tree of the knowledge of good and evil was felt as an unwelcome restriction of liberty, and the tempter's suggestions easily fanned the smouldering spark of rebellion into an open flame. Then, too, there was curiosity, the beginning of the desire for knowledge. The human mind naturally seeks for reasons, to test, to lift veils, solve mysteries, penetrate disguises, and the one looked room, the forbidden key has an especial fascination for that very reason.

But obedience, not inquiry, is the test of character. No sadder mistake can be made than to seek growth by knowing evil. We grow not by breaking down the fences that surround us, but by patience, self-control and waiting upon the laws of God and nature to give us what we need. The demoralized characters, the blasted reputations, the ruined lives, the wrecked careers we see everywhere round about us began with the rebellious ambition that wanted better things before it was ready to use and enjoy them. Make the will of God the standard of your life. Get the habit of making obedience to it a rule never to be departed from. Keep it in mind wherever you are. Measure your desires and ambitions by it, and you will be able to avoid many a temptation that would otherwise find you an unprepared and ready victim.

Every sin brings its own punishment. Man's first disobedience brought shame and ruin to himself and to the race. And your disobedience is doing the very same thing for your own life and the lives of those around you and those who come after you. As the one taste of that forbidden fruit altered Adam's and Eve's whole attitude toward God and conscience and life, the actual experience of sin leaves us unhappy, disgraced, self-despising, hopeless. If it had not been for the probability of their eating from the tree of life also, it would hardly have been necessary to drive Adam and Eve from the garden; they could not have been happy there much longer and would doubtless soon have left it of their own accord. Your sin will always find you out, just as surely as a drop of ink will discolor a glass of water, or a bar of iron will stop or wreck the machinery into which it is cast.

And the worst of it is that it destroys your communion with God.

The Jewish People and Christian Missions

Continued from Page 4

less, have accumulated a large fund of "works of supererogation", (good deeds believed to have been performed by saints over and above what is required for their own salvation) and since Jeremiah (2: 19), and especially since the days of Esra and Nehemiah, the people have realized that disobedience alone has caused all their misery, and have sacredly pledged themselves to keep the statutes of Jehovah in all faithfulness and at any cost. The books of the Maccabees tell how seriously they intended to keep this pledge, and the descriptions given by Ezra and Nehemiah show the significance of their action. Ezra was the first of the scribes, and as such he stood before the people, and together with Nehemiah solemnly pledged them, a wretched, weeping, trembling popular assembly, to observe rigidly the law of Jehovah (of which they were utterly ignorant), as the sacred inheritance of a great and glorious past. The people, greatly alarmed, readily assented, and an immediate beginning was made with the offering of sacrifices and the almost cruel abandonment of all mixed marriages, Ezra 9 and 10. It is important to remember that the people pledged themselves to keep the law of Jehovah *without knowing what that law required*, and this blind obedience has ever since characterized the attitude of rabbinical theology, the knowledge of the law follows the determination to obey. This may be sincere and heroic devotion, but it is nevertheless slavery pure and simple. The practice of religion thus became a matter of mere legalistic observance, while the heart and soul of the people starved for lack of spiritual nourishment. They were obliged to keep a pledge which they had assumed blindfolded, as it were, and this is the aim and purpose of rabbinical theology, which is primarily ethical rather than doctrinal.

The Blight of Legalism and Particularism

The Mosaic law, the formal principle of this theology, now becomes the actual guiding and controlling force of the Jewish people. Since the requirements of the law are to a great extent absolute, and in many ways insufficient for the needs of the time, an endless mass of new ordinances was created by the scribes and promulgated as the "oral" law of God, and explained and interpreted according to the "rules of Hillel". Tho apparently only explaining and developing the original law of Moses, this oral law in time really *superseded* the written law in much the same manner as the "traditions" of Roman Catholicism have come to be placed above the Scriptures themselves. The law, as thus constituted, is Israel's most precious possession, the crowning jewel, as it were, and its observance offers righteousness thru the works of the law and therefore entrance into the kingdom of God. By means of Jehovah's gracious reckoning and with the assistance of the merit secured by the righteous living and dead, every Jew is to be made right with God, altho not without severe and endless labor and *without any certainty of salvation* (Acts 13: 38), i. e., the sum of his good works in fulfillment of the law is supposed to exceed the sum of his transgressions.

All this, of course, pertains to Israel alone. For the Mosaic law was given only to Israel and applies to no other people, and hence there arose that national religious particularism which is the second characteristic of rabbinical theology. The oppression by heathen nations, who can have no part in Israel's salvation, will be ended when the Messiah comes, the son of David, the great and powerful King, zealous for the law, who may be preceded by another, the son of Joseph, who perishes in the struggle. Then shall Israel be redeemed, the righteous will arise and the glory of the temple worship will be restored in the Kingdom of God and His Messiah. Finally judgment of the world will take place and the days of the Messiah will merge into the coming age in which Israel will be rewarded for its labors.

Such are the essential characteristics or rabbinical or orthodox Judaism, in the development of which national, religious, ethical and egotistical elements have been combined, and which amounts to what may be called the eternalizing and absolutizing of the Mosaic law, so that it may well be described with the two words, legalism and particularism.

The Synagog the Enemy of the Jewish People

After the rejection of Christ the Jewish synagog developed, or rather hardened, along the lines of na-

tional pride, zealotism and righteousness by good works.

The preaching of the Gospel did not aim or tend to rob the Jews of their nationality; after his conversion the Jew naturally remained a Jew as he had been before, as the racial character is unchangeable. Even after his conversion Paul yet remembers that he is a Jew, a Hebrew of Hebrews, Phil. 3: 3—5. But he has no confidence in the flesh. The synagog, however, cultivated Jewish national pride and regarded unscriptural errors, from which it should have been freed by the Christian Church, as indispensable features of Jewish nationalism. That Gentiles should be admitted to the church have great offense to Jewish particularism, which was based upon confidence in the flesh rather than on the Old Testament law. This pride in the Jewish name, Rom. 2: 17, this self-righteous emphasis upon blessings bestowed only by the grace of God are prominent features in the character of the synagog.

The modern characteristic of the synagog is zealotism. "I bear them witness that they have zeal of God", says Paul, Rom. 10: 2, "but without knowledge". In opposition to the Christian Church, which believed in a triune God, the synagog regarded itself as the champion of the doctrine of the unity of God, and despised Christianity as a form of polytheism. Their zeal is without knowledge, because it is contrary to Scripture, and is born of a bitter hatred toward the Son of God. The synagog holds fast to its errors and one-sided truths, as tho they were sacred national possessions and reveres the memory of many honored martyrs, who died as witnesses to the doctrine of the unity of the divine Being.

Another feature of the synagog is righteousness by works. The writings of the Apostles unanimously combat the false doctrine that the law has power to save. The synagog has no conception of the fact that the righteous shall live by faith, Hab. 2: 4. Fulfillment of the law, not only the Sinaitic but also the traditional law, is its only means of justification in the sight of God, and it not only believes in a sufficiency of good works for salvation, but also in a store of good works garnered up by the lives of the righteous for the benefit of those who may need them. Thus the synagog prevents absolutely every longing for redemption, every troubled inquiry after the way of salvation, all the more so as the law is regarded only superficially, not spiritually, and all Jews are considered entitled to eternal life, because even the worst of them is bedecked with good works as a pomegranate tree with fruit.

Such, briefly, is the character of rabbinical orthodox Judaism. It is a mistake to regard the orthodox Jew as identical with the Old Testament believer, and Christians as New Testament believers. Judaism has developed along the lines above referred to and has very little in common with the character of Israel of the Old Testament. True, now and then even orthodox Jews begin to inquire for the real reason of Israel's present and continued rejection, but the true answer to their questionings is hidden from their view. The pharisaic-rabbinical development of Judaism has done even greater injury to the people than an apostasy into heathenism would have done. The way back from the latter could always have been found, a seventy-years' exile was sufficient to root out idolatry in Israel; for nearly 2,000 years, however, the Jewish people have been sighing under the yoke and have not found that which makes for peace. The synagog, the enemy of truth, has obstructed the way all too well.

New York District

Continued from Page 6

Five courses are offered this winter as follows:

1. *The Church School.* A course in the principles of organization and administration, designed to meet the needs of pastors, superintendents, and other officers. Textbook: Cope, Efficiency in the Sunday School. ($1.00).

2. *Normal Course.* Designed to meet the needs of present and prospective leaders of teacher training classes in the various Sunday-schools. For this year the emphasis will be placed upon child psychology, next year upon methods. Textbook: Kirkpatrick, The Individual in the Making. ($1.25.)

3 *The Beginners and Primary Department.* A course for teachers in the Beginners and Primary grades, (Children 4-8 years old). Textbook: Jacobs-Lincoln, The Elementary Worker and His Work. (50 cents).

4. *The Junior Department.* A course designed to meet the needs of teachers of Junior boys and girls (Children 9-12 years old). Textbook: Robinson, The Junior Worker and His Work. (50 cents).

5. *'Teen Age Boys and Girls.* A course dealing with the problems of teaching children in the 'Teens. The work of this course will be divided for a part of the time into separate sections dealing with problems of teaching boys and of teaching girls respectively. Textbook: Lewis, The Intermediate Worker and His Work. (50 cents).

Erie

St. Paul's Church at Erie (Rev. F. W. A. Eiermann) has introduced as an experiment the plan of having two morning services: English from 10 to 11 and German from 11 to 12 each Sunday. No one can stay away from church on the plea that they cannot understand the sermon. Salem's, Rochester and St. Matthew's, Buffalo, held a brief children's service each Sunday morning thru the summer just preceding the regular German service. *J. J. B.*

Wisconsin District

For a long time the necessity for a new church in the northwestern part of the city had been felt, because a number of Evangelical families had settled there, for whom the distance to their church was too great, and who exerted all energy to erect a church in their midst. When the Mission Board succeeded in finding a suitable worker for the field in Pastor E. Gehle the work proceeded rapidly.

On April 10, 1911, the congregation was organized; in July work on the basement was begun; on September 17th the cornerstone was laid, and on October 29, 1911, the basement was dedicated for church purposes. Until then the congregation was obliged to get along with rented quarters, but now it had its own home, altho only a basement. Out of this developed the present church, and in it the congregation grew to its present proportions. It thrived in the cellar atmosphere, for the congregation has at present 275 individual members, the Sunday-school has 250 pupils enrolled, the choir has thirty members, the Ladies' Aid Society fifty, the Bible Class League sixty-five, and the Usher Club sixteen members.

At the annual meeting on January 1, 1914, it was decided to complete the church. In April, 1914, the work was begun, on November 14 it was finished, and on the following Sunday, November 15, the dedication took place. A glance at the church shows what the youthful congregation has accomplished.

The pouring rain on the day of the dedication did not prevent a stream of devout Christians from pouring into the completed Bethel Church. The newspapers reported a fall in temperature of 31 degrees, but in the church none of this was noticable, for in all three services the edifice was filled.

The morning service was divided into three parts. At first farewell was taken from the basement with song, Scripture reading and prayer, and then we stood with song and prayer at the gates of Bethel. After entering the church the dedicatory service was read by the pastor. The principal sermon was delivered by Pastor S. Gonser, a member of the Mission Board, on Mark 4: 26—29. Letters of greeting and congratulation from Pastor Niefer, president of the Wisconsin District, from Pastor E. R. Krueger, another member of the Mission Board, as also from other friends of the congregation, who could not be present, were read.

In the afternoon a service in the Sunday-school was conducted by Pastor Gehle. In the succeeding regular service the pastors, G. Fischer and E. J. Fleer, assisted with Scripture reading and prayer, and the speakers were the pastors F. G. Ludwig, member of the Central Board for Home Missions, and J. L. Haack, to whose congregation a number of the members of Bethel had formerly belonged. The former had selected Matth. 5: 13—16, as his text, and the latter Psalm 138: 1—3. The choirs of Trinity and Christ Church enhanced the service by excellent rendition of songs.

The evening service was in English. Pastor J. L. Haack spoke on 2 Chron. 6: 17—20. Choir and quartet delighted the audience with splendid selections. Thus the day of dedication came to a close, but not the week of dedication, for in the same various arrangements for the several departments of the congregation had been made, and were carried out in the afternoon or evening. The final crowning feature was on the following Sunday, when Bethel observed the Lord's Supper in the morning and in the evening.

In the three and one-half years of its existence Bethel has exhibited a capacity for work, which is imposing. This is clearly shown by the valuable property which it owns: Site, $4,550.00; the basement and its furnishing, $5,400.00; the church proper and its furnishing, $14,200.00. Total, $24,950.00. When all subscriptions have been paid then Bethel will still have a debt of $14,000.00. But year by year this debt will decrease, while Bethel Church will increase in the same ratio. May the words of Jacob, "This is none other than the house of God, and this is the gate of heaven," be fulfilled in Bethel Church, Milwaukee.

Per F. J. B. *G. Fischer.*

Minnesota District

In northern Minnesota, situated between two charming lakes, lies Bemidji, a city of about 6,000 inhabitants.

In May, 1913, twelve families organized an Evangelical congregation, which Pastor H. B. Witzke of Fergus Falls served from time to time, who also prepared a constitution, which was adopted. For a time the congregation was served by Pastor J. Stilli of Wadena, until in January, 1914, Bermidji was united with Brainerd as a mission parish.

From the beginning considerable interest was manifested. Several new members were added, and the possibility of building a church was seriously considered. But everywhere were difficulties! The German speaking population in Bemidji is greatly in the minority, and there was evidently very little prospect for a rapid growth beside other denominations.

But the Lord is faithful and He made the hearts willing to build a church. Prominent members of the congregation took the lead. A fine site near the High School was purchased. Every effort was made to secure subscriptions among the members and friends of the congregation. The erection of the church was begun, successfully carried on, and completed. About $2,000.00 are paid, but there remains a debt of $2,000.

The church is a frame building, 26x52, with tower and concrete basement, furnace and electric light. The industrious Ladies' Aid Society furnished bracket lamps, carpets, pulpit and altar covers in addition to a communion set and baptismal bowel.

On account of the belated arrival of the church pews the date of the dedication had to be postponed. Finally the first Sunday in Advent, November 29, was decided upon, but disappointment again.

The joy of dedication was not impaired by the fact that the participants were obliged to use chairs instead of pews. Three services were held, which were all well attended. The opening hymn was, "Now thank we all our God." The rite of dedication ceremony was performed by the undersigned, assisted by the pastors, J. L. Haack of St. Cloud, of the District mission board, and H. B. Witzke of Fergus Falls. The sermon in the morning was delivered in German by Pastor Witzke on Gen. 28: 17. In the afternoon Pastor Haack spoke in English on 2 Chron. 6: 18—21. After having presented the congratulations of the mission board, he dwelt especially on the distinction between "dedicate" and "consecrate." In the evening the pastor of the congregation spoke on Psalm 122. Pastor Haack closed with prayer.

Per F J. B. *Joh. Kurz, Pastor.*

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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A Jubilee of Work

If there is anything in this issue that deserves a thoughtful reading it is the article entitled "Anent the Diamond Jubilee" on page four. Both the point of view from which the article is written and the line of thought it suggests make it extremely significant at this time. The fact that 1915 is a Jubilee year for the Evangelical Church in America should impress itself so deeply upon the minds of all our people as to be unforgettable. The Church could not afford to overlook an occasion of this sort, and it dare not observe it without a serious determination to make the most of the great spiritual opportunity presented. It would be worse than idle for a Church that has so frequently and remarkably experienced the gracious blessing of God in its past history to seek to glorify its own achievements, while it is impossible to overstate the reasons for humble gratitude that the occasion calls to mind. The purpose to emphasize the practical spiritual value of the anniversary by making it, on the one hand, an inspiration toward a deepening of the spiritual life in all the members of all the churches, and, on the other, an incentive for renewed and redoubled efforts toward outward extension and advancement, will therefore meet with earnest general approval.

It is important that, with a celebration of such a character in view, stress should first of all be laid upon the fundamentals, the deepening and strengthening of the spiritual life. It is characteristic of American Christianity to pay much attention to the outward expression of religious life in quick results and striking achievements, and in their eagerness to obtain these results far too many American churches neglect to foster and strengthen the deeper spiritual life which is absolutely essential to any religious results that are worth while. The aim to show a large increase in numbers, outward progress in the way of large and costly buildings and equipment, or large sums of money for missionary or benevolent purposes frequently crowds into the background the need of spiritual progress as revealed in sanctified lives and strong, faithful Christian character. Evangelical churches are in great danger of being infected with this spirit to the exclusion of the fine spiritual inheritance of devoted personal piety as the source and foundation of all religious achievement and progress which has always been the strength of German Christianity. It is very proper that the coming Diamond Jubilee should help to emphasize the fact that the Evangelical churches, even tho they must use another language for their work, nevertheless still prize the earnest personal devotion of the individual to Jesus Christ, and His lordship over their hearts and lives as their most precious spiritual possession. If all our churches will make use of the approaching Lenten season as an opportunity for awakening, renewing, strengthening and deepening the personal relationship with Christ as our Saviour, Redeemer and Lord as the power for a new and better life in the strength of His Spirit, we may be certain that the Diamond Jubilee will mark a long stride forward in every branch of the Church's work.

And there is no use denying that much needs to be done in this direction. There are so many needs to be met, needs of the local church and its work, needs of the Educational Institutions, needs on the mission fields in the West and Northwest and in India, needs of the Sunday-school and the Evangelical League, and of providing adequate pensions and relief for invalid and retired ministers and their families, and there are so many opportunities for expressing personal devotion to Jesus Christ in terms of willing sacrifice and earnest and continued activity, that none need ask in vain, What can I do? Most of our local congregations as well as the Church as a body needs a new inspiration to greater and more energetic activity, both in the way of giving and of personal effort, as the fruit of spiritual life which the relationship with Jesus Christ brings, and no better opportunity for turning over a new leaf could offer than the approaching anniversary. Let 1915 be a year of spiritual regeneration and resurrection that shall lay the foundation for a new, a richer and a riper fruitage of Evangelical achievement.

American Journalism and the War

Relieved to some extent by the apparent temporary lull in the hostilities on both European battlefields, because the soldiers of both contending armies seem to have settled down to their winter quarters, with small prospects of decisive engagements in the near future, unless it be on the sea, Americans are more free to devote their attention to those aspects of the war which immediately affect their own interests. The general business depression is perhaps the most striking of the war's by-products in its effects upon the American people, altho it is in our estimation by no means the most important. Far more significant and far-reaching in its disastrous consequences is the failure of American journalism to rise to its opportunity and give the world an example of the intelligence, fairmindedness and breadth of sympathy which the best American sentiment should like to have seen. Instead there was ignorance of European history and conditions on the part of most of our editors that could hardly have been more dense, with a partisan bias in favor of one of the belligerents that was disappointing and disgusting to all who looked to their daily or weekly papers for authoritative information as to the cause and the conduct of the awful struggle. When the war began the idea was very prevalent that it signified the collapse of Christianity, or at least the collapse of civilization. Christianity and civilization are seen to be still there, but thoughtful Americans are now beginning to discover that the war has brought about, or at least made evident, the collapse of American journalism as an intelligent and fairminded popular influence.

It has been evident for years that American newspapers in general did not represent the American people, and there is some satisfaction in knowing that they have not represented the American people during the last six months, but the European war has made it absolutely clear that, as a whole, they are not dependable for the information which the people need if they are to take intelligent action on important subjects. During the past months the flaming headlines and the inflaming contents of most of our widely circulated dailies, especially in the East, have proclaimed to their readers that papers are made *to sell*, and that the information they are supposed to impart is considered a negligible quantity in far too many editorial offices. Headlines like "ITALY TO DECLARE WAR BY DEC. 16th", or "RUSSIAN AVALANCHE SWEEPS GALICIA", which appeared in prominent New York papers during December, tho absolutely devoid of truth, naturally attract attention and successfully inveigle many, many coppers to change owners. Profit there must be made, since news cost money—according to the *Wall Street Journal* the arrangement which the Hearst newspapers have with the London *Times* (see Lord Northcliffe's deliverances quoted in last week's HERALD) calls for the weekly payment of from $2,000 to $3,000. The influence which the advertisements of large business enterprises have with the conduct of the editorial offices is also well known.

It is the convenience and ease with which European news may be obtained in English in London, which has led the American papers to get almost all their foreign news from British sources, which, especially during the present war, has created an entirely wrong attitude toward the whole conflict in the minds of vast numbers of Americans who have no other sources of information. The British government has a whole department organized especially for giving attention to the press of the various countries, which naturally also did its best to create a pro-British impression in America. It may be also noted in passing that it is being discovered that the Reuter and Havas agencies have for years been especially active in disseminating false impressions about the United States in South American papers. When it is remembered in addition to all this that many influential American newspapers and magazines are partly—and some entirely—owned by British capital, one is not surprised at the attitude taken by the American press during the war. Just who owns the leading American periodicals would be an interesting subject for research.

If American journalism had been animated by the American spirit, American newspapers would long ago have maintained their own shrewd and well trained correspondents in all the important European capitals to keep track of the events in the different countries and give all needed information as to conditions and the trend of developments; at the outbreak of the war they would have protested so vigorously against hte wanton cutting of the German cable —virtually a crippling of their news service—that England would have felt compelled to restore communication, and they would also have been ready to give equal space and prominence to reliable information from any quarter. As it is thinking people are more and more losing confidence in their papers, a fact which will eventually react on the papers themselves, by killing the goose that laid the golden egg. One St. Louis paper is said to have lost 20,000 readers in one week owing to a rabidly biased editorial.

An intelligent, fair-minded and reliable press is an essential condition of a successful democratic government. There can be no government "of the people, for the people and by the people" if the people are not put into possession of the full and accurate information in regard to the matters upon which they are to take action. If privately owned newspapers are unfaithful to their trust, some way will have to be found by which public supervision and regulation can be exercised over them. The American people can no more afford to permit their news supply to be exploited for private gain than they can permit a private monopoly to control their franchise, their mail, their public schools, their navigable streams or their railways.

A KIND WORD

"How little it costs, if we give it a thought,
To make happy some heart each day.
Just one kind word, or a tender smile,
As we go on our daily way.

Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

It costs so little I wonder why
We give so little thought?
A smile, kind words, a glance, a touch,
What magic with them is wrought?"

The Bible Every Day*

Mon. Jan. 18. Rom. 2: 1—16: The Judgment of Sin.
Tue. Jan. 19. Luke 15: 11—31; The Prodigal Son.
Wed. Jan. 20. Isa. 1: 1—31; The Perverseness of God's People.
Thur. Jan. 21. Psa. 51: 1—17; A Sinner's Prayer for Pardon.
Fri. Jan. 22. Psa. 103: 1—22; Praise for Jehovah's Mercies.
Sat. Jan. 23. Gal. 5: 1—26; Holding Fast Freedom.
Sun. Jan. 24. THIRD SUNDAY AFTER EPIPHANY. Matt. 8: 1—13; Rom. 12: 17—21.

HOW THE HUNGRY ARE FED

"Blessed are they that hunger and thirst after righteousness, for they sall be filled", Matt. 5: 6.

Let us not make a mistake in regard to the desire to *do something* about the regret, sorrow or pain we feel over the things we have done or neglected to do, or to give expression to this desire in a change of heart or conduct. Zacchaeus did not think that his giving half of his goods to the poor, or restoring fourfold where he had wrongfully exacted aught from any one, would *atone* for sins he had committed in the past. If this had been his idea he would hardly have thought of climbing up a sycamore tree to see Jesus of Nazareth. Then the thing for him to do would have been to turn over some of his money to the rabbis and sound a trumpet before him in the synagogs and in the streeets when he did his alms. His desire to do something was but the expression of a deep-seated heart-hunger after righteousness that yearned to be filled, and he sought to see Jesus who He was, because he was sure that here his innermost desire would be satisfied. Neither by the doing of certain things nor by the not doing of certain other things can salvation from sin be secured; it is the *hunger and thirst after rightecusness that has the promise of being filled.* Ahab and Judas were lost because they did not possess this heart-hunger; David and Zacchaeus and the publican in the temple and Peter were saved because this heart-hunger prompted them to do the right thing at the right time.

Hunger and thirst are the *strongest natural desires*, without them life itself could not be regularly and wholesomely maintained. And all other things are gained only by way of a similar intense desire for them. All mankind may be divided into two great classes: first, those who *care enough* for righteousness, i. e., for that which is right before God and man, and which serves to bring about conditions that are right, to hunger and thirst after it, and second, those who do *not* care enough for righteousness to hunger and thirst after it. Those who hunger and thirst after righteousness shall be filled, because their desires and longings are in line with the character and being of God himself. To suppose that hunger and thirst after righteousness might not be filled would be equivalent to thinking that God's plan for the conquest of righteousness over wrong might be defeated. God reigns supreme thruout the world, and because He is holy, all-wise, almighty and unchangeable His righteous purposes are *bound* to prevail, even tho appearances may sometimes lead us to think otherwise.

Hunger and thirst presupposes *a feeling of want.* We hunger and thirst after righteousness because we have come to see our own sinfulness and unworthiness in its true light. As long as we are satisfied with ourselves, as long as we see the unrighteousness of others rather than our own, so long we have not experienced the real hunger and thirst after righteousness. For hunger and thirst are above all *personal* desires and concern our own immediate needs and welfare first of all. It is the conviction of our own sinful condition, the consciousness of having "missed the mark", i. e., of having fallen short of the ideal which God has placed before us; of being "perverted", or straying away from or being opposed to God's plans and purposes; of having "broken with God", being in rebellion against Him; of being habitually inclined to "stray", to go our own way regardless of God's will, and therefore of being "void or worthless" in His sight, that leads us to hunger and thirst after righteousness. We gain this conviction thru the experience of actual sin, i. e., all thoughts and desires, words or deeds by which evil was done or good neglected, the painful memory of which comes to us whenever we seriously and honestly examine ourselves in the light of God's word and will, just as the pangs of hunger or the agony of thirst follows the continued lack of food and drink.

Those who hunger and thirst after righteousness *shall be filled.* Owing to the material limitations of the earthly life physical hunger and thirst are not always stilled, but God has seen to it that no one who hungers and thirsts after righteousness needs to be without that which will satisfy his desire. If the Father in heaven knows what things we have need of in a physical way even before we ask Him, so that there is no need of being anxious about any of them, how much more will He give heed to the desires and needs of those who seek first His kingdom and His righteousness. Before times eternal He has been planning to satisfy those who hunger and thirst after righteousness, and Jesus Christ points the way in which men may be redeemed from the power of sin and turned toward righteousness. Him who knew no sin was made to be sin on our behalf, that we might become the righteousness of God in Him, 2 Cor. 5: 21; Col. 1: 13, 14.

And the desire which those who hunger and thirst after righteousness feel is a constant inspiration to be and to do better day by day; never satisfied with the attainments of today they are always looking forward and upward for better things and greater accomplishments tomorrow, constantly endeavoring to search out and root out all the faults, shortcomings and imperfections which the Spirit and the Word of God reveals in their character, their very shortcomings thus spurring them on to greater self-discipline and self-improvement.

Hunger and thirst are *companions of poverty.* The people who really go hungry and thirsty do so because they cannot provide for themselves. Just so we ourselves are never able to satisfy our own hunger and thirst after righteousness. It is God who gives what we need to satisfy the appetite He has created.

* Note.—The Daily Readings used here are those furnished in the Advanced Quarterly. The Sunday readings correspond with those of the Evangelical Year Book.

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTER IV.

SYNOPSIS OF PREVIOUS CHAPTERS. Accustomed to comfortable circumstances in a pretty little city the Belmonts are obliged, because of a bad business venture which swept away nearly all their property, to begin life over again in the village of Oakdale, in a little old homestead which Grandmother Belmont had willed to their only daughter some years before. In her grief over the change and filled with gloomy forebodings, Mrs. Belmont does not regard kindly the well-meant advances of the neighbors, old acquaintances of Mr. Belmont, and her dissatisfaction and ill-temper make life unpleasant for all concerned. An invitation from wealthy Aunt Caroline Martin in New York to spend the winter at her home is declined by Mr. Belmont, whereupon Mrs. Belmont determines to go alone, leaving her family to shift for themselves.

"Margaret, do you feel able to do some Christmas shopping for me?" said Aunt Caroline Martin a day or two after her niece reached the city. "My rheumatic knee is giving me trouble and the doctor says I can't go out. This is the very last of November and if I don't get some things at once everything will be picked over."

Mrs. Belmont had trailed languidly down to the beautiful breakfast table in a pretty morning robe her aunt had given her, but her whole being showed life and animation at the suggestion. "Why, certainly, Auntie," she said at once. "I shall be glad to do your errands."

It was then nine o'clock, but as Mrs. Belmont was to have the carriage there was no particular hurry, so the two ladies enjoyed a leisurely meal together. The delicately broiled lamb chops were garnished with exquisitely curled parsley, the toast was exactly the right tint, the cereal with golden cream tempting in the extreme and the hot house grapes calculated to tempt even a surfeited appetite. As she ate Mrs. Belmont remembered the chilly kitchen in the village where Rose hurried on the coarse food she could prepare before going to work, and a little shudder passed over her. However she felt that it served them right because they would not enjoy with her the delicious things her aunt could well afford to provide, and she hastily dismissed the whole subject from her mind.

"Don't get shoddy things, Margaret," said Mrs. Martin. "Here is my purse. You had better take luncheon at the store somewhere and that will save your time. Tomorrow you will have to help with the charity list and all this week we will be busy."

Mrs. Belmont leaned back luxuriously and looked over the list as she drove away. "And to think that I am doomed to live in that horrid little village," she said with tears as she looked out at the throngs of well dressed people coming and going. "Well, I'll enjoy this winter at least and maybe by that time Frank and the children will be heartily tired of Oakdale."

Then she gave herself to the task of selecting exquisitely perfumed gloves, beautifully bound books, fragile china, silks, laces and all the other items written out in Aunt Caroline's cramped handwriting. Mrs. Belmont always had possessed good taste and had been able to make her allowance go farther than most women in her circumstances, but this morning with the chance to buy the best she reveled in the thought that economy need not be considered. She went home tired but elated and was fully repaid for her fatigue when her aunt approved her choice and told her she had accomplished more with less money than her paid secretary had ever done or than Mrs. Martin herself could have done.

"Discharge your secretary for the winter, Auntie, and let me do the work," said Mrs. Belmont. "I'd like to feel that I'm not altogether a burden to you."

So the old lady dismissed the young woman who labored faithfully to humor her many whims and Mrs. Belmont slipped easily into the vacant place. It was really economy to do so and the shrewd old lady was not slow to find it out. With all her eagerness to learn and to please the young lady had not had the experience Mrs. Belmont's years of housekeeping had brought her, so the change was particularly pleasing to Mrs. Martin.

"Really, Maggie, I'm beginning to believe the old saying about the ill wind," said Mrs. Martin at the close of a particularly brilliant afternoon reception planned and carried out by her niece. "If Frank had not failed I would be struggling along alone, but as it is I have you to help me. This has been the best reception I ever gave and all due to you. Those clever little decorations in the dining room were the envy of all the women. Where did you learn to do such things?"

"Stern necessity taught me," said Mrs. Belmont in high good humor. "When I used to give little parties for the children I could not afford to buy expensive things so I had to make what I could. I always enjoyed doing those things. I'm glad people liked the decorations today. I fancy they are novel and if they thought them imported let them think so. I have some unique place cards in my mind for your next dinner, if you care to have me try."

"Of course I do," said Mrs. Martin heartily. With all her wealth she was stingy in some ways and she shrewdly thought here was a chance to save some money. "We won't tell where they come from and we'll make all the other women envious."

The days passed in such a whirl that Mrs. Belmont scarcely had time to think of Oakdale and her family. Dressing, shopping, dinners, receptions, charity affairs and housekeeping details crowded in upon her to such an extent that night found her physically unable to do anything but drop into bed. But she enjoyed it all and reveled in the luxury and beauty of the house she now lived in. It was so delightful to dismiss all cares, all worries about what to have for meals, what could be afforded in the way of clothing and how to keep within the allowance that it fairly went to her head.

"Margaret, you are a jewel," said Mrs. Martin, looking over the purchases that had reduced her niece almost to exhaustion in the crowded stores. "I surely never saw anyone with your taste and ability to make good selections. These linens are magnificent."

Mrs. Belmont was reading a letter from her husband at that moment. She frowned slightly as she caught the few lines it contained. "Maggie, it is your duty to come home," he said briefly. "I have night work now in addition to my regular work and Rose will have to be at the grocery in the evenings until after Christmas. Come home at once! If you care to go back for a little visit after the holidays it will be easier to get away then." There was more along the same strain but Mrs. Belmont did not stop to read it.

"Frank thinks I ought to go home," she said wearily to her aunt.

"Of course he does. All men are selfish," said the old lady. "But you are not going. We have all these social affairs planned and I simply can't do without you. It was your own suggestion, Margaret, to let Miss Peters go as you intended to stay all winter, so you are in honor bound to keep your word. They'll manage all right and get disgusted with village life all the sooner if you let them have a little inconvenience. And now about that reception for this afternoon. I wish you would hurry down and look over the rooms. I never can trust the servants."

Looking at Mrs. Belmont that afternoon as she stood beside the old lady seated in state receiving her guests even the most critical onlooker would have said she was perfectly and entirely happy. And in truth she was. The intoxication of the unfamiliar scene, the murmured admiration the guests bestowed upon her scheme for the decorations, the soft music, the pretty dresses and all the harmony and beauty of the house and its guests swept her off her feet for the time being and made her forget all fatigue. She forgot that there was such a place as Oakdale and she also forgot that she had not been used to fashionable society all her life. Graciously and beautifully she dispensed the hospitality of the big house and her aunt was at peace with the whole world as she noted that the affair surpassed many she had attended in the homes of her friends. That the success was due to the efforts of her niece she did not attempt to deny to herself and she sat enjoying the afternoon secure in the thought that one more winter of social triumph was to be hers in spite of rheumatism.

"Who is this niece who seems to be running things here?" asked a lady who had been out of the city for some weeks. "I don't remember meeting her at Mrs. Martin's before today."

"O, she's a poor relation of some sort—a very handy asset for Mrs. Martin since she's crippled," said the other lady carelessly. "A Mrs. Belmont."

"A widow?" inquired the first lady.

"Why, no, I guess not," said the second. "But I think Mrs. Martin would be glad if she was. She has a no-account husband out in the country somewhere. She never mentions him so I suppose they've separated."

"Well, if he doesn't amount to anything it is no wonder she left him," said the lady complacently. "It is easy to see that she never was cut out for poverty and pinching. The way she carries herself when receiving guests shows that she fits in with luxury and fine surroundings."

Mrs. Belmont had barely time to slip away from behind the screen of palms unobserved. "Yes, I do fit in with these surroundings," she said to herself. "If Frank cared anything for me he would come here to live. Nobody but Aunt Caroline appreciates me or cares for my welfare. Frank orders me to come home as if I were a servant. I'll not do it. By spring they will be glad enough to shake the dust of Oakdale from their feet and come back home. I'll write and say that Aunt Caroline is ill and I can't leave. That will be the easiest way out of the difficulty."

Our Young People

"What can we do to hold our young people?" It is the question that churches everywhere are asking. In the city and in the small town the problem and the anxiety concerning it are the same. We are trying to meet that problem by competing with the outside entertainments that attract the young people. We rack our brains each week for new and novel ideas. "Young people must have amusement," has become a slogan with us, *but we are not holding them by that means.*

It is true that young people need entertainment and that they should find it in connection with their church life. But that is not what will claim and hold their devoted loyalty. Instead, call to the heroic in them. "We need you; the world needs you," will bring a response that, "Come and we will try to give you a good time," will never bring. Our young people of today are as ready to respond to the call for worth-while service as were the young men of the former generation who donned the blue and went forward to hardships and possible death in answer to their country's call for service. And when they are wholeheartedly and enthusiastically interested in some line of service, entertainment will take care of itself, and the problem of "holding" them will have ceased to be a problem.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

"Ye Shall Know the Truth"

"Ye shall know the truth!" Rare promise
That shines like star on high
From golden portal
Of land immortal,
That reigns beyond the sky!

"Ye shall know the truth!" Sweet promise
That comes to you and me
From throne of glory,
An old-time story—
"The truth shall make you free!"

"Ye shall know the truth!" Safe promise
That leads from error's plain;
Each day correcting,
From sin deflecting,
It keeps me safe and sane.

"Ye shall know the truth!" O Father,
This promise heals my soul.
Thy Spirit guiding,
Thy love abiding,
Thy truth shall keep me whole!

"Ye shall know the truth!" O Jesus,
I pray on bended knee,
Each day contritely,
And also nightly,
I may be led by Thee! —*Douglas Dobbins.*

McKenna's Sermon

"There's one more thing," the assistant said reluctantly. The minister's heart sank. It had been a hard week. There was the misunderstanding with John Graham, one of his few wealthy parishioners, whose help meant so much to the Men's Club; there was the worry over a couple of boys whom he could not get hold of; there were the endless interruptions, and finally, his sermon was going poorly; it was weak, and "scattered," for he could get no grip on his theme. And now, it seemed, he was to have more anxiety.

"It's John McKenna," the assistant explained. "He hasn't been at the club for two weeks now, and to-day one of the men told me he had thrown up his job. Nobody seems to know why. Shall I look him up?"

"No, I'll go myself," the minister answered. It was the last straw. McKenna had been his unfailing ally for more than a year. Was it drink? But the assistant did not know. Nobody knew. He had dropped out, that was all.

Early that evening the minister climbed the three flights of stairs to McKenna's home. A stranger answered his knock, and told him that McKenna had moved to the top floor, back. The minister, climbing two more flights of stairs, confessed to himself that it looked bad.

McKenna himself opened the door. He was evidently at supper; an old woman sat at the table with a cup of tea and a plate of cut-up food before her. The room was perfectly clean. That relieved the minister's mind of one burden; it was not drink.

"I just heard to-day that you had given up your job, McKenna," the minister said.

McKenna's quiet eyes rested for a moment on the old woman at the table.

"It's my mother. She grew suddenly worse. She has to be watched all the time now."

"And you gave up your job for that?"

"Yes, sir."

"What are you doing now?"

"Making baskets. I can do it at home. I make four dollars a week."

"But you were making twenty! You might better have hired someone to take care of your mother."

"No, sir. You see, she's my mother. Taking care of her came first. I couldn't figure it out any other way."

There was a moment's silence. It was broken by a crash. The old woman had pushed her plate to the floor, and now she began to cry. Her son comforted her quietly.

"You see, sir," he said, when he came back to the minister.

The minister's hand met his warmly. "I see—many things, John McKenna," he said.

The next Sunday the minister's sermon went home to the hearts of his people as his sermons had rarely done before. Even John Graham came and spoke to him about it.

But it was not the minister who was preaching—it was John McKenna up in his attic, caring for his feeble-minded old mother—*Youth's Companion.*

Where Was Your Boy Last Night?

The West Side police arrested three boys early Sunday morning, after a pursuit in which shots were fired. The oldest is but nineteen. The others are fifteen and sixteen. They had broken into and robbed a candy store. They were "caught with the goods on them." Also with tools useful for breaking and entering. And at the police station they confessed "about forty" highway robberies and "fifteen or twenty" burglaries.

"Just boys who wanted candy!" said some. That's natural; and boys will be boys!" "Just foolish boys boasting of crimes they probably never committed!" said some. "Well, foolish boys will brag!" "Why did these boys *have* to steal to get candy?" asked some. "Boys ought not to be treated that way. Something's wrong!"

Something *is* wrong. But these suggested excuses, for that is what they are, do not go to the root of the matter. Judging by the places where they live, in neighborhoods that are not "slums"—which are not the abodes of grinding poverty—they did *not* "have to steal" to satisfy natural appetites of youth. And if they indulged in boastful lies, in an effort to look like "dangerous criminals," their tale was not wholly false. They were caught in at least one undoubted crime.

However, it is easy enough to guess what was wrong. Somewhere in the homes of these boys—somewhere in the dealing with them of those primarily responsible for them before the law and before the judgment seat of God—there was a lack of proper supervision of their associations and the influences molding their character and directing their conduct; lack of intelligent control of their comings and goings; lack of knowledge as to what they were doing when they were not at home, with whom and to whom they were doing it! That was what was wrong!

Where was *your* boy last night? "Oh, out playing with the other boys!' That is the answer too often given, and too easily accepted, in too many quite prosperous and entirely "respectable" households. Sometimes the mother gives it. More often the mother accepts it too easily when the boy gives it, and passes it on to the father, who accepts it because he knows that "mother" is thinking all the time about the boy at home, while he has many other things to think about, away at his work.

Youth should have reasonable liberty, of course. Boys cannot always be kept "shut up at home," nor always "tied to mother's apron string." No doubt about that. Yet there are right ways and wrong ways—harmless ways and evil ways—for boys to grow up into men. Do you *know* that your boy was not getting into evil ways out there on the streets, with all their temptations?

Where *was* your boy last night? Do you know? And if you don't know isn't it time you were *finding out*, lest boyish mischief and boyish folly grow into crime and send the police chasing *your* boy with pistol shots?

Where was *your* boy last night? Was he just "having harmless fun," or was he doing things that head him toward the jail? You ought to *know.—The Chicago Herald.*

He Was a Reasonin' Man

A lawyer once asked a man who had at various times sat on several juries, "Who influenced you most—the lawyers, the witnesses or the judge?"

He expected to get some useful and interesting information from so experienced a juryman. This was the man's reply:

"I tell yer, sir, 'ow I makes up my mind. I'm a plain man, and a reasonin' man, and I ain't influenced by anything the lawyers say, nor by what the witnesses say, no, nor by what the judge says. I just looks at the man in the docks and I says, 'If he ain't done nothing, why's he there?' And I brings 'em all in guilty."

Denominational

Anent the Diamond Jubilee

On one of the closing days of the old year the writer was asked to be present at a meeting of the chief officers of our Synod, the purpose of the meeting being the formulation of plans for a proper observance of the seventy-fifth anniversary of the founding of our German Evangelical Synod of North America. In the following the gist of the proceedings is to be presented in a concise form to our Evangelical people all over the country. The information is first-hand, official, and concerns an event of incisive importance to the Evangelical cause.

As most of our people will by this time know, our Evangelical Synod was founded on October 15, 1840, at Gravois, Mo., by twelve pioneer pastors. The name of this place has since been changed to Mehlville, and the God-fearing men who met there on that fall day have passed on to their reward. But the Church they organized, by the grace of God it remains. Yes, and it has grown. The vision of a Church in which liberty of conscience as to the non-essentials of the faith should be united with a strict adherence to the revealed will of God in the Old and New Testaments in all points essential to the faith has reached its consummation. To-day the twelve ministers have given place to over one thousand; the comparatively obscure parishes they represented have multiplied to almost 1,400 churches; and from Missouri the Evangelical Synod has extended its sway of souls till to-day it comprises brethren of the faith in all parts of North America and in India, and, claiming lineal descendance from the Church of Germany, rejoices in the unity of the spirit with the Evangelical Church of South America. Truly, a most marvelous growth, one indicative in all its stages of the blessing of God.

So on October 15, 1915, exactly seventy-five years after the momentous meeting of the fathers of our Church, an assemblage of Evangelical Christians is to gather at Mehlville to praise God for the courage of their convictions that animated the patriarchs of our faith to render to their memory their due and meed of honor, to proclaim to the whole world our adherence to the principles laid down by them, and to rededicate our very selves to life and works conformable to their faith.

Gatherings of a similar nature are to be held at St. Louis and other centers of Evangelical population and in every Evangelical church in the land. A mighty wave of grateful enthusiasm is to sweep over all our churches. New impulses for loyalty to all that the word Evangelical comprises are to be set in motion, and in town and country, in the humble mission church and in the Evangelical churches in our big cities alike the Evangelical people are to become better for the very recollections of the days of old and for their solemn pledges of fidelity to the sacred tenets of our Evangelical, the Gospel Church.

But the real genius of that session of the chief officers of our Synod, the peculiar spirit that gave it a character all its own, was quite another thing. For festivals have been prepared in the way indicated above before. But the writer was impressed by a note in this gathering, a strange, restless note. It was not one that spoke only of jubilation, of hallelujah-singing, of a big festival in which thousands are to confess the faith and be led by a venerable man in prayer to re-dedicate themselves with him to the service of God. Another thought insisted on recognition. Let it tersely be stated thus.

"There are ten months still to elapse before October 15th. Might it not be possible to use these ten months to correct in our Church at large and in our individual congregations any faults that may have arisen? Will not our joy be the greater on October 15th, if by that time we shall have attained to a greater efficiency as a whole church and as separate congregations? The anniversary gift, inseparable from the celebration of a great jubilee, might it not consist in part at least of a Church with a renewed vitality, a deepened spirituality and a renewed usefulness among men? To strengthen the Church all along the line, to move forward, and then in October not only to celebrate God's goodness to the fathers of old and to us in the past, but to be better equipped for the future, ah, would not that make the festival doubly worth the while?"

And so, growing out of thoughts first expressing themselves hesitatingly, in questions, but gradually growing clearer and clearer, and finally attaining the sharpness and definiteness of obligation, the following suggestions come to you, dear reader.

The Diamond Jubilee is not to be viewed only in the nature of a big celebration to be held, but rather also as an invitation to work. The ten months intervening can and ought to be made most profitable for your church.

How to proceed? Let the minister or the president of the Official Board call a session of the congregation or the officers of the same and thoroly canvass the whole field of the activities of the church. Where the congregation is large meetings of the heads of the various organizations in the church can be held with a view to ascertaining the true conditions. In all brotherly love, without trying to fix the blame for any existing faulty conditions on any particular person, let these unsatisfactory conditions be faced squarely and the honest effort be made to discover the remedy. In the following we suggest some phases of congregational work that might carefully be scrutinized, the point being to learn whether things are as they ought to be or not, and the result to be aimed at being the discovery and application of the suitable remedy for any existing imperfection becoming evident.

The public service, is it well attended? Is it as perfect in its appointments, like music, ushering, etc., as it can be made, and is the proper spirit of worship of the Most High God observable? Do the members attend the Lord's Supper regularly? Are there any so-called unaffiliated friends, and could they not be prevailed upon to join the church? Are there any unconfirmed among the young people and is every confirmed Christian doing his duty by the church? What has become of those confirmed five or ten years ago? Is the Sunday-school doing all it can to lead the children and other members to Jesus Christ? The Brotherhood, the Ladies' Aid and similar organizations, are they of the church and for the church? Is the church doing its work as a missionary agent? Are the denominational publications read in the homes and used in the church work?

The more pointed the questions can be made, the more careful the analysis of the situation along the lines indicated above, the more correct the resulting diagnosis and the more beneficial the remedies eventually applied. And whereever a church seizes upon the plan and works it out, we are confident, there a mighty uplift will be experienced and the church will pass out of many shadows and neglects to the hilltop of a renewed and better activity.

So let the Jubilee Year be a work year! Those who will work the hardest will get the farthest. And may God bless us in the sincere endeavor to improve our home conditions. The Synod will be the stronger, the stronger the individual churches become.

The writer will be thankful to receive reports from the churches as they put the plan outlined above into operation. Any suggestions that might help us between now and October will be gratefully received.

On behalf of the Committee on Publication for the Diamond Jubilee, *David Bruening, Chairman.*

THE JEWISH PEOPLE AND CHRISTIAN MISSIONS*)

Reform Judaism has sacrificed the most vital Teachings of the Old Testament for the "Reasonable and Opportune". Strange Contracts of Jewish History, Past and Present

The second important division of the Jewish people is what is called reform Judaism. It would be very interesting to point out the many intricately interwoven threads that make up the complicated texture of the reform Jewish system of thought, but I must confine myself to an exposition of this system. In doing so I am largely indebted to Pastor E. Schaeffer, Berlin, who had chosen this as the subject of a lecture delivered on the occasion of the Franz Delitzsch centenary (1913).

What is commonly designated as reform Judaism is in reality a very variable and complicated quantity. Every modern Jewish theologian has his own special ideas as to what constitutes Jewish theology. The fundamental attitude toward Jewish traditions, the definition of what may properly be called reform Judaism, the application of the idea of evolution to the Jewish people, the relation of the *Zeitgeist* to the factors that help to make up a certain conception of the Jewish people, the fixing of the relation between the religious, national and racial elements, all these are rocks upon which the theoretical unity claimed for reform Judaism necessarily went to pieces again and again.

In recent years this difficulty has been partially removed, at least in Germany. In October, 1912, the Association of Liberal Jews, Posen, laid down what they called "Guiding Principles", which seek to establish a common ground for the different forms of German liberal Judaism, and these principles may serve as the basis of the following discussion.

The system of thought of reform Judaism is of course considered here only as a system of *religious* thought. The definition of what reform Judaism regards as the Jewish religion is naturally of first importance. Paragraph 1 of the *Guiding Principles* states that "liberal Jews find the essence of the Jewish religion in its eternal truths and in fundamental ethical precepts which are destined to become a world-religion."

Liberal Judaism Defined

Liberal Jews thus regard the Jewish religion as consisting of eternal truths and ethical precepts. It is significant that no mention is made of the national idea. In 1910 Dr. Kaufmann-Kohler, rector of the Hebrew Union College in Cincinnati, wrote as follows: "It is by no means easy to define the idea of the Jewish people, since two entirely different elements have been fused together, one or the other of which is usually emphasized in a narrow manner, only to lose the conception of the whole and its distinguishing characteristics. Religion and nationality are indissolubly united in the Jewish people. The Jewish people and Judaism are related to each other as body and soul."

The *Guiding Principles* above referred to make no such statement. And when it is further remembered that, according to liberal Jews, all those expressions and desires which do not really come from the heart (of the liberal Jew), i. e., the desires for a return to Palestine and the restoration of the Jewish Kingdom, are to be omitted from the public prayers; that members of other religious organizations, who sincerely desire to embrace the Jewish religion, shall find its gates open to them, as a world-religion; that circumcision is designated merely as a "sacred institution", but not as a fundamental religio-national requirement—when the meaning of all this is duly considered, one recognizes very clearly the determination, at least on the part of German liberal Jews, to exclude national ideas and aspirations from the Jewish religion.

The definition of the Jewish religion as consisting of "eternal truths" and "ethical precepts" is also significant in other ways. The *Guiding Principles* thus officially declare the Jewish religion as composed of religion and ethics. In the course of time the religious element, the experience and the knowledge of God, has been more and more lost sight of in the practical religious life of Judaism, while the ethical element, in the form of religious precepts, is increasingly emphasized. Rabbi Dr. Baeck says: "There is in Judaism no other teaching than that which is an expression of divine precepts", and again: "Judaism not only is ethical, but ethics make up its essential and fundamental principles." And Kaufmann-Kohler tells us that "not salvation, but holiness, which, after the *example* (not in the *strength*) of God, strives for that which is good because it is good, and avoids evil because it is evil and despicable—this is the aim of our existence". This interpretation coincides exactly with the declaration of the *Guiding Principles* that the Jewish religion consists essentially of "eternal truths" and "ethical principles".

The *Guiding Principles* also state the sources of religious truth. Paragraph 4 mentions first of all the Scriptures, as one would naturally expect. But as tho this were not sufficient there are also mentioned besides the Old Testament the development of Judaism in the post-biblical writings, the Talmud and other rabbinical religious-philosophical writings, down

*) Paper read at the Conference of the Atlantic District, 1914, by Mr. H. Manrodt, Brooklyn, N. Y., and translated from the German.

to the present day, all of these sources placed on the same level as the Bible. Reform Judaism attaches the same value, in the broadest sense, to the oral Jewish traditions as does rabbinical-talmudic Judaism. One Jewish scholar in Berlin asserts that all the great rabbis were filled with the Spirit of God, and could claim to speak with authority and to use the words, *but I say unto you.* Furthermore liberal Judaism also recognizes a progressive development in its sources of authority. Neither the Holy Scriptures nor the later writings are regarded as the final authority. What is so regarded is plainly and unmistakably set down in the words: "Only that which is *reasonable and opportune* is to be considered binding in a religious way upon the modern Jew".

Old Testament Teachings Emasculated

For us the center of interest is of course the teaching in regard to God. The doctrine concerning God, man and the Messianic idea is thus stated: God is one, and there is only one God, a purely spiritual, holy Being, a God of righteousness and love; man is the image of God and has an immortal soul, the faculty of moral liberty and is ordained to grow toward constantly increasing perfection. Humanity is destined to strive for a constantly closer approach to the Messianic ideals of peace, righteousness and love.

These three propositions are full of meaning—in line with the Judaistic development. The dictum that *God is one* and that there is *only one God* marks the transition from the simple Mosaic command, "Hear, O Israel, Jehovah our God is one Jehovah", Deut. 6: 4, and the ethical monism of the prophets, to the opposition against Christianity and the doctrine of the Trinity. God is also called *purely spiritual*, which, in opposition to the Old Testament, and following the lead of Philo, the Jewish philosopher of the first century, is given an abstract, metaphysical, transcendent meaning, as tho God were so far away from the world and humanity as to be unapproachable to human worship and needs. In this particular Maimonides (1135—1204) and Mendelsohn (1729—86) follow Philo. No wonder, then, that with such teaching, God has, for the masses of reform Jews, ceased to be a living, powerful Being. What is left a pantheistic religious idea that easily and unconsciously leads over to atheism pure and simple. Another attribute ascribed to God is *holiness*, which, in the Old Testament includes all the other divine attributes and affirms their utmost perfection. Reform Judaism, however, has weakened this fundamental conception and the prominent rabbis of the present have nothing to say concerning it, preferring to evade it altogether, while much is made of the love, faithfulness, mercy, goodness and grace of God. The great problem of harmonizing the holiness and righteousness of God with His love, with which Christianity has rightly occupied itself so much, is simply ignored. The whole reformed Jewish doctrine of God is a sort of philosophical deism entirely foreign to the Old Testament, and for most reform Jews has become actual pantheism, if not practical atheism, without any life-giving power.

According to the *Guiding Principles* the doctrine that man is "the image of God, that he has an immortal soul, is a free moral agent and is ordained to grow toward constantly increasing perfection" is another "eternal truth". The chief religious interest of the reform Jew centers in man and all modern rabbis emphasize the fact that man is the *image* of God. For this reason sin, and especially original sin, is an unintelligible quantity to the reform Jew; in this particular he has departed entirely from the teaching of the Old Testament.

His conception of reconciliation is thus necessarily wholy unbiblical. The biblical idea of sacrifice is regarded as erroneous and an artificial theory of redemption, amounting to *self-redemption*, has been constructed. This is what is called the "free moral act" of man, and precepts and good works play an important part in it. In such a system the statement that "the Jewish conception of reconciliation thru a return to God excludes the ideas of a mediator between God and man that man needs neither priest nor sacrifice, but is to find the way back to God in his *own strength*" is entirely logical. This is as far away from the Old Testament ideas as may well be imagined.

The Hope of a Messiah Ignored

As Christians we are naturally deeply interested in the reform Jewish attitude toward the Messianic idea. The *Guiding Principles* refer to this important subject as "the doctrine that man is the image of God and that humanity is destined to strive for a constantly closer approach to the Messianic ideals of peace, righteousness and love". Another passage must also be quoted in this connection: "It is the divinely imposed task of Israel to preserve and proclaim the pure Hebrew religion, to attest it thru the living power of example and self-sacrificing devotion, and thus to promote the coming of the Kingdom of God". A great many things have been crowded into these two sentences. What is most significant is the fact that the modern Jewish Messianic hope *has no Messiah to hope for.* Altho the synagog of the Middle Ages earnestly sought to find the point of contact between the Messiah as a King and the suffering servant of Jehovah, and found no better way out than the theory of two Messiahs, one of them the son of Joseph, living and working in humility, and another, the son of David, coming in majesty, power and glory; altho since the day of Esra Israel has again and again followed after false Messiahs; altho up to a very recent day the Jewish people were unanimous in the confession: "I sincerely believe in the coming of a Messiah, and even if He does not come, I will nevertheless faithfully and trustingly await him",—in spite of all this the leaders of modern Judaism have unanimously dropped the idea of a personal Messiah from their teaching and worship.

The faith in a Messiah is thus simply ignored by reform Jews. In its place has been put the hope for a *Messianic* age, which is described as an age of universal knowledge of God and of brotherly love, in which all mankind shall worship the one and only God of the Jews, an age of general brotherly love and permanent peace. The personification of the Messianic age is "Israel, the suffering Messiah, which finally becomes the victorious Messiah of the nations".

It is only natural to ask what Israel is *doing* in fulfillment of this its world task. There is all the more reason for such questioning as reform Jews disparage all missionary activity. It is difficult to refrain from scorn when one remembers that prominent rabbis refer more or less plainly to the two "daughters" of Judaism, Christianity and Islam, who

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FOR THE HEALING OF THE NATIONS

From Six main Printing Centers in five Continents over 1,300 Distributors carry the more than five million volumes of the Scriptures printed by the American Bible Society to the People who need them

Glance for a moment at the outline of the American Bible Society's work for the year ending March 31, 1914, and then praise God for the extensive labors carried on in five continents thru twenty-one agencies, by over thirteen hundred distributors, who circulated God's Word among many peoples in over 112 languages.

One needs to reflect but a moment to realize what countless influences for the uplifting of mankind and toward the extension of Christ's kingdom have been exercised by the five and a quarter million copies of the Word of God, or some portion of it, that were issued during 1913—14 by the American Bible Society alone. Add to these the twelve or thirteen million volumes that were circulated by other Bible societies and publishing houses last year, and we stand amazed at the astonishing fact that in a single year *eighteen million* copies of the living and active Word of God, in whole or in part, were distributed in over five hundred languages, among many nations, and in the remotest corners of the earth, where missionaries are not yet allowed to reside and labor—such as Tibet, Afghanistan, and some of the Mohammedan states of North Africa. Into these unopened nations of the world thousands of copies of the written Word have gone as silent ministers, preparing the way for unlocking the closed doors which must needs soon open and admit the pioneer missionary.

World-wide Awakening

It is undoubtedly true that the remarkable awakening of the present decade in all countries, has been brought about mainly thru the circulation of the Scriptures and the extensive missionary labors of the past century. This is pre-eminently an age of activity, of progress, and of change—an age in which the pulse of the world has been greatly quickened, so that all corners of the earth are throbbing with new life. "All Asia is awake, Africa is stirring with life, and the South American lands are in the midst of a period of commercial activity and progress unparalleled. Instead of a limited area, millions of square miles are in the midst of far-reaching changes. The awakening of the day affects three-quarters of the human race. From the standpoint of the vast population involved, as well as of the immense territory affected, the world has never seen an awakening of such magnitude as that which has taken place in our time" ("The Call of the World," by W. E. Doughty).

In view of this wonderful awakening among all peoples, a great responsibility rests upon the American Bible Society to meet the vehement calls for the Scriptures that come to it from each one of its twenty-one agencies. During 1913 in China and Korea it was impossible for the agencies in those countries to provide a sufficient number of the Scriptures to meet the needs of the colporteurs and missionary organizations. This fact is a tremendous appeal to all sympathizers in our work to respond to the call of need and supply the necessary means to meet it.

The World Prepared for the Gospel

God moves in a mysterious way,
His wonders to perform.

In order to prepare the world for the widening sovereignty of Christ, among other influences, God has used the "wrath of man to praise Him." For, the effect of recent wars has been to break down many great barriers that obstructed the furtherance of the Gospel. The Spanish-American war was marked by an extensive development of mission work in the West Indies and the Philippine Islands. The "Boxer" revolution, the war of Japan with China, and the two recent Chinese revolutions have prepared China for the most unprecedented opportunities of the ages. The Russo-Japanese war stirred all Asia in a most remarkable way. During the progress of that epoch-making conflict all Asiatic countries were stirring with excitement—an electric thrill passed over the people. Each victory was watched with consuming interest. Even the most distant villages of isolated Arghanistan discussed the victories of a non-Christian nation over a Christian nation. The phenomenon of an eastern nation conquering the armies of a vast western kingdom created extravagant hopes in the minds of all the people of Asia. It stirred within them ambitions for such progress, enlightenment, and education as had made it possible for Japan to defeat so powerful a nation as Russia.

An Age of Change and Upheaval

Within the short period of six years after the conclusion of the Russo-Japanese war, Turkey and Persia each displaced its sovereign and established a constitutional form of government; Arabia broke out in open revolt against the Turkish Empire; India passed thru its critical period of unrest, and, most remarkable of all, China awoke from its age-long sleep, displaced the Manchu Dynasty and established a republican form of government. It is probable that there has never occurred, in so short a period of time in the history of the world, a series of events that has so tremendously influenced so many millions of people. The Rev. C. F. Andrews, of the Cambridge Brotherhood, Calcutta, India, rightly says, "There is not a single country in Asia, not even remote Afghanistan and inaccessible Tibet, which has not been deeply affected." The late Dr. A. T. Pierson once quaintly said, "All history is mystery until it becomes His story." Certainly recent history in the East is His—Christ's—story of nations and peoples stirred, prepared, and made ready for the Gospel. Surely this is Christianity's day of opportunity, as well as its day of trial. It is one of the most astonishing facts of political history that in the comparatively short period of three hundred years the territorial control of the world has largely passed from non-Christian nations to Christian nations. According to Gulick's "Growth of the Kingdom of God," in 1600 only 7 per cent of the earth's territory was controlled by Christian nations, and 93

per cent has decreased to 18 per cent and the 7 per cent has increased to 82 per cent. Hence the responsibility and opportunities of God's people to give the awakened people the message of light and life are great beyond compare. The entire non-Christian world is accessible and prepared for the Word of God above the hopes of the most sanguine prophets of a decade ago.

The Moslem World

has also been signally prepared in recent years for considering and investigating the claims of Christ. The Turkish Empire, which is the great stronghold of Mohammedanism, has been undergoing tremendous changes, and a new nationalism is evident among the people. The effect of the comparatively recent loss of Algeria, Morocco, Tripoli, and, as a result of the Balkan war, a portion of its European territory, has been to create a spirit of thoughtfulness and inquiry in the minds and hearts of the liberal Turks. In common with Mohammedans the world over, they are studying the life and claims of Christ as never before, and are striving to discover what is the secret of true success and progress. As in Japan, China, India, and other countries of the East, the progressive Moslems are feeling the need of a new moral impulse. They are realizing that there is a lack of power in their religious systems, and, as a result, are more open-minded than in past years. Since the beginning of the war between Turkey and Italy the Turkish Empire has lost 637,950 square miles of territory and 7,440,000 subjects.

As the Rev. Dr. Marcellus Bowen, agent of the American Bible Society in Constantinople, writing about the Mohammedans in his report for last year, says: "Perhaps the most striking feature of the whole work has been its increasing touch with Mohammedans. Possibly the stirring events of the past two years have led to some skepticism as to the vast superiority of their own faith to every other. Certainly Christianity has become a subject of inquiry. And the Bible, as its foundation, is studied more than ever before.

"However we may explain it, it would be unpardonable blindness not to note the fact of greater nearness to the Mohammedans and their greater readiness to welcome." Mr. Bowen then shows how in Bulgaria, in Turkey, and in Syria, the Mohammedans are more approachable and more interested in the Bible than in the past, and concludes with these significent words: "In Egypt this movement toward Christian thought and Christian living is most marked. Witness the large number of Moslem children gathered in Christian schools and receiving Christian instruction. Witness what has been going on in Cairo—six different places for the gathering of Moslems for Christian instruction, a service in some form every evening of the week, an average total attendance per week of nearly one thousand Moslems. Consider also the wonderful success of the work in the Nile villages, the large purchases of Christian tracts, the greater courage with which the Bible colporteur approaches them, the cordiality with which he is treated, and the readiness with which the Scriptures are taken."

Strikingly indeed has the Moslem world been prepared to consider the claims of the Christ.

Europe and the War

By means of the disastrous war that is now devastating Europe, God is impressing upon the world that "righteousness exaleth a nation, but sin is a reproach to any people." He is teaching the Christian Church that the world's greatest need is the living Christ reigning and ruling in the hearts of mankind. A nominal, formal Christianity can never meet the needs of nations of or individuals. God's Holy Word must have free course in order to glorify the Saviour's name and give men the needed power to conquer "the lust of the flesh, the lust of the eye," as well as the pride and weaknesses of the human heart. By the sufferings, sorrows, and hardships of the present war, Europe and the world are being prepared for the great forward movement of the armies of the Lord Christ, who is conquering the world by His love, and is hastening the time when "the mountain of the Lord's house shall be established on the top of the mountains and shall be exalted above the hills; and all nations shall flow into it," and when "nation shall not lift up sword against nation ,neither shall they learn war any more." "Speak unto the children of Israel that they go forward." "Trust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

The Kingdom's Advance

Plans for Evangelistic Campaigns

Half a dozen of the larger Protestant bodies, and some of the smaller ones, plan evangelistic campaigns to start immediately after the first of the year. Their argument is that the war has so changed the temper of people as to make them open to the consideration of serious matters as they have not been open in years. Their logic is also that the war in Europe has demonstrated the fact that civilization is not on the safe basis a good many people thought it to be. The challenge to Christianity to stop the war or admit its failure has furthermore stirred leaders to action.

The plans proposed for these 1915 revivals are the mass ones. Barring Billy Sunday, who goes on his own plan, whole bodies of Christians, in official form, are getting up teams composed of speakers with different qualifications, and singers both male and female. In some cases home missionary societies have the matter in charge. In others special commissions have been named. The teams are several in number and hold forth in different cities at the same time. Careful local preparation is made in advance of the team arrival, some of the Billy Sunday methods being adopted. Indications now are that the biggest evangelistic wave of many years will be attempted.

Baptists South have just invaded Louisville with a mass team. Twenty or more meetings in as many centers are held daily. Newspaper publicity is employed. Disciples of Christ have put their plans under their home missionary agency. Methodists North have a Commission, and Presbyterians North have the same. Episcopalians are in the plan with what they call a Preaching campaign. Some of their best men are to leave their pulpits to take part, and like the others, the whole country is covered by plans. Some of these plans cover the year 1915, and some culminate at the Panama Exposition.

Episcopal Church Growing

Episcopal Church growth for the year 1914 is shown to be far above the average in years, according to the Living Church Annual and Churchman's Almanac for 1914, just published. The number of the communicants is now past the one million mark, or 1,015,000, an increase of .028 per cent during the past year. Contributions for all work amount to $19,736,000, of which $1,250,000 went to the Board of Missions, of this sum the parishes give $666,800. The gross increase for the year was $49,000.

It is interesting to note that the diocese of New York gave $2,961,000 for all work; Massachusetts 1,120,000; Pennsylvania, $1,493,000; and Long Island gave nearly a million or $804,000. The financial statement of the Five Million Dollar Commission of the General Clergy Relief shows that during the past year $100,000 was paid out to aged and disabled clergy and to widows and orphans in amounts up to $800, and included the payment of pension-interest checks to 728 men over sixty-four years of age. $75,000 was left to the fund in wills and $150,000 was received from other sources. The net gain in number of clergy was ninety-eight, far above the average in recent years. The total number is 5,546.

Dioceses showing largest growth in number of communicants for the year were, New York, Washington, Western Massachusetts, Southern Ohio, Los Angeles, Newark, Connecticut, Michigan City and Western New York. Figures showing numbers in Sunday-schools give the total of 455,251, a gain over the report by the General Convention of 1913. The General Convention of 1913 reported the Sunday-schools in the Church to be the one weak point, with only 446,000 pupils. The gain during the past two years since the General Convention's report is three per cent, considered by officials to be good.

Laymen's Missionary Movement Extension

Christian organizations, some of them heretofore engaged in other work, are rushing into new lines, one of them made more promising because of the war, the other a development from former work. Even to the neglect of earlier plans, several of these organizations are putting forth wholly new plans covering these new lines. The Laymen's Missionary Movement, at first foreign missions, later all missions, is now joining the Federal Council in efforts to solve the problem of the country church, and in making the city church a community service center.

The movement has just held its first Ministers' Missionary Convention, and plans many more such. Growing out of this convention, just held in Rochester, the movement has issued an address to Protestant ministers of the country, setting forth phases of rural problems, especially how ministers ought to make themselves educational, social service and even labor relief leaders of their towns. Old ideas of churches, worship of God and raising money for missions, are being retained, but all of these new ideals are being grafted on. Men expressly trained, and larger financial support to maintain them, are proposed and steps being taken to provide them.

Missionary Movement, Federal Council, and all missionary societies in America, home and foreign, several official governing bodies of denominations, are starting plans for religious awakenings. A scale never before attempted is outlined. New methods of efficiency have been adopted. The argument is put forth that there is a seriousness in the public mind, brought about by the war, that must be taken advantage of. This condition is regarded as so timely, that missionary and similar movements are side stepping their former plans for these new ones. The war in Europe is causing greater changes in plans for Protestant Christian work in America than anybody could have dreamed of six months ago.

Advance in South America

Twenty-five Protestant mission boards have joined in plans for new and larger educational and evangelistic work in South America. They argue that political events, and trade prospects, make the time opportune. A call for a Missionary Conference has just been issued, to be held at Panama to consider situations thruout all of Latin America, Mexico and Cuba included. The date fixed is February, 1916, and plans have been started already for the success of such meeting.

Following immediately upon the Panama meeting are to be held conferences in Lima, Peru, if government action looking toward religious liberty in that country be favorable, in Santiago, Chile, Buenos Aires in the Argentine, Rio, Brazil, Havana, Cuba, and if political conditions clear up, in Mexico City. Professional laymen and lay women, especially those in colleges, have expressed interest and promised help. These are not limited to Europeans and Americans settled in Latin America, but the claim is made that many foremost men and women of Latin birth in these countries welcome the movement from the United States. The Sunday-school tour, starting next month, is a part of the general plan.

Presbyterians, Baptists, Methodists, Episcopalians and some others already have extensive missions in South America. There are large self-supporting Protestant churches in Rio, San Paulo, Montevideo, Buenos Aires, and Santiago, and in several of these cities colleges comparing well with some of the smaller ones in this country are well endowed and some of them so well attended as to make enlargements essential.

The Negro and African Mission Work

"Recruiting negro students, men and women, for missionary service in Africa", was one of the great topics presented at the Negro Student conference in Atlanta recently. The commission presenting this report was composed of Dr. Frank K. Saunders, Prof. Harlan J. Beach, of Yale university; Right Rev. Theodore T. Benton, bishop of Mississippi; Dr. S. H. Chester, of Nashville, Tenn.; Dr. James H. Franklin, of Boston; Bishop W. R. Lambuth, of Nashville, Tenn.; Major Robt. R. Morton, of Hampton institute; Bishop I. B. Scott, of Africa.

This commission spent several months prior to the meeting of the student convention in the investigation of missionary facts touching the negro church of the south and were able to show the opportunities which are now offered the negro students. They faced very frankly the difficulties in the service which negroes render in Africa, but they also held the hope that the negro students would rise to the demands which Africa places upon them. The greatest of all difficulties is in the quality of men and women who offer for service, therefore the first need is to deepen the spiritual lives of the students, to quicken their apprehension of the work in the fields and to furnish the moral motive necessary for heroic service.

One of the most stimulating of all the addresses was that delivered by Dr. John R. Mott on a world view in which he lifted the horizon of negro students above that of local conditions and stimulated them to attend to a world situation. The hope of the negro church in the South is its broad horizon and great spiritual earnestness.

The Advanced Quarterly's Lesson

Under this head there will appear from week to week a practical study of the lessons contained in the Advanced Quarterly for the purpose of making them fruitful for personal Bible study, family devotions and the Adult Bible class. Readers who have the Advanced Quarterly at hand will naturally have the advantage of the fuller information and discussion there offered. Single copies of the quarterly are furnished at *fifteen cents per year*. Beginning with the next issue the Christian Endeavor Prayermeeting Topics and the Advanced Quarterly Sunday-school lessons for the same Sunday will appear side by side.

Third Sunday after Epiphany

GENESIS 4: 1—25.

Altho sin had found an entrance into human life the relationship between God and man still existed. Man's disobedience did not make him independent of his God, and God's judgment over sin does not exclude His love for His fallen creatures. Both Cain and Abel recognized their need of God and sought to approach Him thru sacrifice, i. e., surrender in favor of a higher or more imperative object or duty. No matter how deep the fall, no matter how demoralized character and conduct may have become, there remains in the innermost heart of man the feeling that God still cares, and the desire to approach Him. Well, indeed, has Augustine said, "We are created toward Thee, O God, and our hearts cannot rest until they have found rest in Thee". Let us be exceedingly careful in our attitude toward the sinner.

It is not difficult to imagine why God could have no respect unto Cain and his offering. It may have been just as valuable as Abel's, perhaps even more so, and the outward form in which it was brought was probably the same. And yet there is a difference. Cain himself shows what the difference was. "He was very wroth and His countenance fell". Had he been sincere in his approach to God he would probably have been *disappointed* and *grieved* at the rejection of his offering, but he could not have been wroth. Instead, he would have sought for the reason and made an effort to set right what was wrong. And if Cain had been sincere in bringing his offering *God would never have rejected it.*

Cain's offering was rejected because it was a *sham* sacrifice. He brought it, apparently, not because of an honest desire to be right with his God, but because it was the family fashion, as it were, which he did not want to ignore. For him it was merely a matter of appearances, of form, a ceremony consisting of certain outward acts, with which his innermost heart and being was hardly concerned. He had been brought up that way, all his folks did it, and so he too followed the custom.

But tho man may look only upon the outward appearances, God looketh upon the heart. It made no difference to God how fine the firstlings of Cain's flock may have been, or how rich was the fat thereof. God is not so much concerned with the appearance or the value of the sacrifice as He is with the *man* who offers it and the *motive* from which it is offered. And Cain was very wroth because *God's finger had touched the sore spot.* What made him angry was the consciousness that God's searching eye was looking straight thru the secret workings of his heart, and that all the selfish, wicked, hypocritical thoughts he had been concealing there were plain as daylight in His sight. And the fact that he could not dispute the statement that sin was couching at the door made matters only worse.

It is not every one that can stand the laying bare of his secret character, least of all when there is no use talking back at the One who does it. What about the sacrifices *we* bring before God? Are our devotions, our worship, our Christian life, the things that make up our relationship with God, our church and communion attendance, our offerings and our deeds of charity sincere, or are they merely a show with which we are trying to deceive God, ourselves and the people round about us? Cain may have fooled his family, as he fooled himself, but he could not deceive God. *And neither can you or I.*

Let us not bother ourselves so much about Cain's wife—in those primitive days intermarriage of brothers and sisters was a necessity if man was to be fruitful and multiply—but let us think more about Cain's *sin*, the sin of godlessness, selfishness, worldliness, hypocrisy, the cowardice and meanness that his act betrays—and the very present danger of our getting into it. Even tho God warned him of his danger, he surrendered to sin, permitting it to rule over him where he should have ruled over it, until the ghastly fruit of his evil desires overwhelmed him. Oh yes, then he repented, but the repentance was just as insincere as his sacrifice had been. He denies his guilt, altho the very ground upon which he stood was a witness against him, and he repented only when the crime became known, and even then his fear was only for himself: "My punishment is greater than I can bear .....whosoever findeth me shall slay me". Not a shadow of responsibility toward either God or man, only the meanest and most despicable kind of selfishness, even when confronted with his hideous crime and under awful judgment of his God. Verily sin coucheth at the door: selfishness and godlessness opened the door and hypocrisy, hatred and murder sneaked in and ruined, not his brother's life, *but his own*, and brought grief and disgrace upon his family.

We are dangerously close to committing Cain's sin when, like him we begin to think, even if we do not say it, Am I my brother's keeper? You and I and every one of us are our brothers' keepers in so far as we are partly responsible for his temporal and eternal welfare on all occasions. The people whose lives touch ours are in a very definite sense our brethren, and it is not at all immaterial what becomes of them or how they fare. It is *our business to care* whether or not the people we know have a chance to make the best of their opportunities, and whether or not they are right with their God, lest on the awful day of judgment we too shall be obliged to hear the sentence: "Thy brother's blood crieth unto Me from the ground"! See Micah 6: 8 and 1: 27.

Abel's blood cries for revenge, but the blood of Christ calls for pardon, Heb. 12: 24. On the dark and bloody background of Cain's sin the wonderful glory of God's mercy, warning, protecting, pardoning, is set off in all its beauty. Verily, "where sin abounded, grace did abound more exceedingly", Rom. 5: 20.

BROTHERHOODS AND BIBLE CLASSES GETTING TOGETHER

Dr. Torsch outlines Important Recommendations of Buffalo Conference, December 15—16, 1914

During the convention of the International Sunday School Association in Chicago during June, 1914, it became evident that a closer relationship ought to exist between the adult Bible classes and Brotherhoods of the Christian churches, with the result that a formal request was made by several large denominational Brotherhoods, by the Adult Department of the International Sunday School Association, to call a joint informal conference to study the field and ascertain what might be done to advance both causes.

A committee, representing the Brotherhoods and adult Bible classes, met in Philadelphia sometime in October, and after carefully considering the situation decided it wise to call this larger conference, representing, as nearly as possible, all the organized men's bodies of the Protestant Churches in America and Canada.

Invitations were issued, one of which the writer received in due season, and after obtaining the unanimous consent of the executive committee, attended the conference as the representative of the Evangelical Brotherhood.

The gathering, while not large, was perhaps the most representative that has met in recent years. (Present company excepted) it was made up of the leaders of nearly every denomination, men in the forefront, men who stand at the top and have a clear vision of present conditions and an insight into the needs for the future. It would be most interesting to publish the names of all who attended, with their official connections, but lack of space and absence of the minutes of the proceedings prevents this.

The Program

The program was so arranged that most of the time was given to open discussion, only such addresses as were necessary to direct thought were made, and these most carefully prepared and selected. "The Existing Situation" was presented by Mr. W. C. Pearce, superintendent of Adult Department of the International Sunday School Association. He gave a brief review of the status of adult Bible classes and Brotherhoods, pointing to their respective growth and their influence in the local church. In the discussion it was clearly shown that much duplication and overlapping was found in many churches by the activities of these two organizations, at the expense of energy, money, efficiency and accomplishment. It further developed that six large denominations had united these two movements under one head of Adult Bible Class and Brotherhood, and that one secretary, or paid representative, serves both purposes. The denominations so consolidated are the Northern Baptists, Disciples of Christ, Methodist Episcopal, Methodist Protestant, United Brethren and United Presbyterian. It was the agreed opinion that since the objects and purposes of both organizations were so very similar, that for the sake of efficiency they should be connected, or better still, be only one organization.

Dr. Samuel Z. Batten, secretary of the Northern Baptist Brotherhood, presented a most comprehensive teaching curriculum for men's organizations. This brought forth much favorable discussion and developed into these important deductions:

1. That a *special course of lessons* should be supplied for mens' classes and Brotherhoods.

2. That men are called into citizenship in the Kingdom of God to *assist in its building.*

3. That service implies and demands *actual service* in all relationships of life. The old idea that attending public worship was service, should be discouraged, and public worship should aim to be a food gathering, strength supplying and directing agency for real service.

4. Men must be taught to serve God and seek to build His Kingdom *along the line of their daily work.* Our conduct of business and its relation to our fellowmen is to be regarded as a service of God.

5. Right living is social living. What is needed is not individualistic but *individual* Christianity lived and applied to the masses and the community.

6. Men must be *organized* for study and service.

Dr. Batten went very exhaustively into the whole curriculum for men and the discussion resulted in a request to the International Lesson Committee to prepare such a course of lessons that would answer these needs, with the Scripture touching these four aspects. 1. The Christian life. 2. The Church. 3. Missions. 4. Social Religion.

Warning was sounded against a onesided course of study, and it was pointed out that to study only the Christian life as an individual, without relating it to the social religion, would be as bad as the study of social religion to the exclusion of the Church and its great history and development or the lives of its great heroes.

The program of activity for men in the local church as laid down by this conference, is much the same as suggested by the Men and Religion Forward Movement, namely, Responsibility for Boys, Social Service, Increase of Membership, Missions, Evangelism, Training for Service and Securing Church Attendance.

The program for activity in the local community and the city was suggested as follows.

1. The discovery of the *unfinished task*, making a survey of the community.

2. The *control of the community*, exerting such an influence that good and moral influences will hold the dominant voice in the community by honest elections, rigid enforcement of good laws, and upholding all agencies for good in a certain community.

3. *Community Extension*, bringing the Gospel where it is not adequately preached, Christian men coming into contact with other classes of men to exert an uplifting influence, shop meetings, tent meetings, Bible classes in shops, stores and other places where men congregate.

4. Establishment of *community centers*, help the community to help itself by organizing a community center. Any neglected community can be transformed without elaborate equipment merely by wise direction and persevering effort.

5. *Co-ordinated community program.* Denominations joining in community service. No one denomination can obtain the best results in community service but connected effort can accomplish wonders.

The Jewish People and Christian Missions

Concluded from Page 5

are to prepare the way for the coming of the Kingdom of God, and who, after accomplishing the preliminary labors will be saved from their own errors and degeneracy by Judaism. This is certainly the height of arrogance and self-conceit, and would be ridiculous were it not so sad to contemplate. Before closing the discussion of this aspect of liberal Judaism let us briefly consider the attitude of reformed Jews toward Jesus Christ.

Occasionally one meets with bitter and implacable hatred toward Christ, but reformed Jews generally have discarded this position; the "case of Jesus" has been reopened long ago, and the death sentence revised. Many modern Jewish leaders even admire Him and claim Him as one of their number. It was Max Nordau who said: "He is spirit of our spirit, even as He is flesh of our flesh".

The senior of German missionaries to the Jews, Pastor emeritus De la Roi, has published a pamphlet entitled, "Neujuesdische Stimmen nehr Jesus" (What modern Jews say about Jesus), which contains the most favorable expressions of modern Jewish rabbis concerning Jesus. But we must not be deceived; Jesus is viewed in so favorable a light not because He claims to be the Messiah, but because He is regarded as a great Jew who has "made the Jewish name famous" all over the world. Attention is always called to the fact that what has permanent value in Jesus' teaching and work is essentially Jewish, and that what is not Jewish is worthless. It is also claimed that Jesus' life and work is of significance only to the nations of the world, not to Jews.

Compared with the Old Testament idea of Judaism, therefore, modern Judaism is a new and foreign system of thought. It has sacrificed the most precious portions of what the Old Testament teaches concerning God and man, and the Messianic hope. What it offers is a torso, a lifeless body, whose process of decay is being hastened by the influence of rationalism and the *Zeitgeist*. The *Guiding Principles* are to prevent further loss to Christianity on the one hand, and especially to atheism, on the other, a cheerless spectacle for Christians.

Having thus briefly outlined the present day Jewish system of religious thought, orthodox as well as reform, it may be interesting to add a general view of the Jewish people as a whole. A question that immediately arises is this: Are the Jews a people, or a religious denomination? Do the *people* of Israel still exist, or is there only a Mosaic confession, the divided adherents of which are to be found among all the peoples of the earth? The answer to this question is not easy, and it is given differently by Jews and Christians. Before an answer can be given a definition of what constitutes nationality must be given. The idea of nationality is variable, graduated, as has been well said. The characteristics of national unity are: A common parentage, language, country, legal system, custom and common duties and aims. The supreme test of course is a system of civilization leavened by a common religion. Applying this definition of nationality to the Jewish people we find there some elements of a common nationality and religion, with the latter preponderating.

Racial Distinctions

In addition to the religious divisions prevailing among Jews there are also racial divisions. The larger of these, comprising perhaps three-fourths of all, are the German and Russian Jews, called *Ashkenazim* (the Jewish geographers of the middle ages called Germany *Ashkenaz*, Gen. 10: 3; Jer. 51: 27, hence this name for the German or yiddish-speaking Jews). The smaller group are the *Sefardim*, or Spanish and Portugal Jews (so-called after *Sepharad*, Obad. 20, which was regarded as referring to Spain). After their expulsion from Spain, 1492, these Jews settled in Northern Africa and the Balkan peninsula; some of them also came northward to Holland and England. The two groups are distinguished by differences in the pronunciation of the Hebrew, and unimportant differences in their ritual. The first Jews coming to America (from Brazil, 1656) were Sefardim, but all traces of them were lost in the great German-Russian-Jewish immigration during the two last decades of the nineteenth century; more recently the Balkan troubles have again brought some of this group to our shores. There are perhaps 15,000 of them in New York City, with smaller colonies in other cities. Their language is Latin, or Old Spanish and Arabian, Turkish or Persian. They have no contact with other Jews and their social condition is very unfortunate. In recent years the more fortunately situated Jews have made attempts to help these very poorest of their people. The Sefardim of western Europe, however, English, French and Dutch Jews, have always regarded themselves as the Hebrew aristocracy, decendants of the noblest Judaean families. The bitter opposition and hatred that formerly existed between the Ashkenazim and the Sefardim has been largely obliterated by the general civilization and education of western Europe.

Many Contrasts and Distinctions

Looking at the Jewish people in the large we see a picture of dispersion and disintegration; a strange mixture of contrasts and contradictions. The contrasts begin with the history of Israel. Moses smites an Egyptian to avenge an Israelite, and Israelites make the fact known, so that he must flee for his life. We see Israel as the daughter of Zion welcoming the King of Glory, and again as the harlot Oholibah (Ez. 23: 4, etc), worshipping the gods of foreign nations and taken away into captivity. And thus all thru Israel's history. On Palm Sunday the "Hosanna", on Good Friday "Crucify Him". Here the weeping women, there a deluded, raging, blaspheming mob. On Pentecost thousands are added, on the other hand Saul, breathing threatening and slaughter. Today on one side many hundreds of converted Jews, fervently and devotedly proclaiming to their brethren after the flesh, "We have found Him of whom Moses in the law and the prophets wrote", and on the other the stubborn Jewish people, whose very worship is a standing insult to Christianity, and on each Friday evening curses our Saviour and Lord as the false Messiah with their *jimmach schemo*, "may His name be rooted out".

The Jews regard themselves as modern, progressive and tolerant, and they are generally accepted at their own valuation, while they are actually the direct opposite. A recently as in the middle of the eighteenth century a poor Jewish youth was banished from Berlin by his own people because he had read a German book; even Mendelssohn himself could only learn German secretly, and prominent rabbis forbade the reading of his translation of the Old Testament into German. It was only after a prolonged and bitter struggle against Jewish orthodoxy that German sermons were finally permitted, and that an ancient liturgy, with a prayer for a Babylonian committee that had ceased to exist for a thousand years, was finally dropped. When we read today that a widow who wanted to marry again had to travel from Russia to California to go thru the ceremony of removing her brother-in-law's shoes; when we hear that in New York City the ashes of burned scrolls were solemnly buried, the casket accompanied by a vast funeral procession, we are involuntarily reminded of the darkest days of the Middle Ages. If Christians were guilty of similar things they and their religion would be overwhelmed with ridicule.

Israel was called to be God's people, it has been called the classic people of religion. Even today there is latent in it a deep religious tendency and yet it is at the same time the representative of the most passionate avarice. It is a people of most tenacious conservatism, and yet its presence everywhere acts as a disintegrating influence. It was the vehicle of the Messianic idea and it has crucified its Messiah. Even today it is waiting for a King, Messiah—and does not believe in Him.

There is a great gulf fixed between Christianity and Judaism. It is not only a difference of religion, it is a difference of species. We will not say that the Jewish species is inferior to the Christian, or that it finds expression in a moral deficit, but it is foreign, unsympathetic and utterly opposed to the Aryan, and still more to the Teuton way of thinking and feeling. This does not mean that there cannot be sincere respect and friendship between individuals, but we feel the strange, repellent influence wherever we come in contact with Judaism in the mass.

It is thus a picture of spiritual disintegration full of contrasts that confronts us. In one particular, however, all Jews are alike, and that is the ambition for a higher place, the insatiate greed for wealth and honor, in the striving for dominion over the nations of the earth. This unconcealed ambition for selfish advancement, the determination to gain their ends by fair means or foul, has always aroused hostility toward the Jew and is one of the chief causes of anti-semitism.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Firm Foundation of a Brotherhood

There are many signs that the good seed sown at the Evansville Convention in October last is taking root in various parts of the country. The Brotherhood idea has undoubtedly found its way into the hearts of many loyal and earnest Evangelical men who are realizing the value of organizing and turning into useful effort the latent talent and energy of Evangelical manhood. The question of organizing a Brotherhood has been discussed at the annual meeting of the local congregation and a large number of them are getting ready to undertake the experiment. They frankly admit that it is only an experiment and that they want to see "how it will work". The men entrusted with the local leadership are naturally anxious to have it work out right, but inexperience and lack of information lets them overlook the importance of starting out right in the first place, and there may be great danger of spoiling everything by making a wrong beginning.

It is quite timely, therefore, that the president of the National Evangelical Brotherhood, in his impressions of the important conference between the representatives of the Brotherhoods and adult Bible classes of the various denominations (see the article "Brotherhoods and Bible Classes Getting Together", page six), points out some fundamentals of Brotherhood life and acticity. Note, please, his very earnest words in regard to the most striking impression he received on the basis of the testimony of many men of wide experience in Brotherhood work that "those great Brotherhoods which came with such promise and enthusiasm a few years ago did not survive and prosper because the nourishment is cut off.....the Bible, God's Word, was not diligently and regularly studied and discussed". It cannot be too strongly emphasized that the fundamental condition of spiritual life in man must always be the familiarity and constant contact with the Word of God as the only source and channel of divine life. Cut off the water or food supply of a city and starvation stares the people in the face; cut in two the tap root of a strong, tall tree and it withers away and dies; take the Bible and its personal study out of the lives of all the great men of God and their energies would immediately weaken and their efforts fail. There can be no wholesome, active, successful Christian life without plenty of regular personal Bible study, just as there can be no wholesome, active, successful physical life without plenty of proper food at regular intervals.

And there is no reason for assuming that the spiritual life of the Brotherhood is subject to other conditions than that of the individual. If you want your Brotherhood to be worth while—and it is worth while only when it aims to accomplish real results for the church, the denomination, and the Kingdom—start right by making regular and sufficient Bible study an essential part of its work. "If you can do only one thing in your Brotherhood", said Dr. Fox at Evansville, "let Bible study be that one thing". The truths of the Bible are spirit and are life, and where there is life there is bound to be growth and activity. And you may be very sure that if you take hold of Bible study in the proper spirit and in the proper way you will feel the ability and find the opportunity of doing other things as well.

It was in the hope of encouraging more Bible study in the home, the Sunday-school, the young people's society, and the Brotherhood or Adult Bible class that the Herald has, with the beginning of the new year, added a study in the practical interpretation of the Advanced Quarterly's Lesson to its previous Bible study features. These lessons are found on page seven, side by side with the topics for young people's meetings, and one week in advance of the Sunday following the date of issue, thus making the material available for class use at the proper time. Readers who have the Advanced Quarterly at hand will naturally have the advantage of the fuller information and discussion offered there. The price, fifteen cents per year, regardless of quantity, is very reasonable.

The three Bible study articles now offered in the Herald are thus along entirely distinct and separate lines. That on page two deals with the fundamentals of Christian faith and teaching; the topics for young people's meetings are those of the C. E. Society, while the Advanced Quarterly lessons follow the historical order of the Bible revelation and narrative with from one to three Church history lessons interspersed in each quarter. It will be found advantageous to begin this course *now* and engage in the systematic study of the Book of books from the *beginning to the end.*

JUST FOR TO-DAY

"Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day:
Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for to-day.
Let me both diligently work
And duly pray.
Let me be kind in word and deed
Just for to-day.
Let me in season, Lord, be grave,
In season gay;
So for to-morrow and its needs
I do not pray,
But keep me, guide me, love me, Lord
Just for to-day."

The Hitchcock Bill and Neutrality

When the European war began President Wilson declared the neutrality of the United States, and two weeks later he addressed the people of the United States, urging them to "observe neutrality in fact as well as in name during these days that are to try men's souls". To sincere and sensible people neutrality can mean only one thing, and this is *keeping out of the fight.* At the outbreak of the war the United States was on the most friendly terms with all the belligerent nations, and there was no reason whatever for favoring or injuring any one of them. There can be no doubt that President Wilson intended and still intends to live and act up to the letter and the spirit of his declaration of neutrality, and to do all in his power to keep the people and the nation from becoming involved in the terrible conflict. It is unfortunate, therefore, that American manufacturers have sen fit to accept orders for war materials from one of the belligerents, and are busy working night and day to fill them, thus indirectly involving the American people in the war in which they want to be and are supposed to be neutral.

That the people of the United States are not satisfied with the condition thus brought about, even tho the technical right of the manufacturers to make the shipments referred to must be conceded, is evident from the strong support Senator Hitchcock's bill, which aims to authorize the President to stop the sale and exportation of arms and ammunition from the United States to any belligerent nations in the present or in any future war, is receiving in nearly all portions of the country. The American Neutrality League's meetings arranged in various parts of the country as a protest against the indirect violation of neutrality by American manufacturers in shipping arms and munitions of war to belligerents in Europe, and as an indorsement of President Wilson's steps to maintain the rights of vessels under neutral flags, are meeting with remarkable success. The meeting held at St. Louis, January 10th, was attended by more than 12,000 persons whose enthusiasm was vented in prolonged cheers and applause at the points made by the various speakers. "Doesn't it seem illogical", said one of these, "that we furnish combatants with clubs and then step aside and ask them not to beat each other? How can America go before the nations and propose peace after having supplied guns and ammunition to nations at war"? In criminal law one who aids in committing crime shares the guilt of that crime.

The objection raised against this reasoning that Germany, as has been made plain by official correspondence, does not expect any legislation in this country against trade in war supplies, and that therefore manufacturers are fully entitled to all the profit they can get out of the situation, does not hold good. Heretofore the United States has not been guided by that which was "expected" of it in its international relations, but has given notice to the nations of the world that the American people attach the same moral significance to the actions of their government that the best of them do to their own personal conduct. After the Spanish-American war Old-World diplomacy winked knowingly at the promise of Cuban independence made by the American government, and was in due time shocked beyond measure to learn that the people actually intended to keep this promise, and really did keep it as soon as an orderly government had been established. When it was found that the Boxer indemnity paid by China for damage done to American property exceeded the value of the actual injury done by about $14,000,000, the United States showed no desire to keep this money, even tho a pretext for doing so might have been discovered, but returned the amount to China on condition that it be used for the education of Chinese young people in American colleges and universities. No one ever "expected" that any government would do such a thing, because no government had ever thought of doing it before. But the United States did it nevertheless, and there is not a true American heart today that is not prouder than ever before of belonging to a people that has the courage to do such "unexpected" things. And it will make little difference what Old-World governments with Old-World diplomatic standards may "expect" the United States to do, the American people expect their government to show morality rather than mere selfishness in its official actions. Hence the Hitchcock bill, which is based on the principle that it is worth more to the American people to show their open disapproval of the terrible struggle going on in Europe by refusing to be even an indirect partner than it is to do the "expected", technically legal thing and thereby gain some millions of dollars of business at the expense of the national character and with the loss of the opportunity to aid in bringing about the end of the awful conflict. And we are sure that the Christian people of the country, who constitute the moral bone and sinew of the nation, will request their representatives in Congress, just now their Senators, to vote for the Hitchcock bill, so that it may pass both houses with a substantial majority, thus freeing their country from the shameful reproach of having enriched itself by multiplying the number of widows and orphans in Europe.

Editor's Note

The daily Bible readings, "The Bible Every Day", will hereafter be found on page seven under "The Advanced Quarterly's Lesson".

THE ONLY WAY

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house", Acts 16: 30, 31.

It was a most remarkable experience thru which the jailer at Philippi had just passed. It was a common thing for him to receive prisoners from the magistrates and to obey orders without asking questions. Hence when Paul and Silas were turned over to him with the charge to keep them safely, he cast them into the inner prison, made their feet fast in the stocks, and doubtless thought no more of the incident. Perhaps he was familiar with the occurrence that brought these men before the magistrates, and very likely had heard the strange rumors to which the words of the demoniac alluded—"These men are servants of the Most High God, who proclaim unto you the way of salvation", but he had not given the matter serious thought and went about his business as usual.

To be roused from his sleep by an earthquake, however, and to see the prison doors opened wide was something so startling and terrifying to him that he would have committed suicide—for he was personally responsible for the prisoners committed to his care—had it not been for Paul's restraining and authoritative voice. Calling for lights in order to assure himself that Paul spoke the truth, he rushed into the presence of the Apostles, crying out in words which have ever since been famous, "Sirs, what must I do to be saved"? to which the equally famous answer was given, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house".

The remarkable situation in which the jailor found himself so suddenly placed called to mind what he had heard in regard to these men, and the way of salvation they were said to proclaim, and in his fright and astonishment he was deeply enough moved to feel the need of doing something in regard to the matter immediately. The earthquake seemed to him the expression of some deity's wrath, and in his terror he desires to know what he must do to be saved from this wrath. He also had confidence in the men before him, for did they not remain in prison when they might easily have escaped unnoticed and thus brought severe punishment upon him for neglect of duty? Their example had doubtless also influenced the other captives to remain, so that not one of them was missing. If there was anything at all in this matter of salvation, these men were, in the jailor's opinion, better able to enlighten him in regard to it than any one else he knew, and he is not willing to lose any time in attending to the matter.

The answer given by Paul and Silas must have seemed extraordinary in more ways than one. It meant first, that there was nothing the jailor could do with which to earn or purchase salvation. If he had expected to be taught some new ceremony or ritual, some form of sacrifice or other outward manifestation of piety, as the way of salvation; if he had thought that Paul and Silas would teach him a number of new and perhaps difficult commandments which he must obey in order to appease the wrath of the injured deities, he was at once shown his mistake. The real salvation for him and every other human being lay along lines entirely different. It was well and necessary that he should be sufficiently concerned about his salvation to want to do something in regard to it, but the way of actually obtaining it was not in any effort or activity on his part, but in his *relationship to a person*, Jesus Christ, an idea just as new to him as the name of the Man from Nazareth.

Undoubtedly the jailor next asked who Jesus Christ was, whence He had come, what He had taught, and what the meaning and the obligations of his religion were. That was St. Paul's opportunity to "speak the word of the Lord unto him, with all that were in his house." That can mean nothing else than that the Apostle opened out to them the nature of sin and salvation, and explained to them the obligation and blessing of baptism, and also the necessity of personal holiness and piety. The people before him were heathen with many wrong ideas and habits to correct, even tho the desire for better things had been awakened in their hearts, and we can well imagine the earnestness and eloquence with which Paul and Silas pleaded with them to turn away from the errors and wickedness of the past and surrender themselves entirely to the lordship of Jesus Christ. In the meantime the bodily needs of the Apostles were attended to, their bruised bodies bathed and food set before them, and as the jailor and his household listened to the glad tidings, which they received so readily and grasped so thoroly that they could at once be baptized, they were enabled to rejoice with that deep spiritual joy which the knowledge and the experience of God always brings to men's hearts.

It would be a grievous mistake to think that the jailor, even tho he could do nothing in the way of personal effort, had nothing to do but "to realize Christ as his Saviour" and thereby become perfect and complete as far as the spiritual life was concerned. The way of salvation is not hard to find or to follow, but it does involve more than merely realizing Christ as our Saviour. It means the recognition of sin as a matter of personal guilt; it means the hunger and thirst after righteousness; it means knowledge of Jesus Christ, of His holy life and His innocent suffering and death; it means the acceptance of the grace and mercy of God in Jesus Christ as the only hope for time and eternity; it means the devoted and earnest determination to realize the spirit of Jesus Christ in our lives as the beginning of a new and holy life; it means close and constant communion with Him thru His Spirit, who guides believers into all thruth and impels them to do all that is good.

Salvation is the gracious and precious gift of God. No human ingenuity or devotion could have found the way of salvation, no earthly wealth could have paid the price for the redemption of even one immortal soul, Psa. 49: 7, 8, yet God does not and will not force this gift on those who do not desire it. While the beginning and the consummation of our salvation is entirely by God's free grace; while it is entirely beyond human power to do anything to merit salvation, yet the acceptance and retaining of salvation thru the grace of God in Christ is an act of the human will, just as the acceptance and retaining of any other gift is purely voluntary. If you want to be saved, the way is open, and it is an easy way: "Believe in the Lord Jesus, and thou shalt be saved, thou and thy house". If you do not care enough about it to want to be saved, no power on earth or in heaven can or will compel you.

The **opportunity** *of salvation is God's own work and God's free gift; the* **acceptance** *of salvation is a matter of* **your own choice.**

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTER V.

SYNOPSIS OF PREVIOUS CHAPTERS. Accustomed to comfortable circumstances in a pretty little city the Belmonts are obliged, because of a bad business venture which swept away nearly all their property, to begin life over again in the village of Oakdale, in a little old homestead which Grandmother Belmont had willed to their only daughter some years before. In her grief over the change and filled with gloomy forebodings, Mrs. Belmont does not regard kindly the well-meant advances of the neighbors, old acquaintances of Mr. Belmont, and her dissatisfaction and ill-temper make life unpleasant for all concerned. An invitation from wealthy Aunt Caroline Martin in New York to spend the winter at her home is declined by Mr. Belmont, whereupon Mrs. Belmont determines to go alone, leaving her family to shift for themselves. Aunt Caroline knows how to make use of Mrs. Belmont's social talents, and the whirl of splendid functions and shopping pleases the latter so much that a letter from her husband urging her to come home is answered in the negative.

"Christmas eve!" groaned Rose dropping into a chair about ten-thirty on the evening of December twenty-fourth and letting her bundles slide to the floor from her tired arms. "O dear! I'm too tired to care what evening it is. And this house looks worse than I ever saw it I'm sure. I suppose I'll have to dust the old mantel and hang the stockings, but I'm too tired to do a thing."

Rose wearily mounted the old stairs to see if the boys were in bed and found that Jack had tumbled into the unmade bed, but Fred was not there. In spite of her fatigue she straightened out the bedding a little and went to the store closet for another blanket for the night was cold. A few bitter tears fell on the soft blanket as she tucked the restless sleeper up good and warm and kissed him with a little silent prayer that very soon life would be easier for them all.

"Rose, are you here?" called her father softly from below and she hurried down to find him with his arms full of bundles. "My poor child, you are all worn out," he said compassionately. "Go on to bed and I will hang the stockings. It would never do to disappoint Jack. Where is Fred?"

"I don't know," said Rose. "I could not get away to come home at supper time, but ate a little lunch at the grocery that Mrs. Forrest sent in, so I did not see him. I suppose he had to work late like the rest of us."

"Hardly, Rose. The livery barn would have no extra work on Christmas eve. Yes, it might too, for country people are driving in to do their shopping and they probably had many horses to care for. I hope by next Christmas to have things in better shape than they are now."

"If mother would only come home things might improve," sighed Rose.

"I will write to her tomorrow and tell her how much we need her, dear. Now run on to bed and I'll attend to everything."

But Rose would not hear to any such thing, and together they worked with the few things at hand to make the room homelike and the Christmas display cheerful. Presently Fred came in but he did not linger long downstairs. He merely said he was dead tired and hurried off to bed and Rose and her father were too tired and too busy to protest.

"It doesn't look as I would like to have it, but it's the best we can do," said Rose stepping back to view the old mantel banked with evergreen from which dangled four long stockings bulging with knobby parcels. "Last year there were five stockings," she said and then burst into bitter weeping.

Mr. Belmont made no effort to check the tears but wisely allowed them to flow. "You'll feel better, Rose, when you cry it out," he said patting her head. "You've been keeping in too long."

"It isn't the poverty, father," said Rose at last. "It's the thought that I can't do what I want to do. I had planned to have a nice little time tomorrow for the boys, with perhaps some of their friends in to help them have a good time, but all I could do was to buy a cake at the bakery and some fruit at the grocery."

"And I have a turkey and some nuts and candy, dear. Don't worry! Everything will come out all right and one of these days we'll go back home."

"I'm all right now," said Rose bravely. "I do feel better after the cry."

It was late next morning before any of them wanted to move about but at last Rose felt they must make preparations for the dinner. The boys received their gifts with little enthusiasm, but Rose and her father tried to be gay and festive as they examined the small supply of cheap presents. All felt the contrast between that time and the Christmas of the year before and it was impossible to put down the feeling of keen disappointment.

"While the dinner is cooking let's each write a long letter to mother and coax her to come home," said Mr. Belmont when the house was in order and the turkey and vegetables cooking on the stove. "Let's tell her exactly how we feel about living without her and ask her to hurry back. Aunt Caroline can hire a trained nurse, but we have nobody."

The bulky letter had to have extra stamps when it was finished at last, and then Mr. Belmont produced five extra ones to make a special delivery letter of it. When it was mailed they all felt better and the good dinner was leisurely eaten. Several neighbors, Mr. Forrest, Mr. Appleton for whom Mr. Belmont worked, Mrs. Giles and other old friends of the dead and gone mistress of the brown house sent in Christmas remembrances and altogether the day proved very enjoyable. It is hard to be depressed when the sun is shining brightly on the spotless snow and Christmas bells are jingling everywhere, so the spirits of the Belmonts rose with the thermometer and by the time dinner was over everyone seemed in a holiday humor.

"I had a Christmas raise to six dollars a week," said Rose opening a letter which she had overlooked in the box Mr. Forrest sent. "But the best of it all is that he says he gives me this raise because I have been the most faithful and efficient cashier he has ever had. Isn't that lovely?" and she wiped some happy tears from her eyes.

"And I have had a raise too," said Mr. Belmont. "I clean forgot it last night. I am to have seventy-five dollars per month. My duties will be increased, but I like that part of it. We'll soon be able to have more comforts in this old house, daughter."

"I'm ashamed to think I was so blue last night. I don't deserve this extra money," said Rose humbly. "I'm not going to wait till the New Year to turn over my new leaf. I'm going to do it right now. Here is my Christmas resolution: When the way looks dark don't whine but trust. How does that sound? I wonder, father, we profess to believe that everything is for the best and then fall down so lamentably. The minister preached on that last Sunday but I never thought of applying it to myself."

"I don't know, dear. It is certain that we have always been led and cared for by our Father above, but we are so weak and so prone to doubt that it is a wonder we dare come to Him again and again for help. I'll try your Christmas resolution, too. Whatever comes to me I'll try to bear it like a man. I haven't always done that, dear, and I'm ashamed to think of my many blunders, but in the future I honestly will try to trust and not whine. Somebody is at the door, daughter."

Rose admitted the superintendent of the village schools who said he wished to talk to her father privately, and then she went happily out to wash the few dishes left from the evening lunch. She was humming a little tune and moving softly about the kitchen when her father came out. In the light of the little lamp she could not see the expression on his face but the instant he spoke she knew the message of the visitor had not been pleasant.

"Rose, this is a time to try our recently made resolution. Fred has been expelled from school."

"Fred! What for?"

"It seems that he and some other boys have been in the habit of going out nights and destroying property and stealing things," said Mr. Belmont dropping into a chair with a groan. "I don't suppose they really meant to steal, but people are tired of such trouble and they watched for them. He has fallen in with a rough crowd and the school authorities think it better to put the offenders out of school. I'm afraid it's mostly my fault. I took up this night work thinking that I could earn money for more comforts when I should have been looking after my boys. I trusted Fred implicitly, Rose, and never dreamed of questioning him when he told me he had to work nights."

"No, it is my fault," said Rose tearfully. "I should have stayed at home and made a place for the boys instead of trying to work at the grocery. It was no home for them, for the house is always dirty and disorderly. We had to eat at that dirty, shabby restaurant all this time and at night the house was stone cold. O dear! Why didn't I think? Mrs. Giles tried to warn me but I would not listen. I'll never go back to the grocery again. I suppose it's too late to do anything for Fred, but there's Jack."

As they talked it over they wondered at their own lack of tears and lamentations.

"Well, what's a fellow to do in this dark cold barn of a house with nobody here?" burst out Fred when his father told him of the action of the school board. "Never a decent meal and not even a bed made day after day. I was downright hungry, and when the fellows proposed roasting chickens and cooking eggs I couldn't refuse. We didn't steal anything but a few chickens one night—the night somebody snooped around and caught us. We bought the stuff we ate mostly."

"Why didn't you tell me this, Fred, and I would have given up my place?" asked Rose.

"Because I didn't want to bother anyone. I'm old enough to run my own affairs. And mind, if you cry and sniffle over me I'll dig out and run away."

"I won't cry if you'll promise to try to do better," said Rose.

"I won't promise anything," said Fred sullenly. "Let go of my hand! I'm going down town."

"Son, go to your room!" said Mr. Belmont so sternly that Fred turned and mounted the stairs, but when Rose went up an hour later she found the room empty. An open window looking out upon the one-story addition to the old house told the story. She looked hastily around the bare big room and saw at once that clothes were missing from the nails on which they usually were hanging.

"Father," she called down the stairs in an excited tone. "Father, Fred is not in his room and I'm afraid he's run away. Come quickly."

✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

He Did It

EVELYN.

Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed, "Oh, you'll never do that,
At least no one ever has done it,"
But he took off his coat and he took off his hat,
And the first thing he knew he'd begun it,
With the lift of his chin and a bit of a grin.
If any doubt rose he forbid it;
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you,
But just buckle in with a bit of a grin,
Then take off your coat and go to it.
Just start in to sing as you tackle the thing
That cannot be done and you'll do it.

New York Tribune.

Sitting on the Plow Handles

The other day, on the train, I was passing a field in which two men were plowing. One stopped his team, sat down on the plow handles, and watched the train go past. The other plowed right on, and, by the time the train was out of sight, had gained more than half the length of the field. The time-table showed about a dozen trains passing that field during the working hours, which mean a large gain for the man who did not stop.

At the end of the year, you often wonder why you are behind the other man. You seemed to be out in the field as long as he—up just as early, home just as late. You forget the time spent sitting on the plow handles.

The other lad, at the beginning of the month, gets an increase in salary; you get none. You cannot understand. You were always there at 7 a. m., and never left until 6 p. m. You forget the time you spent gazing out of the window, and minding the business of other people.

When the examination results come out, you are flunked and the other fellow is thru. You worked at your books as long as he did. You never missed a class. You forget the half-hours you were day-dreaming, and, altho reading, you were not taking it in.

Sitting on the plow handles is a dangerous luxury.—*East and West.*

A Story of the Adirondacks

JOHN TIMOTHY STONE.

One of my first experiences as a Sunday-school missionary was during vacation, while a theological student at Auburn. I was sent as a pioneer missionary into the Adirondacks, and during those four months walked over twelve hundred miles by trail. I traveled also by boat, rail, and stage, and came in touch with some most interesting types of men.

One day I went to a man, said to be unapproachable. "If you talk religion to him," I was told, "he will either knock you down, or shoot you."

Well, I wanted to see him, and found him exceedingly interesting, not only in his own work, but in his own way of doing things. Before I had talked with him two minutes, I found he prided himself on the fact that he was peculiar. He was, perhaps, the strongest man I had ever met and was greatly aroused because I would not drink with him.

I told him I knew he was the most peculiar man around there, and expected to do some desperate thing if he did not get what he wanted. Then I asked: "What would you think if asked to do something you never dreamed of."

"Why, what do you mean? *I* do anything I don't want to do?"

"Suppose you should do something different from anything you have ever done?" I answered.

"Tell me what it is," he replied.

"Start a Sunday-school here!" I said.

The man just looked at me, and then said, "What do you think I am?"

"You can do one thing," I answered, "You can keep order, and that is more than I can do. You seem to be strong and husky enough!"

"Well, I am interested," was his reply, "You just stay to dinner, and tell me all about it."

I stayed to dinner, and I can see that great tin dish of potatoes, and just as plainly, those fourteen or fifteen men (the roughest set of men I had ever seen), as they stuck their forks into them.

"Quit that! Let your potatoes go! We are going to have a blessing!" said the big man.

Then he said, 'Boys, we are going to start a Sunday-school up here. Everyone of you is going!"

And it was started, and those men came, and their children. *I* could not have gotten them to come. One man lit his pipe, as the sermon began, and my big friend shouted, "Put your pipe out—this is the house of God!"

Well, he was a strange specimen. He swore two or three times during the service, but he apologized for it, which was not a surprise to me. And when I told the story of a mother's love, as simply as I could tell it, trying not to be emotional, that great unique specimen just sat there and wept like a child!

After the service he turned to me, and said, "Parson, I can't preach. I can't do much of anything, but I will be superintendent, or whatever you like, of this Sunday-school; and what is more, the rest are going to be here!" A remarkable attendance was thus built up, and it was all due to this man, whom they grew to love.

"Take the Other Hand"

It was a pleasant day in summer when a girl who had been watching by the sick-bed of her mother for some weeks, went out to get a little exercise and enjoy the fresh air. She hoped she might hear a bird sing, or see some little wild flower, which would speak to her of future hope.

After walking some distance she came to a rope works. She was familiar with the place, and being fond of the smell of tar, entered the works. At one end of the building she saw a little boy turning a very large wheel; she thought it was too laborious work for such a child, and, as she came near him, she spoke to him.

"Who sent you to this place?" she asked.

"Nobody; I came by myself."

"Does your father know you are here?"

"I have no father."

"How old are you?"

"Almost nine."

"Are you paid for your labor?"

"Yes, I get a quarter a day."

"Are you never tired of this hard work?"

"Yes, sometimes."

"And what do you do then?"

"I take the other hand."

The lady gave him a piece of money.

She went home strengthened in her devotion to duty, and instructed in practical Christian philosophy by the words of a little child; and she said, "The next time my duty seems hard to me, I will, like this little boy, not complain, but 'take the other hand.' "—*Parish Visitor.*

"As Unto the Lord"

She was only a poor, plain, freckled woman, whose clothes were of the same fashion her mother might have worn, yet, day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G——, who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet sing so cheerily?"

"Ah," she replied, "the Lord has given me this work to do; so, when I'm tired and out of sorts, I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see Him standing by my side and He knew I had an unwilling heart for His tasks. Then I sing my brightest hymns, and while my iron smoothes out the wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives."

On the other Side of the Earth

How some Sakti Indians cure some of the "ills that Flesh is Heir to". The Mission to Lepers needs larger Support for its great work

Mission Work at Sakti Station

Pastor Nussmann writes: "Our school work is progressing in the usual way. We have added to our home for boys a temporary home for girls, consisting of one room and a teacher's residence—intended for girls from distant rural points. With six girls we could make a good beginning. The attendance in our village schools has suffered, which was to be expected owing to the hard times. I help the most needy by giving them work. They have to plant trees, erect earth walls, etc. I find it absolutely wrong to give the children money without receiving a certain amount of labor in return. We would rather have a decrease in our school attendance than accustom our people to conditions which they would like to see continued later. Such a course would induce them, even during prosperous times, to keep their children out of school, giving the excuse that they have nothing to eat, and thus expect to continue to receive assistance as in former days. It is probable therefore that our attendance will show a decrease this year, but I hope to remedy this condition next year. It might be well to make our mission school a "middle-vernacular" one next year for the sake of catechists and pupils who wish to become teachers. Our pupils cannot enter the normal school or the school for catechists with their "Upper Primary" diploma. If I want teachers and catechists for the extension of our work I must be enabled to prepare them properly. This applies particularly to teachers and I hope to be able to report progress along this line in the coming year.

Mrs. Nussmann was heavily taxed with work in the medical department. Owing to the assistance given us by our St. Louis friends we were enabled to erect a small hospital, making it possible to remove our sick from our veranda. This hospital is easily accessible, altho removed a short distance from our residence. It proved a great relief during the time we had measles in the boys' home, as we were able to isolate the sick and prevent a spreading of the disease. Usually the sick from afar only come after they have tried all their own remedies and then their ailments have become chronic. In the vicinity of Sakti many sick take the following treatment. They have a small piece of their tongue cut off and bring it as an offering to Mahadeo (Shiwa). He is said to have cured many. Such treatment might prove effective when a patient is too fullblooded. The idol's power to cure was established if the tip of the tongue again resumed a rounded appearance, which sooner or later always occurred, whether Mahadeo was worshiped or not. I usually tell them that I would believe in Mahadeo's might if he could reshape the tongue after about half of it had been cut off.

We have special reasons to be thankful to the Lord for enabling us to strike a good spring in our well, and altho it is not over-productive of good water, it will supply our wants as far as drinking water is concerned, which takes a great worry off our minds. We always had a serious servant problem, as it was exceedingly difficult to keep people in Sakti, even the better class of teachers and hospital assistants would not stay on account of the necessity of carrying drinking water so great a distance during our hot spell. Now we still need a good road to the station and a bridge. Work on the former has begun, but negotiations regarding a bridge and the continuation of the good road beyond the station have as yet not been brought to a satisfactory conclusion. How happy we would be if we were rid of all these troubles.

But the Lord who has helped us heretofore will help us in the future. May he prosper the labor of our hands."

This and That

We must preface our report with a word which has again been brought to our attention, a word which must govern our conduct in connection with missionary work at home and abroad and will prove a veritable searchlight for us: Mark 11: 24, "Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This word implies not merely that our own contribution to the work should consist in prayer and supplication before the Lord, or that we have the solemn assurance of His help, but also that we can confidently indulge in such supplication. First we must be certain of God's will; certain that the work we contemplate is according to His desire. Have we this certainty we are able to pray: Lord, give us sufficient missionaries, enough catechists and teachers; give us food for our orphans and lepers, strength to win heathen for Thee and to overcome idolatry; give us victory over that lack of faith and over the indolence prevailing here in America; give us $45,000.00 in donations during the year 1915; give us faith and confidence to bring this before Thee in daily petitions and grant that Thy work may not halt now during these troublous times of war, but may progress with renewed force. If we do this we can rest assured at the present time, the beginning of this new year, that all this will come to pass if we only place our sole reliance on God our Father. The word of truth cited above, "believe that ye receive them, and ye shall have them," testifies to this.

How many of us will endeavor to become deeply rooted in God's abounding grace by practicing and proving this promise?

We again wish to call attention to "Our Mission Sunday", which will not appear in the former German-English edition as heretofore, but will be published separately, a German issue and an English one. This will satisfy schools and societies who work in the English language only, and those using both languages can order both editions according to their particular needs. The price remains the same: annually four cents per copy. For example, 100 copies for the year $4.00.

In many congregations our "Fliegende Missionsblaetter" and "Our Work" could be used to advantage. Will not some special friend of our mission or some society order a number of copies of these at his individual expense and distribute them in the congregation? "Fliegende Missionsblaetter" (quarterly) may be purchased for $1.25 per 100 copies for the entire year, and "Our Work" for $1.50 per 100 copies. Order at once from *Rev. G. M. Poth*, 4281 *Tholozan Ave., St. Louis, Mo.*, and make a good beginning in the new year.

Nothing succeeds so well as a willing heart. The writer is in receipt of a letter from Cincinnati and an enclosed money order for $25.00. The letter reads as follows: "We have organized a little mission sewing circle in our Sunday-school. Our weekly dues (5 cents each) are put in the treasury and we sell the articles we make. This enables us to send you this money order." Is this not worthy of emulation?

Of course our treasurer needs such encouraging letters, as his own are quite discouraging lately. "Our charity fund has increased nearly $3,00.00 during November, which is almost *half* of what we need. Kindly call attention to this fact." Such is his plaint. May it prove effective and may our aim be "The Lord's work must not suffer." How many of our readers will look upward and pray: "Lord, make thy people willing to hear, to give and to serve."

During the past three weeks we have received inquiries that may be counted among the most refreshing incidents connected with our work,—two young women have expressed their desire to enter missionary work and wish to know how they may further prepare themselves for it. The necessary arrangements to enter them in a mission school have as yet not been completed. Will the readers of this article not remember them kindly and pray that the Lord may shape matters according to His holy will? "Pray the Lord of the harvest that He send workers." One of the applicants already has the requirements of a hospital nurse, but realizes that she needs more spiritual instructions. This is the kind of workers we need especially, in view of the fact that Pastor Tillmanns may retire next fall from his activity as missionary physician according to his intention recently expressed. But the growing need in the foreign field necessitates other women workers also. The work is there, the workers volunteer, and then we should consider restriction and relax our efforts? Banish the thought.

P. A. M.

The Mission to Lepers

Recently attention was called to needy missionaries, particularly those on the German fields which have suffered greatly on account of the European war. Our gracious Father in heaven has saved this country from complications, and it is therefore surely our duty to assist other missions as far as possible, and to extend the helping hand particularly to the Gossner mission in Chota Nagpur, which is closely related to ours.

I would like to call attention to another, one still closer to our work, the Mission Among the Lepers. Little is known of this kind of work in our Synod, and few are interested in it, altho we owe this mission work a debt of gratitude. When, during the first famine, lepers beleagured our missionaries in such numbers that they did not know what to do and how to care for them (for Christian charity would not permit turning them away), Pastor Nottrott was compelled to appeal to the Mission for Lepers and found a ready response. They erected a home in our district in Chandkuri, which has since grown to be the second largest in India, supplied the lepers with food, clothing, shelter and medical attendance. They even paid our catechist and for several years the missionary at the home. They are also supporting in part another home at Raipur, where Pastor Gass is working with our catechists. The lepers who embrace Christianity in this home are counted part of our mission, and the children which are not infected and grow up in this home are developing into teachers and Bible women.

Now the time has come when we can show our gratitude for the vital assistance given us at that time. The Mission for Lepers is entirely dependent on free will offerings which come mostly from England and partly from America and Australia. But in England, Canada and Australia great demands are made on the charitably inclined for the nursing of the wounded and the care of the families of those who have been killed. The income of the Mission for Lepers must therefore suffer greatly at the present time. They have already been notified that no new buildings are to be erected in the coming year and that all other expenses must be curtailed as much as possible. According to a letter from Mr. Anderson, formerly a missionary and now secretary of the Society in India, the forty-nine homes for lepers in India require Rs. 1,000 daily for their sustenance. In addition they have twenty-four homes in China, Japan and other countries. Even in America this mission is helpful in protecting you from the ravages of this disease, for it supports a home for lepers in New Orleans, La., which fact, we regret to say, is little known.

Shall this work be curtailed? Is it not our duty to reciprocate and help those who assisted us at a time when we needed help? The leper mission gave $5,500.00 to the Chandkuri home and $300.00 to the Raipur home during the past year. This enabled us to care for the bodies and souls of 408 lepers in our two homes, to educate properly fifty-eight healthy children which had to be separated from their leprous parents. And who knows how many were protected from infection? This mission cares for a total of 4,334 lepers, and is the direct means of protecting 507 non-infected children from contracting this disease. In addition they help to support 5,957 lepers and 102 of their healthy children. Such a mission, I believe, is worthy of our unstinted support at this time when they need help so badly, and in future we should assist them in their work more than ever before.

Just now, I know, our Synod makes great demands upon you. Our seminaries and our Home and Foreign mission work requires more and more support. The cry of the flood sufferers in America and that of the famine sufferers in India has been answered generously only recently. Now the Lord brings to our notice the work so necessary among the Russians and the need in the German and leper missions. We must not neglect any of them. Only after Peter's love for the Lord had fully developed his full work of feeding sheep and lambs was assigned to him. And as our love for the Lord develops and becomes stronger, so must we increase our gifts and our labor for Him. And again, the more we show our love for the Lord in deeds the more He will strengthen and help us. And for this reason I appeal to you: Help the mission for lepers.

With kindest regards, your missionary,

J. H. Koenig.

Pastor Hagenstein's postal of October 27th very briefly tells us that our workers are well and hearty. "As we have no connection with Germany we have

not received any foreign letters for a long time. American newspapers come quite regularly. We are collecting for the needy missionaries of the continental missions. My work is progressing without hindrance of any kind. The natives are friendly and courteous. Our harvest has begun; there is a beautiful rice crop in Parsabhader. All my schools which I have had the opportunity to visit appear to progress satisfactorily. It is a great comfort to know that our Lord God contains all things in His hand and that He is our Father."

The continental mission mentioned by Bro. Hagenstein also includes the Gossner mission previously referred to. One of their missionaries, honored veteran, missionary H. Lorbeer, Sr., writes us from Ghazipur, on the Ganges (under date of Oct. 21), as follows: "I have six mission stations in my charge, but with the help of the Lord I have been able to take care of the various mission workers, schools and catechists and hope to be able to continue doing so for several months more. After that I am promised assistance from England and India. Of course it is rather uncertain whether I will receive the necessary help monthly, as *all* missions suffer greatly owing to this terrible war. But God will help further.

"You also have promised your conditional assistance for which I am deeply grateful and wish you God's blessings. Perhaps America contains other Christian friends who will join you in this work. The Lord will surely not leave us or disappoint us in our reliance on Him. Since 1840 He has prospered this work in a truly miraculous manner, and now that we have hopes of a rich harvest resulting from our patient labors He will not forsake us. Personally I have experienced His wonderful care in many instances. For nearly fifty years I have labored and have *never* suffered want, therefore I shall continue to place my hopes on Him; He is a rich and powerful Master."

Miss Anna, daughter of missionary Jost and wife has fully recovered from a severe spell of fever after several months stay in Raipur, and appreciates greatly the love and affection shown her while here, especially during her stay at the Senana home.

The peasants in Chandkuri are busy with the harvest now. Many of the Christians there were not able to do their own planting, but as they are diligently working for others, helping them in their harvest, they receive good wages, considering local conditions. Another evidence how the good Lord has helped them thru the year. Praise and glory to Him.

News from Bisrampur also deal with a long siege of illness, now overcome. Mrs. Goetsch was down with a high, persistent fever which made it necessary to call in the English government physician in the middle of the night. Pastor Goetsch and Mrs. Sueger had to attend to the nursing between them, which was exceedingly trying, especially for the former, as his work at the home was particularly heavy at that time (June and July). But God be praised, the patient has now fully recovered and all those directly interested have again experienced His ever present help in time of need.

The rainy season in Bisrampur appears to have been the most favorable in ten years, and as a result the prospects for a good harvest are excellent. We only regret that numerous worms have appeared in the fields which may detract some from our expectations. In Chattisgarh entire strips were devastated by this pest, but we now hear that there is no danger of a famine. We trust that the after effects which cannot be avoided entirely, may soon be overcome.

G. E. S. *P. A. M.*

The Agricultural Missionary in India

We are quite accustomed in these days to hearing about the work of "medical missionaries" and of their splendid work in foreign lands, but about the agricultural missionary very little is known.

In the early days of missionary effort in India, the emphasis was upon the city, says H. I. Criswold. It was the fashion then to erect churches in city bazars, and the whole outlook was that of the city. Such industries as were taught were city industries. The education imparted was adapted to city conditions. The mission compound was not only the home of the missionary, but often of his flock as well.

The coming of the "mass movement" has changed all this. The center of gravity of the Christian population has shifted from the city to the country. For example, Kasur Tahsil has 3,000 or 4,000 Christians

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THE JEWISH PEOPLE AND CHRISTIAN MISSIONS*)

Why Christian Missions among Jews is a sacred Obligation which the Church dares no longer Neglect. A Difficult but richly blessed work

Anti-Semitism is not a modern phenomenon; it is as old as Israel itself. In Egypt the Israelites were oppressed, and in their own land they suffered under the yoke of Assyria and Syria, Babylon and Rome. Pharao, Amalek, Balak, Haman, Antiochus, Titus and many others were bitter enemies of the Jewish people. Greek and Roman classic literature has many expressions of hatred and disgust toward them, all of them eclipsed by Apion's abusive treatise to which Josephus replied. Cicero refers to them in unfavorable terms; Tacitus, Horace, Juvenal, Ovid and Seneca have frequent expressions of hatred and ridicule. And so it has been all thru history down to the present day. It is remarkable how even this hatred for the Hebrews was made to serve God's purposes.

Here again we note a strange contrast in the character of the Jewish people. On the one hand there is the remarkable preservation of the Jewish people thru all the ages of their history, a fact which stands unparalleled in the history of the world; on the other there is evidently a strong disposition toward assimilation by others.

Ezekiel 16 is a pitiless denunciation of Israel's faithlessness. Even in the Babylonian captivity of only seventy years, the Hebrew language fell into disuse as the language of the people, and not all the tribes returned. Later on Greek influence was just as readily admitted, and thus it has been until today. Anti-Semitism has played an important part *in preserving the Jewish people, because it has counteracted the tendency toward assimilation which manifested itself* whenever Jews found themselves well treated. This must not be overlooked.

Zionism

In any treatise on Jewish national and intellectual life Zionism deserves more than passing notice. Under the pressure of Russian persecution during the 'eighties there were organized in Russia the "Chovevei Zion" (Lovers of Zion) Societies, which established the first Hebrew colonies in Palestine. It was also at this time that Joseph Rabinowitch went to Palestine as the representative of these organizations to investigate the possibilities of such a movement on the ground. It became clear to him that "our Brother Jesus" was the gateway to the Holy Land. "Without Him," he claimed, "our coming to Palestine is unauthorized". Thus there arose under his leadership in Kishinew (South Russia) the Christian-Jewish movement that was watched with such interest by the Christian friends of Israel because it had arisen out of Israel itself. How very differently has the colonization of Palestine and Zionism later developed! For convenience' sake the two movements are here named together, altho they are not wholly identical. The colonization of Palestine continues, and at present about 90,000 acres of land are in the hands of Jewish owners, with a Hebrew rural population of perhaps 9,000 in thirty-eight colonies.

For us the important question is, What value has Zionism for the Jewish people and for Christian missions among them? Zionism has brought about a noticeable strengthening of the Jewish national idea. Modern Jewish art no longer represents Ahasuerus as a decrepit old man, but as a strong, manly figure, head erect, the tables of the law in one hand, the other pointing upward like a prophet of God. This does not accord with reality, but is rather the outcome of pride and vanity.

Christianity and Christian missions have nothing to expect from Zionism; from the Christian point of view the collapse of the movement would even be quite desirable. It is by no means immaterial to Christians into whose hands the control of Palestine shall pass. Palestine is just as much a holy land to Christians as it is to Jews. A restoration of the Jewish people in Palestine in their present stubborn, anti-Christian condition does not promise an improving, sanctifying effect upon them, but would rather increase their hatred and opposition toward Christianity.

It could hardly be otherwise than that Christian chiliastic hopes should concern themselves themselves seriously with the return of Jews to Palestine. What can we expect from this movement? God dwelleth not in temples made with hands, and Jesus himself says, "The hour cometh when neither in this mountain, nor in Jerusalem, ye shall worship the Father", John 4: 21. True, Israel has the promise that "in days to come Israel shall bloom and bud; and they shall fill the face of the world with fruit", Isa. 27: 6, and Zionism expects the fulfillment of this promise merely from the return of the Jewish people to Palestine. But we must not forget that the curse of the innocent blood which the soil of Palestine has drunk, is resting upon the land as well as upon the people. The prophets condition the restoration of Israel upon *the knowledge of Him whom they have pierced*, Zech. 12: 10, and also say *"they shall come with weeping"*, Jer. 31: 9. Zionism, coming in the strength of its own righteousness, and supported by worldly wealth and political power and influence, will not bring about the solution of the Jewish problem. Thus we arrive at the vital point of our present discussion:

Shall we engage in mission work among the Jews?

It is really a disgrace for Christianity that such a question is still possible and necessary. The question should really be stated thus: "Why do we not engage in missionary work among the Jews? Missionary work to the Jews has very aptly been called the step-child of the Church. Altho all branches of the Church, Catholic as well as Protestant, are agreed that, according to the Master's great commission the Gospel must be preached to *all* the nations; altho we readily see the need of missionary effort even among Mohammedans, and altho all Christians understand the necessity of Christianizing their own people, yet only comparatively few realize that the Jews also must be brought to accept Christ as their Saviour. That is why so few Christians, even of those who take their missionary obligations seriously, take any practical interest in missions to the Jews. Theoretically and practically the Church is busily occupied with extending all the different phases of home and foreign mission work, but missionary work among Jews is sadly neglected.

It is true that the importance and the obligations of both home and foreign mission effort were not immediately recognized, but true Christians were never actually *hostile* to preaching the Gospel among the heathen, or if they were, they were soon convinced of their error. Missionary work among the Jews, however, is even now opposed even by some of the most earnest Christians. It is urged that the time is not ripe for this kind of work; that it is a waste of effort because there is little prospect of success; that it is a hobby of good but unintelligent Christians; that the Jewish people have been rejected, their restoration being reserved for the times of the end, so that missionary work among them would be an actual interference with the divine plan. Finally we are told that the doors of Christian churches are everywhere open to the Jews, that they mingle with Christians everywhere and have therefore every opportunity to become familiar with the Gospel.

It is true that God has rejected Israel, but the curse resting upon the people does not remove or limit the obligation for missionary effort, just as it has not destroyed their claim upon the saving grace of God, even tho He who shall turn away ungodliness from Jacob, Isa. 59: 20, does not come out of Zion until at the close of the world age. The Jewish people constitute a vast problem for the Church of Christ and it is strange that it could be so long forgotten. How very differently did St. Paul regard this problem. The people among whom his Saviour had been born and had lived and wrought was always his first concern. "It was necessary that the Word of God should first be spoken to you", he says, Acts 13: 46, and wherever he finds a Jewish congregation in the cities he visits, he preaches the Gospel to them. "To the Jew first, and also to the Greek", he writes to the Romans, 1: 16. And the other Apostles labored almost exclusively among Jews. Is not the whole history of the Apostolic Church the story of preaching the Gospel to Jews? Salvation was to come from the Jews, the disciples of Jesus were Jews, the associates of the Apostles were Jews, the first Christian churches were composed exclusively of Jews, and the very ground

*) Paper read at the Conference of the Atlantic District, 1914, by Mr. H. Manrodt, Brooklyn, N. Y., and translated from the German.

upon which the Church grew up is saturated with Jewish blood, for the first martyrs were also Jews. The number of Jews converted to Christianity during its first period is much larger than is commonly supposed.

How could the Church later forget its duty toward Israel so completely? One explanation may be found in the fact that after the Apostolic age the growing churches were too much concerned with the inner and outward development of the Church and with the definition and establishment of its teachings. Later on the desire to make the separation between Christianity and Judaism as complete as possible may have prevailed, while on the other hand the rabbinical theology of Judaism, as has been shown, departed more and more from the living fundamentals which both had in common, and developed in express opposition to Christianity. Thus the synagog and the Church drifted apart, the antagonisms deepened, the gulf became fixed. Today the two are practically different worlds.

Objections do not remove Obligations

The objection that the Jews live among Christians and thus have abundant opportunity to visit the churches and become familiar with the Gospel, seems to have some weight. But is not this also the case, and in still greater degree, with all the nominal Christians? And yet no one will dare to contend that home missions, city mission work and the many varieties of rescue missions and the like are therefore unnecessary. And how can we expect the great mass of indifferent Christians, those countless hosts who must first themselves be brought to a living faith in Christ, to exert a beneficial influence on the Jewish people who live among them? Is not rather the bad example and the godlessness of so many so-called Christians one of the chief causes of why Jews have so little respect for Christianity? When even earnest Christians hold back timidly from putting their faith and their convictions into practice, what is there that could induce Jews to look to the Christian Church and to have confidence in it? There is, it is true, a certain religious interest, but there is no personal longing for salvation because the recognition and conviction of sin is lacking. How different it would be if the life and conduct of every baptized Christian were a living witness for Jesus Christ; then the shadow resting upon the Jewish people would soon be lifted. *Christian missions to the Jews is thus a sacred duty which the Church dare no longer neglect.*

Before the Reformation Church history makes almost no mention of missionary work for Jews. In the thirteenth century there are traces of work in Spain and in Rome, which was not without success. In Spain these efforts degenerated into brutally forced conversions. Since the end of the Middle Ages we find no real attempt at mission work for Jews in the Roman Catholic Church.

The Development of Mission Work among Jews

A new interest in the subject arose with the Reformation. Luther himself expected that the revival of religious life would also reach the Jewish people and stimulate their conversion to Christianity. A number of writings and sermons show that he was at first a warm friend of the Jews. Later on this sentiment radically changed.

But the idea of mission work among Jews was not forgotten. From this time on there appears in the history of the Evangelical Church an unbroken line of men who are deeply interested in the salvation of Israel. The first organized effort was launched in Halle by Johann Heinrich Callenberg (1735). The name of Stephen Schulz is also noteworthy in this connection. The influence of the work at Halle introduced the idea into the Moravian Church, which has accomplished important results. Both enterprises unfortunately fell victim to the blight of rationalism.

In mission work to the Jews, as in foreign missions, England occupies a position of leadership. It is somewhat more than a century ago that Rev. J. F. Frey, himself a proselyte, and Lewis Way, a wealthy clergyman, organized the London Society for Promoting Christianity among the Jews. This organization is not only the oldest society for missions among Jews, but also the parent of all German societies, and is, with its 222 missionaries and annual income of $200,000, even today the largest and most important of all similar organizations. The influence of the London Society led to the organization of the Berlin Society (1822), which was followed by a local organization in Basel in 1830 and by the Rhenish-Westphalian (now West German) *Verein fuer Israel* (1842), and in 1869 by the Lutheran *Central Verein fuer Mission unter Israel* at Leipsic. German Christians have always borne the brunt of the task because the Jewish people are so largely German in language and education, and even the London Society has obtained many workers—and the most capable ones at that—from Germany.

Another important English society was organized in 1842 as the "British Society for the Propagation of the Gospel among the Jews", and later many other active organizations followed. All the British societies have important fields on the continent and also in Asia and Africa. Of the latter the work in Falasha, Abyssinia, deserves especial mention. The Falashas are a mixture of Jewish and native stock (the name signifies "refugees"), and must have come to Africa in very ancient times. They possess only some of the Old Testament books, are unfamiliar with the Talmud and have retained some very ancient Jewish customs. It may be added in this connection that similar isolated Jewish groups are also found in India and China.

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BROTHERHOODS AND BIBLE CLASSES GETTING TOGETHER

Dr. Torsch gives his Impressions of the Buffalo Conference

II.

The following resolutions were adopted regarding the relation of Adult Bible classes and Brotherhood, recommending but one organization, or rather a men's department, in every church.

In the light of the present conditions in the Church with regard to men's organizations and work, and in view of the need

a) To conserve the work already done by Brotherhoods, Bible classes, leagues, clubs, etc.

b) To cover the whole field of men's needs and responsibilities.

c) To conserve the energies of the men thru—

Avoiding duplication of organizations and progress;

Simplification or organization;

Increased efficiency.

d) To reach every congregation with a men's organization:

We recommend as a practical ideal toward which all churches are invited to work, an organization under the general direction of the local church leadership, of the men of the congregation—in which a proper program of religious training to meet the needs of the men shall be provided, and tru which a complete program of Christian activities shall be undertaken.

The form of organization may be:

A men's department of the Church, or

An organized men's Bible class, or

A men's organized Bible class department, or

A Brotherhood, or

Any similar organization which meets the needs of the local Church.

In view of the present situation in communions where the ideal as presented above is not now practicable, we recommend as a step in the direction of this ideal, the affiliation of all existing organizations of men within the local congregation, under a general representative committee, responsible to the leadership of the Church, and charged with the task of correlating the social, educational and service programs of these existing organizations.

We recognize that no one of these organizations can be vital or permanent without adequate instruction in the Holy Scriptures, social fellowship and a comprehensive program of Christian service for the individual, the community, the nation and the world; believing that the objectives in study and service need to be definitely stated, we recommend that steps be taken to determine what the curricula of study and program of service should include.

We recommend further

(1) The affiliation of such organizations within their own communion in communities, state or provinces, and nationally and internationally.

(2) The federation of such organizations interdenominationally in communities, states or provinces, and nationally and internationally.

Impressions of the conference applied to our Evangelical Brotherhood Movement

Perhaps the most striking impression which the writer received with regard to our own Brotherhood was the great and urgent need of *Bible* study for our men. It was repeatedly stated, by men of experience that those great Brotherhoods which came with such promise and enthusiasm a few years ago did not survive and prosper because the nourishment was cut off, the food for strength and inspiration was withheld or not used and appropriated. The Bible, God's Word, was not diligently and regularly studied and discussed. Shall the Evangelical Brotherhood make this same mistake? Shall we not take warning from those of experience and mend our ways? Or rather start out in the light of this experience and mend our ways? Or rather start out in the light of this experience in a more secure and trustworthy direction? I must agree with the "poet" who sings:

"Build a Brotherhood on a Banquet and it will Bust;
Build a Brotherhood on the Bible and it will Boom."

Men! You cannot get away from the fact that without the knowledge of God's Word our work in the Brotherhood will avail very little, without the teachings of this Book of books we will have litte or no interest in the Kingdom of God.

How shall you become familiar with the Book? No better way has been suggested than the Sunday morning adult class, where eye to eye you can discuss and drink in the "Water of life" and make your own the "Truth that makes you free".

What about it, men, may I ask for expressions from our own men as to the advisability of insisting on regular Bible study as one of the fundamentals of Brotherhood membership? Let me hear from you in these columns regarding this question.

Another great impression was made upon me by this conference as I think of our Evangelical Brotherhood, namely the crying need of the Holy Spirit religion. The need of men filled with the Holy Ghost and consecrated to the service of God.

Every pastor will agree to this proposition that for real, lasting, useful, consistent, active soul-saving work we *must* have consecrated men. Give us a few consecrated men, men whom the Holy Spirit has possessed, in a congregation and Brotherhood, and that Brotherhood will do things in the Kingdom of God, but let our men's organizations be made up of good men who believe their strength is sufficient and we will have suppers, picnics, great social functions, but few of the real objects and purposes of the Brotherhood will be carried out. Now these things may all be good and answer some useful purpose, but I direct your attention to the object of your local Brotherhood and ask you, my brother, is that really the object of your Brotherhood? Let's be honest about God's business. He has made us *co-laborers with Him;* He offers His good and Holy Spirit to guide us; *will we?* Will you not be consecrated to His service?

One more impression, a very hopeful one. Thruout the entire sessions the utmost harmony prevailed (how could it be otherwise when all were touched by the Holy Spirit), and the dominant note was co-operation and united effort upon the part of every denomination. One man ventured to make a denominational speech, and he was quickly "called to time" by another of his own denomination who said he loved his denomination, but thank God, he loved God's Kingdom more. It was this idea of coming together of denominations which impressed me. Never was a reference made to uniting of all Christians but a host of yeas and amens were heard thruout the room. A committee was appointed to see that proper steps be taken to bring all the men's organizations of the Protestant Churches together, that the world may know and feel that we can and do work together. Oh, brethren of the Evangelical Brotherhood, does it not thrill your heart of hearts to know that you belong to this great army of God's people who can work together to the advancement of His Kingdom? Will you not pray for guidance from God for these men commissioned with these great tasks?

Will you not use your influence in placing your Brotherhood in harmony with the spirit of the day, the spirit of co-ordinated endeavor that God's Kingdom may be hastened in the hearts and lives of men?

Respectfully,

E. A. R. Torsch.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Septuagesima Sunday, January 31, 1915

The Young People's Meeting

Rev. Henry Katterjohn

FOREIGN-MISSION OPPORTUNITIES

M. Jan. 25. The need. Matt. 9: 35—38.
T. Jan. 26. The call. Acts 16: 9, 10.
W. Jan. 27. Dying cities. Jonah 4: 1—11.
T. Jan. 28. A medical mission. Matt. 4: 23—25.
F. Jan. 29. The open door. Rev. 3: 8.
S. Jan. 30. Preaching brotherhood. Acts 17: 22—31.
Sun., Jan. 31. Topic—Foreign-Mission Opportunities the World around. Acts 16: 6—18.

Suggestions to the Leader

This is a missionary topic. The missionary committee of the society ought to be in charge of this meeting. The missionary committee especially ought never to fail boosting its work. Let no opportunity for imparting missionary knowledge and information pass by. You can only then expect liberal contributions to your treasury, when the society members are made familiar with the facts. George Mueller, the founder of the great Orphanages at Bristol, England, which bear the founder's name, never asked a man for a penny for the support of his institutions, *but he never let an opportunity to describe the needs of his charges pass by unused.* By word and pen he was active disseminating information.

Bring out the facts of missionary aims and successes. Do not fail to speak of our own work in India. We are doing a small share of the work devolving upon the Church of Jesus Christ, which is commissioned by its Lord to proclaim the Gospel of salvation and the eternal love of God to the benighted peoples of the earth.

The Macedonian Cry

To Paul the Macedonian cry was a revelation. I doubt very much if he had ever considered the Gentiles as being sufferers who longed for deliverance. Paul, the Jew, had so often heard the expression of complacent contentment on the part of the Greek, who, because of his wonderful past, so crowded with literary and artistic accomplishments, looked down upon the rest of mankind as barbarians. The white man looks down upon the negro with a feeling of pity in his heart that the black man is born black. Why should the black man have any idea of the white man's need? The white man's pride does not admit of needs, such as the black man might experience. So the Greek looked down upon the Jew, and pitied him, because he was not born a Greek, for the Greek belonged to the superior race of beings.

Out of the darkness of that night of miserable pride the cry for help came to Paul. *A Greek calling for help?* Could it be possible after all that the cultured race had need of the crucified Jesus of Nazareth? Paul might imagine that they needed the Christ, but could the race itself experience that craving after the salvation thru Jesus Christ?

That cry has not ceased yet. Every race has within it some of this false pride, this delusive contentment. A race is very much like a family. It resents interference from without. For centuries the doors of Japan and China, of India and Thibet were locked to Christian interference. But the cry for deliverance penetrated the closed doors and reached the ears of God's servants. And like Paul the Christian Church followed that cry, until it found the proud Japanese and Chinese in their helplessness, craving for the true Bread of Life.

What Does the Christian Church Offer the Heathen World?

We say that we bring to the heathen world the message *of salvation.*. What is salvation? It is a plan to escape from the results of our wrong-doing. We have trespassed the *laws of life*, and the results are evident in the ailments of our bodies, the limitations of our intellect, the degradation of our moral views. Christianity brings us in touch with the Giver of Life, with Jesus who alone can save life, it enthrones life in man by emphasizing the supremacy of the spiritual over the physical and intellectual; it develops life by restoring the spiritual laws of right living. Only under the influence of the Christ-life can man enjoy the greatest good and largest degree of happiness. Civilization is only another word for right living—living in such a manner that every bit of vitality with which God has endowed our body can be used in the best possible manner for the promotion of happiness and peace. A Christian civilization is the God-planned manner of living. That is the manner we present to the heathen world. It is not a system of ethics, rules for conduct, not a mere moral conception, but God becoming immanent in and thru us, controlling our will and emotions, and thus governing our conduct. Christianity brings to the heathen world:

1. *Healing of the body.*. No where is sickness so prevalent as in heathen or non-Christian communities.

2. *Development of the intellect.* Knowledge goes hand in hand with the preaching of the Gospel. The missionary does not merely open the Bible to the heathen people, but also to the world about him, to his understanding and appreciation.

3. *A higher conception of life.* To the heathen life is very cheap, and therefore not worth while saving. But Christianity tells us that we are a part of God's breath, made in His likeness. Our goal is God and eternal life.

4. With this higher conception of life comes the *largest measure of personal freedom and liberty*, which Christianity considers the inalienable rights of every child of God. A wider field of activity, a better government, healthier surroundings, increasing and power, these are the fruits of Christianity, as related to this life.

5. The final outlook, eternal salvation thru faith in Jesus Christ are but the natural and logical climax of Christian teaching, for the Christian realizes in a manner that is unintelligible to the heathen:

"Dust thou art to dust returnest
Was not spoken to the soul."

Some Questions on the Topic

In what way does Christianity transform the life of a heathen people?

Name the opportunities Christianity faces in heathen lands?

Why is it that missionaries can accept only a small part of their opportunities?

Why does commerce always follow the work of missionaries?

What is the greatest need of the missionaries?

Some Scripture on the Topic

The Call of the Gentiles

Gen. 22: 18; Gen. 49: 10; Ps. 2: 8; 46: 4, 10; 66: 4: 145: 10; Isa. 9: 2, 6, 7; Isa. 24: 16; Mal. 1: 11; Matt. 8: 11; 19: 30; Acts 9: 15.

The Advanced Quarterly's Lesson

The Great Flood. Genesis 6 and 7

Mon. Jan. 25. Psa. 50; God the Judge of the Righteous and the Wicked.
Tue. Jan. 26. Psa. 38: 1—18; Prayer of the Suffering Penitent.
Wed. Jan. 27. Psa. 36; The Wickedness of Men and the Grace of God.
Thur. Jan. 28. Heb. 11: 1—6; Faith the Inner Factor of Sacrifice.
Fri. Jan. 29. Isa. 1: 1—20; God's Grace toward His perverse People.
Sat. Jan. 30. 1 John 3: 1—12; Righteousness and Love the Mark of true Christians.
Sun. Jan. 31. SEPTUAGESIMA SUNDAY. Matt. 20: 1—16; 1 Cor. 9: 24—10: 5.

The story of man's development after the fall emphasizes the growth of the power of sin. The first stage appears in Cain's selfishness, hypocrisy, hatred, murder, and cowardice. Lamech, in the fifth generation after Cain, with his two wives and his boastful wickedness, 4: 19, 23, 24, represents the stage of reckless lust and passion, and shows the progress that was being made toward the time when the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually, 6: 5. Chapter 5, on the other hand, gives the descendants of the godly line, from Adam thru Seth to Enoch, who walked with God; and he was not, for God took him, and Noah, who found favor in the eyes of Jehovah because he was a righteous man and perfect in his generation. Always there will be found two generations of people side by side, the selfish and evil-minded, and the godly and righteous, and it is for you and me to say to which camp we desire to belong.

The very strongest language is used to describe the wickedness that prevailed. Apparently there was no mixture of good, no inclination to obey God and no repentance of evil; it was a world of fierceness, violence and lawlessness that seemed abnormal and inhuman. And as if to account for this condition we are told that the sons of God saw the daugters of men that they were fair; and they took them wives of all that they chose. The very relationship which God had instituted to improve man's condition has been corrupted and served to bring about his downfall.

It is the same today. There is no more fruitful, and, unfortunately, no more prevalent cause of indifference to religion and godliness and the better things of life than marriages between persons of differing religious ideals and beliefs. Alliances between Protestants and Catholics, believers and unbelievers rarely turn out happily. They cannot bring real happiness because they were formed in obedience to the lower human instincts of convenience, fancy or mere selfish lust. The results cannot be otherwise than degrading and distressing. Intermarriages between Catholics and Protestants—where it does not lead to the open reversion of the Protestant to Catholicism—usually leads to an indifference to everything religious that soon opens into open godlessness. In the case of marriages between believers and unbelievers, instead of the unbeliever being lifted to the level of the believer, the believer usually sinks to the level of the unbeliever. The worldly ways, amusements, and fashions, the godless ways of thinking and living at first tolerated in spite of their distastefulness for the sake of what was supposed to be love, gradually become familiar and then habitual, and at last displace entirely the desire for and even the thoughts of better things. Many and many a home that might have been a bulwark of Christian life and character is thus invaded by the enemy and turned into a stronghold of worldliness and wickedness. The popular fallacy that love is blind seems to have had a great deal to do with making the Great Flood necessary.

Yes, the calamity visited upon that antediluvian generation was necessary, or God would not have suffered it to come to pass. For those who believe in a God at all there is no way of getting around the truth that He is at work in the destructive storm as well as in the life-giving sunshine and rain; in suffering and death as well as in birth and growth; in the disintegration and decay of nations and civilizations as well as in their building up and development. God has His divine and eternal purposes in the catastrophes and calamities of human and world life as well as in the redemption and salvation of mankind. In the pride and vanity to which education and civilization has made us so susceptible we are very prone to forget that His judgments are just as necessary to our progress in righteousness as are His bounties and blessings. When men begin to look upon themselves as lords of the earth, who may do as they please without any regard for God's will, along comes a great Flood, or a great Pestilence, a great War, or a great national disaster of some other kind to prove how easily our vaunted advance is destroyed and our pride and vanity are humiliated. One of the most wonderful things in the world is the way in which God knows how to make sin bring about its own punishment, in the lives of sinning nations and peoples as well as in those of individual sinners. We cannot understand why the innocent must often suffer with the guilty—and sometimes even for the guilty—(unless it is that the innocent are not always as innocent as they appear), but the knowledge that God is back of it all is our consolation. He who is wonderful in counsel and excellent in wisdom will surely have some good and sufficient reason for his acts.

And the same judgments also serve to vindicate the righteous. It was no small test of Noah's faith in God to stand up year after year as the representative of righteousness in the company of the corrupt and the wicked, and to build his ark in the face of the popular ridicule he must have experienced. And if he ever felt like giving up in despair he was certainly glad he didn't when the flood came and still more so when he understood the meaning of the covenant God made with him when it was all over.

The Agricultural Mission in India

Concluded from Page 5

while Kasur City itself has only a handful. The great educational type now is to make the type of education given to the majority of Christians suitable for village conditions. City industries are relatively falling into the background, and agriculture,

the great village industry, is rapidly coming to the front.

Sam Higginbottom's Work

As an illustration of the new emphasis on agriculture, it may be pointed out that there are in the three American Presbyterian missions in India, either in operation or in contemplation, not less than ten agricultural undertakings, such as college and high school agricultural departments, Christian agricultural settlements, and model and experimental farms.

Sam Higginbottom is the enthusiastic head of the agricultural department of the Ewing Christian College, Allahabad. The late Dr. A. H. Ewing held strongly to the university idea, and so in the college which he founded on the banks of the Jumna there exists alongside of the arts departments for science (physics, chemistry, and biology), engineering both electrical and mechanical and agricultural, besides workshops for mechanical practice, drawing, etc.

Just across the Jumna from the stately buildings of the Ewing Christian college are the two institutions connected with the name of Mr. Higginbottom —the leper asylum and the agricultural department of the college.

The farm consists of 200 acres, to which sixty-five additional acres will soon be added. The land lies on the south bank of the sacred river, Jumna, so that there is no lack of water for irrigation purposes. Government has lately made a gift of an irrigation plant worth $11,500, and this is now being set up. Hereafter, so far as water is concerned, every year in productiveness will be alike.

For the purpose of easy inspection by visitors and of a good market close at hand, the farm could not be better situated.

Well-Stocked Farm

The farm is well stocked with up-to-date tools and machinery, worth altogether from seven to ten thousand rupees. These are the gifts of well-known American firms. Improved farming in India means the use of improved tools and improved methods of cultivation.

The farm is also well stocked with dairy cattle and draught cattle. Mr. Higginbottom is the professor of animal husbandry and dairying, and Mr. Bembower of horticulture and field crops. Instruction in agricultural chemistry and elementary biology is given in the laboratories of the Ewing Christian college. One of the most interesting and valuable experiments conducted by Mr. Higginbottom has to do with silo and silage. Mr. Higginbottom has issued a bulletin on this subject.

Sam Higginbottom, agricultural missionary, is an A. M. of Princeton university and a B. S. C. in agriculture of Ohio State University. He thoroly believes in his job. He secured in the beginning the funds and the gifts which made the founding of the agricultural department possible. He is now in America on furlough and his numerous friends will doubtless be given a further opportunity to show their interest in his work.

The agricultural department of the Ewing Christian college is intended primarily for Christians. Of the nineteen students in attendance all but two of or three are Christians. It is significant that not more than fifty Christians were refused admittance at the last enrollment on account of lack of hotel accommodations and lack of scholarships. The outcome of the years will doubtless show that the agricultural department of the Ewing Christian college has contributed mightily to the economic and spiritual welfare of the Christian farmers, and, in fact, of the whole Christian community of North India. The courses for Christian farmers who are more or less illiterate may be very simple, but may in reality influence the agricultural practice of the villages more profoundly than the most learned investigators could.

The farm is attracting a good deal of attention already on the part of non-Christians, and Mr. Higginbottom has been invited by the rulers of several of the native states to give agricultural advice. There is a constant stream of visitors, both non-Christian and Christian. Thus, it looks as if the idea of agricultural evangelism which characterizes the Nipani farm scheme, in the West India mission, were to some extent realized already in Allahabad.

Extension of This Work

The agricultural enterprise in connection with the Ewing Christian College is in harmony with the present marked tendency towards the development of scientific agriculture as an industry.

Something similar, altho on a very modest scale, is already in existence in connection with the Trinity College, Kandy. The India Y. M. C. A. contemplates the establishment of a new rural department, and the agricultural scheme proposed for the Punjab by the Bishop of Madras is well known.

The number of agricultural plans now in practice or under consideration by the three missions in India falls in with the same tendency. The agricultural department of the Ewing Christian college, then, is in harmony with one of the strongest tendencies of the times, and if given a proper chance, will almost certainly amply justify its existence in the future.

What is the ultimate process of it all? It is to teach the Christians of India, nearly 80 per cent of whom live in villages, to magnify agriculture as the fundamental industry of the country. It is to help Christian character and industrial efficiency, and so to provide a solid basis for self-support.

The Jewish People and Christian Missions

Continued from Page 6

In addition to the societies referred to similar missionary organizations are found in the Scandinavian countries, in France, Holland and Russia, but space forbids more detailed information in regard to them.

Americans are naturally most interested in the development of the work in this country. The London Society sent Rev. Frey to this country in 1816 and a society was organized in New York. Since 1841 the Protestant Episcopal Church has been engaged in mission work among Jews and has shown more or less energy in its prosecution. Since then many larger and smaller organizations, and numerous individuals, have begun missionary effort among Jews, and there is much enthusiasm and willingness to work. The number of distinct enterprises is said to exceed forty, but the lack of unity among the forces in the field is most regrettable. The whole work is thus minimized and stamped with the impression of inadequacy and incompleteness. How much more could be accomplished with general and hearty co-operation!

Missionary Work for Jews a Sacred Obligation

Shall we engage in missionary effort among the Jews? In his first missionary address (1839) Professor Franz Delitzsch replies to this question as follows: "The love of the true Christian includes *all mankind;* is not the Jew our neighbor, yea, even a member of Christ's own race and people? True Christian love gives to the most needy—and where is a people that has *possessed more and lost more* than the Jews? True Christian love gives the best it has, and *what more precious gift have we to bestow* than Christ Jesus, our Lord? You say, the work for Jews is in vain, it is a people of invincible hardness of heart, and inaccessible to Christianity. You skeptic, it is true, the condition of this people is most deplorable, but remember how in early times countless numbers, among them the pillars of the Apostolic Church, were won for Christ". And as Delitzsch himself had devoted his life in pure and fervent love to the conversion of Israel, he exhorts the Church again and again, "Do not exclude from your love the people from whom your salvation comes"! Let us also take this exhortation to heart and remember our obligation toward Israel.

Shall we engage in missionary effort among Jews? All Christian missionary work has its root in the Christian's desire to share his salvation with those who do not yet possess it. He is impelled to do this not only by the Master's express command, but also by the merciful love toward those who have not yet come to know Him. Those who do not yet know Christ comprise not only the heathen, but also the Jews. Real Christians thus not only feel their obligation toward home or foreign missions, but also toward missionary work among Jews. And yet even earnest Christians often show little sympathy toward Jews. They are readily condemned as an apostate, hardened people, while the fact that an indifferent, un-Christian, weak and indolent Christianity has largely prejudiced the Jewish people against the Gospel is entirely overlooked. Many objections of Jews against Christianity are but protests against the uncharitable attitude of most Christians. St. Paul says, Rom. 10: 14: "How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher"? Shall we engage in missionary effort among the Jews? *Let us not exclude from our love the people from which salvation came to us.*

Mission work among the Jews has been blessed in many ways. The number of converts won from Israel in the course of time is much larger than is usually supposed. It is estimated that there are at least 250,000 Jewish Christians today; in New York City there are said to be 2,000, with several thousands who have not yet come to an open confession of their faith. But the real power of God's grace is not in numbers only. For the very reason that opposition against this form of missionary effort is strongest and the difficulties greater than anywhere else, the work carries with it a special experience of the wonderful power of the Gospel. When Jews, who, by their entire training and education have been prejudiced against the message of repentance and forgiveness of sins in the name of Jesus, to whom it has been a matter of national honor to offer opposition and insult to Christianity; for whom faith in Christ meant to break away from all that was most dear to them—when such people submit to the power of the grace of God in Christ Jesus, we do indeed behold a wonderful victory of the Saviour's power to draw to Him and conquer the souls of men.

And when one calls to mind all the Jewish Christians who have made a name for themselves in the work of the Church or the Kingdom, and in other fields, such a host of witnesses for Christ could be named as no other line of missionary effort could boast. No other missionary enterprise has been able to recruit the ranks of its workers so largely from its converts as does the work among the Jews. Showers of blessing have come to the Church thru this channel. And all the Israelites who have come to accept Christ as their Saviour since the days when the curse of God upon their people began to be fulfilled, are living witnesses that God has not rejected the Jewish people unconditionally, and that it is His will that the means of grace should still be offered to them. *Let us not, therefore, exclude from our love the people from whom our salvation has come, the work among them is a blessed one.*

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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That British Note

In the light of the information just received at the State Department from the British Government that it would not waive the right of seizure in the case of the former Hamburg-American steamer Dacia, now enlisted under American registry provisions, England's reply to our Government's protest against interference loses whatever semblance of the recognition of American rights on the sea it may at first have seemed to contain. Reduced to plain language it is what most unbiased Americans at once took it to be, a simple and flat refusal either to respect our commercial interests or our dignity as a nation. In the case of the Dacia it was requested that the vessel be permitted to make one voyage with a cargo of cotton from the United States to Germany without the voyage being considered a precedent on the right of German ships to be transferred to the American flag. This request was refused by the British Government. It is understood at Galveston, where the Dacia is being loaded, that the steamer will sail despite British representations. This incident, together with the information that the American steamship Greenbrier, now in Bremen harbor, has protested against the treatment accorded it by a British warship, which halted the Greenbrier by a shot across her brow, sent a prize crew aboard, hauled down the American flag and took complete possession of the ship. After three days the British allowed the American flag to be raised again and the ship was allowed to proceed on her way. If the administration does not regard the assertion of the British "right" to seize American vessels under the mere suspicion that they might contain goods intended for military use, nor the assumption of authority to "supervise" the loading of American ships in American harbors as an affront to the nation, perhaps incidents of this kind will serve to stir it to some kind of effective action. President Wilson and Secretary Bryan may regard things like these as necessary adjuncts of American "neutrality", but the American people are not at all disposed to view them thus and will doubtless make their sentiments known in an unmistakable manner. If a Democrat with the courage and conviction which President Cleveland showed in the Venezuela affair twenty years ago were in the White House now, Great Britain would have heard from Washington in no uncertain terms, by this time.

The war of 1812 was the American protest against very similar conditions more than a hundred years ago, and during the early 'forties, when Daniel Webster was Secretary of State the principle was established that the seizure of American vessels by any foreign power constituted a breach of peace, since every American vessel must be regarded as a part of American territory in the fullest sense of the word, and therefore entitled to the fullest respect by friendly nations. Great Britain's course is all the more represensible, as she violates her own principles that foodstuffs may not be taken prize "without presumption" (i. e., without proof) that they are intended for military use. This principle was maintained by Lord Granville in 1885 when France was at war with China, and during the Boer war by Lord Salisbury. In 1904 John Hay held that "articles like coal, cotton and provisions are not subject to capture and confiscation *unless shown by evidence* to be actually destined for the military and naval forces of a belligerent..... Mere presumption is in effect a declaration of war against commerce of every description between peoples of a neutral and those of a belligerent State".

It is up to the American people whether they will allow British warships to stop American ships from carrying American trade between our ports and those of Europe, convoy them into British harbors, hold them there as long as they like, search them and confiscate their cargoes upon the mere *presumption* that they will ultimately find their way to the army or navy, or the government, of England's enemy. The English note is practically an insult to American intelligence. Will the Wilson administration bow its head in meek submission to the dictates of England? Allow itself to be terrorized by British warships blockading our harbors? Permit itself to be humiliated by British agents "supervising" American exports? Or will it tell Sir Edward Grey that its first duty is to American interests and American citizens? Millions of Americans are wating to know.

National Prohibition?

That is what a large number of American Christians seem to see in the results of the vote taken in the National House of Representatives on December 22, 1914, on the Hobson Prohibition Amendment, which had been before the House for two years. For ten hours the representatives had debated on the measure, and when the roll call was ordered they voted in favor of the Amendment by 197 votes, to 189 votes against. Tho the measure failed of passage, a two-thirds majority being required to pass a constitutional amendment, yet the majority of eight votes in the United States House of Representatives in favor of national prohibition is pointed to as an assurance that the country "has moved a tremendous step nearer to victory in the anti-liquor fight than it has ever before been in its history". Incidentally the opponents of the measure are referred to as "friends of the liquor interests", "pro-saloon men" and by other opprobrious epithets.

MEN ARE FOUR

Men are four:
He who knows, and knows he knows,—
He is wise—follow him.
He who knows, and knows not he knows,—
He is asleep—wake him:—
He who knows not, and knows not he knows not,—
He is a fool—shun him.
He who knows not, and knows he knows not,—
He is a child—teach him.

—Arabian Proverb.

We do not think there is much danger of national prohibition as yet. Even if the required two-thirds majority could have been secured in the House, the problem of securing it in the Senate would prove to be a far different and more difficult matter, while the process of ratifying the amendment by the legislative assemblies of thirty-six states, after it has passed both houses with the required majority, would no doubt require a number of years. So that taking all these things into consideration, the American people may still feel safe from this method of reforming evil conditions. It is also suspected that no small number of representatives voted in favor of prohibition, not because of their convictions, but for political reasons and in order to satisfy the insistent demands of prohibition advocates. And a goodly number doubtless felt safe in the knowledge that a two-thirds vote in the House was very improbable, and that even if it should be secured the Senate would speedily hide the amendment in some committee-pigeonhole.

The Herald agrees fully with the most ardent prohibition advocate as to the evil effects of liquor on mind, body and soul, and also as to the necessity of finding some remedy for decreasing and finally stopping the enormous economic waste which the liquor-traffic represents to-day. When Christian and patriotic Americans see nearly two billions of dollars expended annually in weakening bodies, poisoning minds, wrecking homes and happiness, blighting manhood, degrading womanhood, creating criminals, promoting insanity and debauching citizenship, they will hardly differ in their opinions as to the situation.

But opinions may legitimately differ, and differ widely, as to the *method* of dealing with the situation. The prohibition method naturally suggests itself as a quick and summary method of disposing of the matter and at least of banishing it from sight. There is hardly any proposition of public progress that has been submitted to popular discussion but has suffered much from the "half-pathetic faith of the American people in the virtue of putting a new law on the statute book. 'This is a great abuse; let us frame a law to forbid it', is a fair epitome of nine-tenths of American reform talk". In due time the new law is passed—only to be speedily forgotten and neglected by those who are supposed to enforce the laws, or to be resisted and defeated in the courts on a technicality whenever the attempt is made to apply it to actual conditions. One of the greatest burdens of the American people today is the mass of hasty, ill-considered, conflicting and unenforceable legislation on the statute books. It is to be greatly deplored that this spirit of legalism and repression—first enforcement and education afterward—has apparently come to be accepted by a very large proportion of American Christianity as the only method of destroying the liquor-traffic. It is responsible for most of the popular hostility toward any form of constructive anti-liquor sentiment and has been a constant breeder of hypocrisy and political dissension, while its results on the whole have not been at all satisfactory. In the popular mind prohibition is associated with the idea of tyranny, espionage and coercion, which all too much bitter experience in the past has led people to expect in connection with it. It is very well suited to the methods of the Russian government, where, however, it is much easier of enforcement because the government has the monopoly of liquor manufacture. But it is idle and ridiculous to regard the Russian ukase prohibiting the use of liquor in any form as a temperance measure, and to speak of Russians as having become "a sober people over night, as it were". It is a war measure pure and simple, adopted merely because the army is expected to do better fighting when sober, and because the people will be less susceptible to revolutionary sentiment and actions; only British advertising has exalted it into anything more than this. When neither of these reasons can any longer be served by the measure things will be just as they were before.

The energy expended in prohibitory agitation and legislation in the United States would have secured far better and more lasting results if it had been employed in the direction of popular anti-alcohol education, as has been the case in nearly all the civilized countries of Europe, notably in Germany. The transformation wrought by this method in Germany is said to be most remarkable by those who have had an opportunity to observe the facts. It is quite safe to say that whatever of acutal results has been brought about in this country by the prohibition campaigns has been brought about by the efficiency education that has accompanied them rather than by prohibition itself. And it stands to reason that the actual results will be enormously increased in the course of time if the efficiency education is made the dominant issue. "Where there is enough education law will follow automatically".

Editor's Note

The daily Bible readings, "The Bible Every Day", will hereafter be found on page seven under "The Advanced Quarterly's Lesson".

FAITH OR WORKS?

"For by grace have ye been saved thru faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory", Eph. 2: 8,9.

That salvation is a matter of man's faith in the grace of God alone is the key-note of St. Paul's preaching and teaching. It was the lesson learned out of his own experience, both as a Jew and as a Christian. Brought up as a Hebrew of Hebrews, with the conscientious and careful training in obedience to every precept of the law that one would expect to find in the home of one of the strictest of the sect of the Pharisee, as Paul boasts himself to have been, he knew no other way of winning the favor of God than by keeping the law. From early youth he had borne the burden of the law, seeking to keep inviolate all its countless provisions, whose observance made life a purgatory for sincere hearts and sensitive consciences, and he had zealously taken upon himself all the difficulties and hardships which such a life involved, and was determined to reach the goal at any cost.

And he had also experienced how it was all in vain. The more he strove to keep the law the more active became the power of sin within him; in spite of his best efforts his conscience was weighed down with the sense of his guilt, and the peace of a soul at rest with God was a prize which always seemed just beyond his grasp. Not even the fiery fanaticism with which he had persecuted Stephen, laid waste the Church, committing men and women to prison, and breathed threatening and slaughter against the disciples of the Lord, alleged blasphemer, who claimed to be the Messiah of the Jews, and which was but the direct continuation of his career of relentless and undaunted obedience to the law, could bring rest to his spirit. It was only after he had seen the great light on the way to Damascus, and his eyes had been opened, that he discovered the error of his ways and found in the grace of God in Jesus Christ the salvation, life and peace which the law had not been able to give him. The great struggle thru which Paul himself had to pass before he found the yearnings of his heart satisfied is the best measure of the reality of his experience and of the earnestness with which he recommends to others the way in which he himself found peace.

It is the sinfulness of the human heart that makes it want to work out and to merit its own salvation. The consciousness of our guilt in the sight of God makes us unwilling to accept anything from Him without the pretext of rendering some kind of an equivalent for what He is to give. Men will glory in their virtues before God; they flaunt the rags of their own righteousness if even the slightest chance to do so remains to them. With heathen it is the sacrifices required and the multitude of ignorant and superstitious ceremonies to be observed that are supposed to set them right with their gods with the Jews it was (and still is) the obedience to the law and the outward ritual of worship that is expected to justify them in the sight of God, and with hosts of superficial Christians the idea prevails that God may be satisfied by an outwardly honorable and blameless life, and that all will turn out right in the end if they but "do right and fear no one". But sin is in fact a great gulf fixed between man and his God; it is something so much a part of our make-up that no effort of our own can ever avail to get it out of the human system. None of us can afford to be blind to the ruin it works even in the lives of the best of men, nor to the hopelessness of our condition, unless God himself takes away the burden of guilt and blots out the handwriting that is against us.

Because of the greatness and hideousness of sin salvation is not something that we ourselves must earn or merit, but a *free gift of God's love and mercy thru Jesus Christ*. Had it been within the reach of human effort there would have been no need for Jesus Christ's coming into the flesh and giving His life as a ransom for many. If good works, fasting, prayer, penances, indulgences, mortification of the flesh or any other human means could have redeemed mankind from the bondage of sin and the power of Satan and death, God would certainly have provided such a way, rather than send His only begotten Son to humble himself and take on the form of a servant and become obedient even unto death, yea, the death of the cross. But the infinite and eternal love of God in Christ Jesus, ready to make love's supreme sacrifice in order to bring about the redemption of humanity was the only way out, and now that all is done that can be done for mankind, St. Paul makes it the key-note of his life work: "By grace have ye been saved thru faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory".

Ye have been saved, says the Apostle. Salvation is a fact, something that is absolutely sure, that needs only to be appreciated, believed and appropriated. It is a gift that God's wonderful love holds out to His poor, needy, helpless creatures who are suffering from the consequences of their sins, staggering under a burden they cannot carry. You need do nothing more than accept it, just as any other gift needs only to be accepted in order to become available for our own use and enjoyment. And faith is but the firm confidence with which the sinner *accepts for himself and retains* the redemption wrought thru the grace of God in Jesus Christ, the firm trust and assurance that he has been reconciled with his God, acquitted of the charge brought against him and justified before God, that his debt of guilt has been cancelled, that he has been redeemed from the slavery of his own flesh, the world and the devil and adopted as a child of God. Out of the new relationship thus established a new and better life can now grow, a life that is able to bring forth a rich fruitage of good works in the sight of all men. Beside the good works growing out of such a life the works done merely in obedience to the law or to church ordinances are as the flimsy ornaments of the Christmas tree beside the wholesome product of the fruit tree.

The faith that saves is thus far more than a mere intellectual believing and accepting as true of certain statements concerning Jesus Christ and what He has done for men. This is, as it were, merely *the beginners' department* of the Christian life, the first steps of a child into life, and very far removed from the full power and activity of true faith in Christ Jesus. To be content with merely believing the doctrines of the Bible is arrested spiritual development, as when persons of mature age in years remain children in mind and stature. Physically, none would be satisfied with such a condition; why then will any one be satisfied with its spiritual counterpart?

Only a complete surrender to Jesus Christ in the full assurance of His entire salvation brings the strength for fuller growth and service.

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTER VI.

SYNOPSIS OF PREVIOUS CHAPTERS. Accustomed to comfortable circumstances in a pretty little city the Belmonts are obliged, because of a bad business venture which swept away nearly all their property, to begin life over again in the village of Oakdale, in a little old homestead which Grandmother Belmont had willed to their only daughter some years before. In her grief over the change and filled with gloomy forebodings, Mrs. Belmont does not regard kindly the well-meant advances of the neighbors, old acquaintances of Mr. Belmont, and her dissatisfaction and ill-temper make life unpleasant for all concerned. An invitation from wealthy Aunt Caroline Martin in New York to spend the winter at her home is declined by Mr. Belmont, whereupon Mrs. Belmont determines to go alone, leaving her family to shift for themselves. Aunt Caroline knows how to make use of Mrs. Belmont's social talents, and the whirl of splendid functions and shopping pleases the latter so much that a letter from her husband urging her to come home is answered in the negative. In the meantime, with Mr. Belmont and Rose making every effort to increase their earnings, home grows more cheerless and unattracting for the boys, even at Christmas time. Fred gets into mischief, is expelled from school and finally runs away from home.

Fred Belmont really had no idea of running away from home as he swung himself out of the window that cold night with a suitcase filled with clothes. In all his fifteen years he had been a home-loving boy who had given his parents little or no anxiety, but during the past weeks he had fallen in with an idle, loafing crowd of boys just at the "smart" age and had rapidly acquired many of their ideas.

"I'll give them one lesson," he said to himself as he crammed his clothes into the suitcase. "This little dinky high school is no good anyway. I'll stay away for a week or two and they'll be so glad to get me back when I condescend to come that they won't say anything about this escapade. I'll hop on that night freight and get away from here before they know I'm not in bed."

It was easy to find another boy to run away with him for Fred had in his pockets the money he had earned at the livery stable, and he had yet to learn that while money lasts one can always find someone to help spend it. The two boys sneaked quietly into the livery barn intending to keep out of the cold until the night train went thru and very soon they heard Mr. Belmont inquiring for Fred.

"Why, no," said the livery man in surprise, "he hasn't been here since feeding time. "By the way, Mr. Belmont, you can tell Fred that I don't need him any more. Fred's running with a wild set of boys and I can't have him about the barn."

"I wish you had told me this when you first found it out," said poor Mr. Belmont. "I work early and late and have little time to know what is going on."

"I only found it out myself today," said the man. "I'm sorry, Mr. Belmont. I have a boy of my own and it's the worry of my life how to watch him enough and yet not seem to watch him. It's on his account that I have to let Fred go."

In the hay the two boys kept as still as mice until the two men had gone out. "I guess we can have time for a little nap before train time," said Jim Tussing. "I've got a watch and I won't let you oversleep. We won't get a wink on the train, that's sure. I'll slip down and get a couple of blankets."

So they stretched themselves out in the hay and Fred was soon asleep tho he was sure he would not close his eyes. When he woke it seemed hours and hours later but it was only because he was cold and stiff. He pulled himself together and felt cautiously around for Jim. A few straggling moon beams came thru the little window high up in the barn loft and he discovered that he was alone. In alarm he felt for his suitcase and that was missing. Hurriedly he felt in his pockets for his savings of the past weeks and the pocket book was not there. Slowly it dawned upon him that Jim had stolen his money and clothes and had gone with them, leaving him there asleep in the hay. There was no other solution to the matter. Jim had cleverly made off with his possessions and he was there in the hay penniless and without clothes.

"I suppose I'll have to go home," he said almost aloud. "There's nothing else to do."

Cautiously he slid down out of the mow and let himself out at the door behind the horses. The town clock struck three and he knew the night freight had been gone at least two hours. The streets were silent and deserted as he hurried along shivering in the chill air. Jim could not take his overcoat, but sleeping in it had rendered it inadequate to protect Fred, as he was hardly warm enough wrapped in it and the blanket that cold night, but he walked fast and soon stepped quietly on the porch of the old brown house.

"Somebody must be sick," he thought in alarm as he saw the light burning in the sitting room.

He carefully stepped to the window and there thru the crack in the old blind he caught sight of his father kneeling in prayer. His head was buried in his hands and his whole attitude spoke of hopeless grief and anxiety. It was more than Fred could stand. All the bitter thoughts fled and he was not ashamed of the tears that ran down his cheeks.

"Father!" he whispered entering softly, "I've come back! Don't cry. I can't bear it."

"My son! My dear, dear son!" said Mr. Belmont clasping him in his arms. "O Fred, the answer to my prayer has come, and I was so faithless and unbelieving."

At that moment Rose came hurrying down the stairs and they saw at a glance that she had not been in bed. "Jack knows nothing of this," she said hastily. "Hurry to bed, Fred, and in the morning we'll start all over again. I am sure Mr. Clinton will get you back into the school and people will help you to live down this trouble. I'm so glad you came back."

True to her word Rose gave up her place next morning, tho Fred begged her not to do so. He made many promises to keep straight and keep away from his old companions if she would only go back, but Rose felt that her duty demanded her presence at home. It was very hard to give up the work which was pleasant to her and profitable as well, and above

all to go at the run down house, but once having made up her mind she determined to do or die. The only thought that really consoled her was that her mother would probably be back soon and Mr. Forrest had said he would give her back her place when Mrs. Belmont did return, so she put down her disappointment bravely and set to work at once.

"Now this is something like!" said Jack approvingly as he entered the warm, cheerful dining room the day after Christmas. "It looks nice to see a clean tablecloth, Sis, and a decent dinner."

Fred also spoke a few words of appreciation but he was too crushed by the thought that his sister was making all these sacrifices for his unworthy self to be very talkative that noon. Mr. Clinton had taken him back, or rather had promised to take him back when school opened after the holidays, but he had spent the entire morning looking for a job. Bad news spreads rapidly and he found that the story of his last escapade in company with the village rowdies had made people very wary about hiring him.

"Daughter, this is the best meal I have had for a long time," said Mr. Belmont looking at the empty platter on which had reposed a tender smoking hot steak and the pile of empty potato skins. "I wish every person who has to board at the Star Cafe could have a decent meal like this."

"Why, father, there was nothing but steak and potatoes and an apple pudding for dessert," protested Rose. "You just wait till I get this house in order and I'll get you up a feast."

"Don't work too hard, child. Take things easy. Rome wasn't built in a day, you know."

But in spite of all the praise for the dinner and the thought that she was doing her duty Rose shed a few tears that afternoon as she cleared up the dishes. It was hard to think of clumsy Jake Bond handling her well kept books and saying, "How?" to customers. Jake was a good hearted soul and a faithful clerk, but he certainly did bungle the accounts when he was on duty at the desk.

"Miss Belmont, is your brother at home?" asked a young man Rose knew slightly from meeting him in the grocery. "I'd like to see him."

"Why no, Mr. Hunt, he's down town somewhere," said Rose. "Will you come in and wait for him?" As she said it she remembered that the sitting room fire was low so she led the way to the dining room which was warm and bright that cold morning.

"Isn't this delightful?" said the visitor his voice and look showing plainly his surprise and pleasure. "Miss Belmont, can't I persuade you to take my mother and me for boarders? We are so tired of hotel cooking and the doubtful meals of a maid."

"I couldn't think of such a thing," said Rose. "I only do the simplest cooking."

"Well, simple cooking would be delightful after the complex article," said the young man. "I felt sure you wouldn't take us, but your table is so clean and dainty I couldn't help asking. If you had ever eaten at the hotel a few weeks you would know how we both loathe the messes they set before us."

Fred was late getting back and the rest of the family gathered for dinner before he appeared. "Stay for dinner with us," urged Mr. Belmont. "We live simply but you won't starve, I assure you."

So Rose brought out an extra plate and a napkin for the guest and her father served his plate liberally with the country sausage Mrs. Giles had sent in that morning, the fluffy mashed potatoes, the creamy squash and brown gravy together with the biscuits Rose had hastily made up for fear the bread would not hold out. The guest ate as if famished and later consumed a large portion of the apple pie which was Rose's dessert that day.

"Now, I know you'll never take me for a boarder," he said mournfully as he rose from the table. "I've ruined my chances forever. I should have been more careful, but your good food and the long fasts I'm used to tempted me beyond my strength."

"But I shall do it anyway," said Rose, brightly. "Father says I may and I want to try it."

Mr. Hunt insisted upon paying for a week's board in advance to "bind the bargain," and when he went home Rose was fingering more money than she could have earned in several weeks at the grocery. "And please cook only common, home things," he begged. "Poor mother is so tired of fancy dishes."

"I'll do my best," said Rose happily.

"And so will I," said Fred who had brightened considerably when he found out that Mr. Hunt wanted to hire him. "You won't regret taking me, sir."

✻ For the Heart and the Home ✻

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

The Record Kept

It was only a cup of water, with a gentle grace bestowed,
But it cheered a lonely traveler upon the dusty road;
For the way was long and dreary, and the resting-places few,
And the sun had dried the streamlets, and drunk up the sparkling dew.
None noticed the cup of water as a beautiful act of love,
Save the angels keeping the record, away in the land above;
But the record shall never perish, the trifling deed shall live;
Our Saviour demands but little from those who have least to give!

It was only a kind word spoken to a weeping little child;
But the thread of its grief was broken, and the little one sweetly smiled;
And nobody stayed to notice so tiny an act of love,
Save the angels keeping the record in the wonderful book above.
And she who had spoken kindly went on in her quiet way,
Nor dreamed such a simple action should count in the last great Day.
But the pitying words of comfort were heard with a song of joy,
And the listening angels blessed her from their beautiful home on high.

It isn't the world-praised wonders that are best in our Father's sight,
Nor the wreaths of fading laurels that garnish fame's dizzy height,
But the pitying love and kindness, the work of the warm caress,
The beautiful hope and patience and self-forgetfulness;
The trifle in secret given, the prayer in the quiet night,
And the little unnoticed nothings are good in our Saviour's sight. —*The Examiner.*

The Big Brother

Mr. Strong found his name among the directors of the national Brotherhood of his Church, as he read the invitation to a meeting of the directors of the "Big Brother" movement in Chicago in the middle of next month. He was thoroly interested in the movement, and he read with interest the literature on the subject as it came to him.

But what was this "Big Brother" idea? That every man in the whole brotherhood movement should find some boy to whom he could be a big brother seemed a fine idea, but was it practical? There doubtless were enough little brothers in the world to go round, but how were they to be found and distributed?

Ahead of him at the ticket-window was a boy of fourteen, rather slender, but vigorous and self-reliant.

"How much is the fare to Detriot?" asked the boy.

The ticket-agent told him. It was several dollars.

"How much is it to Chicago?"

It was about the same.

The boy moved on, but stood close by.

From that town in Michigan people go frequently both to Chicago and Detroit, but few of them come to the station at any one time inquiring about both, for they lie in opposite directions.

Mr. Strong bought his ticket to Chicago, and as he moved on he met the boy face to face.

"You are going to Chicago?" asked the boy. "Take me with you."

"Come over here and sit down," said Mr. Strong. "What do you want to go anywhere for? You don't seem to know where you want to go."

"I want to go where I can get work," said the boy.

"Do you live here?"

"No, I live over in Indiana. But I had a straight tip of a job here. I came; but it was only a rush job before Christmas, and the Christmas orders are beginning to fall off, so the new help was discharged tonight. I sent one week's wages to my little brother, and what I have earned since won't take me to Chicago, or Detroit either."

"Where's your little brother?"

"He's in Indiana. He does chores for his board, and I earn money for his clothes and books. I'm keeping him in school."

"*You* are keeping him in school. Where is your father?"

"Dead, and mother, too. We're alone. But we've been near each other till just lately. The kid sort of needs me to look after him. I'm the only big brother he's got."

"You haven't any big brother of your own?"

"No, sir."

Mr. Strong felt in his pocket for a nickel and walked over to the telephone booth.

"Give me Main, 4-3-7," he said. "Hello, Jennie! Yes, I got to the station all right, and have my berth and everything. Look here, Jennie, I'm sending a kid up to the house, a boy of fourteen. You look after him till I get back from Chicago. I'm going to find a way to be a Big Brother to him and his little brother. He's been big brother himself for some time, and I'm going to be a big brother to both of them."—*Youth's Companion.*

The Leaven Working

Little Rosie rubbed her sleepy eyes and decided that she was hungry. She scrambled off the ragged quilt that covered the still more ragged mattress and pulled on her ragged shoes. Slipping her shoes off at night was the only preparation that Rosie was in the habit of making for going to bed, and putting them on made her ready for breakfast. Soap and water or a comb had no place in her scheme of life. On the bare table, among dirty dishes, was the food left from breakfast. Rosie helped herself, principally with her fingers, and then wandered out into the street.

"Youse should come wid me by the playground," her little neighbor, Annie, invited.

Rosie signified her willingness to start at once, but Annie looked at her doubtfully. "We should the soap and water put on our faces first. Miss Wise has a sorry if we not."

Rosie could not see why, but she submitted to Annie's judgment in the matter.

Arrived at the playground, Annie led the way on into the big central building, for it was too cold to play outside. "We will go by the 'keeping house' room. It is the most nice," she decided.

A number of little girls were playing when they went into the big, beautiful room. And a sweet-faced young lady was playing with them. Rosie's sharp, black eyes watched wonderingly. They were "keeping house." Two little girls were making the bed. That was a strange proceeding to Rosie. She had never before seen a bed that required making. The white sheets and white pillow slips were novelties. She eagerly watched every step of the process, until the smooth white spread was evenly tucked in and the white pillows were placed just so. "Now, leave me do it," she demanded, and found herself allowed to help.

After that, she turned her attention to the table that four other little girls were setting for dinner. When everything was ready and they drew their little chairs up to the table she could scarcely eat for looking at it all.

From that day Rosie had two great desires in life —to have white sheets on her bed and to have a white tablecloth. She coaxed and coaxed, but her mother laughed at her notions. They were not so poor that they could not have them, but they had lived in that slovenly way so long that they had no desire to change. But they loved Rosie just as well as fathers and mothers of daintily dressed little girls love them, and that was why Rosie finally had her way. How she danced and clapped her hands! How she dragged her neighbors, Mrs. Mowisky and Annie in to see! How, more than ever, she tried to do everything as she had seen it done at the "keeping house" room at the playground. The leaven was working.—*The Survey.*

Denominational

Annual Meeting of the Central Sunday School Board

The annual meeting of our Board will be held at Eden Publishing House, St. Louis, Mo., on *February 10 and 11, 1915*, and all District boards are hereby most cordially and urgently invited to send a representative to this session of the Board. Plans and suggestions for the welfare of the Bible school work of our Church may be sent to the chairman of the Board, *Rev. P. Pfeiffer, 505 Jefferson Ave., Evansville, Indiana, before February 8.*

By order of the chairman, Rev. P. Pfeiffer,

W. F. Simon, Secretary.

New York District

The First German Evangelical Church of Elmira, N. Y., completed the fortieth year of its history on October 25, 1914. This fact was the occasion for a celebration that will not soon be forgotten by the members and friends of the church. Special services were arranged for November 8—11, the Foreign Mission Board of the German Evangelical Synod accepting an invitation to hold its regular fall meeting during these days in the parsonage of the celebrating church.

On Sunday morning Rev. E. Schmidt, pastor of the church from 1896 to 1906, and now executive secretary of the Foreign Mission Board, preached the sermon. In the English evening service, the senior pastor of the city, the Rev. W. T. Henry, D. D., of the First Baptist Church, and Rev. L. Williams, D. D., of the neighboring Presbyterian Church, paid glowing tribute to the high character of the German Church and its pastor and their splendid achievements.

A notable feature in all the festival services was the singing of the choir under the direction of Professor Robert Mueller, choir director and teacher of German in the church since 1885. Besides several smaller numbers, two cantatas were rendered: "The Lord Reigneth", by P. A. Schnecker, and "Rose of Sharon", by Alfred Judson.

At a well attended banquet on Monday evening Mr. H. Manrodt, member of the Foreign Mission Board, succeeded in a masterful address to strike the right note of cheerful optimism in a time that is so deeply fraught with seriousness.

The President-general of the Synod, the Rev. John Baltzer, and Rev. C. W. Locher, Baltimore, Md., member of the Foreign Mission Board, spoke eloquently on Wednesday evening on the larger kingdom-interests of the individual church. Rev. Paul A. Menzel as chairman expressed the appreciation of the Board for the entertainment received.

The First German Evangelical Church of Elmira is buoyant with life to which not a few faithful, glowing hearts contribute. From the center, the pastor, to the circumference the church is pervaded by a reverent spirit of faithful service. It comes as a matter of course that such a church creates for itself an efficient organization. The congregation itself has 400 members, the Brotherhood seventy, the Ladies' Aid 200, the Missionary Society twenty-five, the Sewing Circle twenty-five and the Christian Endeavor 100, the choir twenty.

To such strength the church has attained in forty years. It was very fitting that the memory of past laborers was duly honored. The Rev. William Kammerer was one of these. From 1877 to 1891 he devoted himself to the religious needs of the rapidly growing German population of the city with a true missionary's zeal. As a memorial to him, a beautiful baptismal font was presented by Mr. J. B. Henry and family. Mrs. Henry is a sister to the late Rev. Kammerer.

The souvenir program concludes with a German verse which is here rather freely translated:

Look up to God with gratitude,
To Him alone give praise;
Beseech Him with expectant faith:
"Thy kingdom come always,

That thy unfailing truth and grace
Redeem men from all fears."
The token is His faithful hand
That kept us forty years. *J. J. B.*

Ohio District

There was great rejoicing at Bethany, Cleveland, on November 29, 1914, for on that day the congregation was permitted by the grace of God to dedicate its newly built church, cor. W. 41st street and Stover avenue, to the divine service of the triune God. During the pastorate of Rev. W. Behrendt, who retired a few years ago from his long continued labor among the Bethany people, preparation had been made for a larger place of worship, and since the old church was found inadequate for present conditions, the final resolutions were passed to build on the corner lot of the church property soon after the present pastor, Rev. H. E. Voss, had taken charge of the congregation. Under the wise and active supervision of the pastor, the building committee and the church council and the willing support of the members and

friends the necessary funds were raised and in due time the foundation and cornerstone were laid. Favored by splendid weather and harmonious co-operation of all members the building was rapidly completed and the day set for the dedication.

In the morning services the pastor and congregation gathered together for the last time in the old church where they had received so many blessings, and bidding farewell to the same with befitting words, proceeded to the new beautiful edifice, where the pastor performed the dedication ceremony, and Rev. J. Digel, of Massilon, O., president of the Ohio District, and Rev. Theo. Thomas, of Cleveland, delivered able dedicatory sermons. In the afternoon services Rev. H. Eppeus, Cleveland, and Theo. P. Frohne addressed the Sunday-school, and Rev. C. Burghardt, Cleveland, and Rev. J. Huebschmann, Cleveland, delivered appropriate sermons. In the evening services, which was so largely attended that many were obliged to stand, Rev. Geo. C. Maul, Cleveland, preached a spirited English sermon, and all the other ministers responded with brief words of greetings and congratulations.

The services were beautified by many fine selections of music and song by Prof. Grauer and the choir of Zion's Church and the Bethany choir under the leadership of Mrs. Rev. H. E. Voss.

The church was elaborately decorated with beautiful flowers and plants. After the afternoon services all the guests were sumptuously treated with a splendid repast in the basement of the church by the active and worthy members of the Ladies' Aid Society.

The congregation is now in possession of a worthy and commodious house of worship, costing more than $26,000 and equipped with the best modern improvements. It is a beautiful ornament for the surrounding neighborhood, for the city of Cleveland and the whole Evangelical Synod, and gives full credit to the pastor and members of Bethany Church.

May the Lord bless and further the work that has been done and that is to be done.

H. Juergens.

THE JEWISH PEOPLE AND CHRISTIAN MISSIONS*)

Jewish Influence in America and how the Safety of the Church and the Nation is involved. A larger vision of a Common Task and a New Method of Attack is needed

For the sake of fairness and in order to round out the picture here presented, the service which Jews have rendered in the economic development of America must not be overlooked. From the very beginning Jews have been closely connected with the history of our country. Jewish capital voluntarily furnished the means for Columbus' first expedition and was forced to furnish those for the second also, and the first European to step on American soil, Luis de Torres, was a Hebrew. The history of Spanish and Portuguese colonization, and especially that of the Dutch and English settlements, shows the prominent part played by Jews in the development of the colonies. This influence is especially noticeable in the development of the United States, altho it is not always visible on the surface. That the growth of even the most outlying settlements is, as it were, saturated with the spirit of the city, is due to no small extent to the fact that Jewish influence from the very beginning made itself felt in favor of capitalistic organization and built up production on a modern basis.

That the American colonies were able to free themselves from British dominion and to organize an independent government is due in no small degree to the fact that Jewish trade stimulated their economic development, even in spite of British oppression. Over 7,000 Jewish soldiers fought in the Civil War. The influence of Jewish capital in the United States is very great and is usually underestimated.

It is another of those peculiar Jewish contrasts that, while the Hebrew element of the population was a leavening, stimulating, beneficial influence in the body politic as long as it was in process of formation and the percentage was not too high, the time now seems to have come when Hebrew influence threatens to become a menace. Formerly Jews were found among the pioneers in newly settled regions who assumed their share of the burden in building up and developing the country; now, however, the Jewish masses cling to the large eastern cities as a compact body, which makes itself felt in a very short time as a dominating influence and as a danger to American Christianity. Since all who are familiar with Jewish character agree in regarding it as a permanent type, we must expect the same results of Jewish influence in the United States that we have observed in European countries.

What kind of influence may be expected is quite clear from the case of Germany, more particularly of Berlin. The alarming irreligiousness of German workingmen, the indifference of the masses toward the Church, the fanatical hatred of the Church and the open antagonism toward it on the part of the Social Democrats, and the contempt and ridicule heaped upon the Church and its efforts by the popular press are to a very large extent due to Jewish influence. Altho the Hebrew population in Germany is not one per cent of the total, *nearly thirty per cent* of the lawyers, physicians, teachers and journalists of Berlin are Hebrews. A large portion of the Social Democrat representatives in the Reichstag are Jews, and not a few Jews are taking a leading part in inducing the people to abandon formal membership in the Church. These are facts that must fill every evangelical Christian with grief and serious anxiety.

Jewish Influence in New York City Growing

What are the conditions in our country in this respect? As was stated above it is an admitted fact that at least ninety per cent of young American Hebrews are atheists. Two million Jewish atheists, however, are by no means the same as two million German or Italian atheists. The latter are merely a certain percentage of the population, while the former constitute an agressive element and aspire to leadership in the intellectual life of the nation.

A census taken in Berlin not very long ago showed that Hebrews, who formed but five per cent of the total population, yet had *thirty per cent of the students* at the higher educational institutions, and the same conditions are becoming apparent in New York. Of the total 5,000,000 population of New York City, about 1,250,000, or *twenty-five per cent*, are Jews. Of the students at the Normal College, the future public school teachers of the city, *eighty-five per cent* are Jews. At the City College, where the high school

*) Paper read at the Conference of the Atlantic District, 1914, by Mr. H. Manrodt, Brooklyn, N. Y., and translated from the German.

teachers of the city are trained, the percentage of Jews is *seventy-five per cent*, while Columbia University is attended by more than fifty per cent Jews. Similar conditions, partially even more striking, are found in all higher institutions of learning, including the technical schools. New York City has more than 2,000 Hebrew physicians, the same number of Hebrew attorneys, and a very high proportion of Jewish judges, even up to the State supreme court. The vast number of Hebrew writers, journalists and reporters cannot be estimated.

Such is the Jewish share of the leadership of New York City, a share that will naturally increase as the lower strata of the Jewish population develop and as Jewish immigration from year to year increases. Similar conditions either already exist or will come to exist in the other large cities of the country. It is remarkable that with the change of the country from an agricultural to an industrial basis, the distribution of Jews over the open country ceases and their concentration in the large cities results.

Shall we complain of the facts just described, or shall we permit them to arouse racial prejudice and hatred? That would not only be un-Christian, but also useless and unwise. A people that allows itself to be outstripped in such a manner, that thoughtlessly permits and even educates a kind of leadership which must necessarily work in opposition to its own Christian ideals and character, has no reason to complain and must be prepared to face the consequences. What the consequences are that may be expected, may be seen in the example of Germany and its capital.

The Safety of the Church and the Nation Involved

If we have, in the preceding chapter answered the question, "Shall we engage in Christian Missions among the Jews"? with "Do not exclude from your love the people from whom your salvation has come; take up missionary work for Jews for the Saviour's sake and for Israel's sake, who are just as closely related to us as the heathen in distant countries", we must now urge, "Promote missionary work for Jews *for your own sake*, for the sake of the American people and for the sake of the Christian Church, so that the disaster that threatens may be avoided and turned into blessing." It would be unfair not to add that there is among our Jewish fellow citizens a great deal of public spirit and much enthusiasm for humanitarian effort, as well as many pure and honorable characters. It is not our aim to arouse hatred and prejudice, but to point out the facts as they exist and the inevitable consequences.

Nor do we merely condemn the Jewish people with their materialism, thir greed for gain and their atheism. Their entire religious and national development has been in this direction. It was not to be expected that a religion that had developed so purely rationally, mathematically, even mechanically legalistic, could satisfy the needs of a freely developing people. During the centuries of persecution and under ghetto conditions religion was a sort of armor that made the Jewish people insensible of persecution. With the breaking down of the ghetto walls the people soon discovered the oppressive, unspiritual, petrified character of their religion. Incapable of bringing forth a new life, the old Jewish religion died out in the hearts of the people. For the Jew his own religion has become a formal, obsolete thing, to which he gives outward traditional allegiance, but in which he no longer actually believes. Christianity, on the other hand, in opposition to which he has grown up, whose true teachings are unknown to him, concerning which he has heard only false, unfavorable judgments, and which his papers every day misrepresent to him, is to him an object of contempt and derision.

It has been claimed that conditions in New York and the other larger cities did not affect the rest of the country, but I do not believe that this contention will stand, history teaches otherwise. With the fall of Jerusalem the existence of the Jewish people was doomed; the fate of the Roman empire was sealed in Rome, and the great French Revolution with its far-reaching consequences was enacted almost wholly in Paris. And it seems to me that with the advance of civilization and the greater concentration of population in the large cities, these are destined to possess a still larger importance and intellectual leadership today. So let us engage in missionary work among Jews not only for their sake but for *our own sake, for the sake* of our Christian people.

Continued on Page 6

FOR THE HEALING OF THE NATIONS

Interesting details of the American Bible Society's Work. Striking Sidelights on religious Needs of some Home Agencies

Issues and Circulation

The issues for the year under review amount to 5,251,176 volumes. This is an advance over 1913 of 1,201,566 volumes. It is the greatest increase in the Society's history, and is more than three and a third times the advance of 1913 over 1912. The issues include the books which the Society manufactures in the Bible House, New York City, as well as those that are manufactured at its expense by establishments in foreign lands; also the Scriptures that are purchased, chiefly from the British and Foreign Bible Society, to meet the polyglot needs of America. From the Bible House, New York, 2,327,390 volumes in ninety different languages were sent forth. 2,923,786 volumes was the number issued by the Society's agents abroad. *The total issues of the Society in the ninety-eight years of its history amount to* 103,519,891 *volumes.*

Of the 5,251,176 volumes issued, many were supplied to and circulated thru Auxiliary Bible Societies, various city and other home missionary societies, local churches and other religious organizations, as well as by the trade. Thru the 1,307 distributors of the American Bible Society (482 at home and 825 abroad), the circulation during 1913 was as follows:

Thru the Home Agencies	1,076,451
Thru the Foreign Agencies	2,747,194
To the blind	2,083

The Unreached Millions

According to carefully compiled statistics, about twenty million volumes of the Bible, or portions of it, were printed during 1913, and of these about eighteen million were put into circulation. But "what are these among so many?" Asia alone contains about 934,000,000 people. The total population of the world today is approximately 1,730,000,000. Asia, therefore, contains in itself 138,000,000 more people than are to be found in all the rest of the inhabited world. In other words, if all the people of the world, Asia excepted, were in the continent of Asia there would still be room for one and a half times as many people as there are in the United States of America. In British India there are over 312,000,000 people, in China about 400,000,000. When it is realized how many millions of people on the earth's surface are still unreached by the Gospel and do not possess God's Holy Word, the great importance of the work of the Bible Society is slightly comprehended. These facts concerning the population of the world are an urgent call of God to press on and supply the hungering nations with the Holy Scriptures.

Translation and Revision

One of the most important phases of the work of the American Bible Society is the work of translating and revising the Scriptures, either in co-operation with other Bible societies and missionary organizations, or acting independently when necessary. This task is fundamental and of the utmost importance. It is estimated that the Scriptures are circulated today in over 500 languages. The Bible or some portion of it has, therefore, been translated into all of the great languages of the world, and it is estimated that "seven out of every ten of the human population have had provided for them the Gospel story in their own tongue," but it is probable that there are still 1,000 minor languages or dialects spoken by a limited number of people into which no portion of the Bible has yet been translated. In British India, according to the census of 1911, 147 languages are spoken, and in Africa it is said there are about 850 languages or dialects in use. Into some of the minor languages it will not be necessary to translate the Scriptures, as many tribal, unwritten dialects will gradually disappear or be combined with others. When these facts are borne in mind, one realizes how great a task still confronts the Bible societies of the world.

During the year under review the Society has assisted in the revision of the Scriptures in six versions, and in the translation of the Scriptures in nine languages as follows:

Translations.—A competent translator and a native helper have been engaged in the translation of portions of the New Testament into the language of the *Navaho Indians*, in co-operation with the Board of Home Missions of the Presbyterian Church in the United States of America. In the Philippines the work of translation has been in progress on the *Pampangan* Old Testament and the *Cebuan* Old Testament. The Gospel of Luke is about completed in the *Palawan* dialect. Tentative beginnings have been made in the dialects of the northern hill tribes and the *Moros* in Mindanao. In China excellent progress was made in the *Union Wenli* translation of the Old Testament, and the *Mandarin Union* version is also begun. In Korea the transfer of the Old Testament from the *Native Script* (Eunmun) into the *Mixed Script* (Chinese characters and native Korean) has been completed as far as Ezekiel 10: 11.

Revision.—The joint committee of the American Bible Society made decided progress during the year in the revision of the *Spanish* Scriptures, and have completed their tentative version of the Gospels of Matthew and Mark. In Brazil good progress has been made on the revision of the Old Testament in *Portuguese.* The revision of the *Zulu* version is now completed and is in the press. In the Levant, Dr. Hoskins' work on the insertion of the references in the Octavo *Arabic* Bible has continued to make progress. The work is now rapidly approaching its completion. In Japan substantial progress was made by the joint committee on revising the *Japanese* Bible, representing the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland. The Gospel of St. Luke in Peruvian *Quechua* has been brought out in a small edition.

Printing

The American Bible Society is primarily an agency for the distribution of the Scriptures, but incidentally it is also a publishing house on an extensive scale. Nearly half of its issues are printed at the Bible House in New York, but those in the Asiatic languages are printed in Constantinople, Turkey; Beirut, Syria; Bangkok, and Chieng, Mai, Siam; Shanghai, Chentu, Foochow, and Hinghwa, China; and Yokohama, Japan. Most of the presses doing this part of our work belong to various missions, but the expense of manufacture is met by the American Bible Society.

The presses in some of the countries of Asia were not able during 1913 to print the Scriptures fast enough to meet the needs of the colporteurs and missionary societies in those countries. New printing centers might well be established in the East in order to meet the increasing demand for the Bible.

The Home Agencies

The distribution of Bibles in the United States is carried on by nine agencies, and some of the reports made by the colporteurs throw interesting sidelights on religious conditions in many of the sections visited.

"Most of my work is among a scattered people", says one colporteur from the Northwestern agency (Comprising Illinois, Michigan, Minnesota, Iowa, Nebraska, North Dakota, South Dakota.) "I have in my Bible work driven eight miles to visit a single family, where I could only donate one two-cent Gospel. In a trip of fifty miles from my house I have passed thru eight communities having school houses, only one of which had a Sunday-school, and this one settlement had preaching only once a month."

"Duluth is one of the busiest cities on this continent", writes another from the same agency. In a single month 259 vessels have entered its harbor, and often twenty-five come in a single day. Sailors from all parts and speaking all languages, the vast majority of whom are non-Christians and who seldom or never enjoy church privileges, are open to evangelization thru the Word of God. One of our dreams is to find money enough some day to purchase a launch for our colporteur, thru the use of which he can increase his work".....

"Whether Roman Catholic priests in America are exercising fresh zeal in their attempts to keep the Bible from their people, or whether the increased number of complaints from our colporteurs is because of the increased number of distributors, certain it is that no single year has brought so large a number of specific instances of opposition on the part of Romanists as has the present year."

"We frequently come into contact with Indians

of New Mexico and Arizona and sold quite a number of Scriptures to them', reports a colporteur of the Western agency (Missouri, Kansas, Colorado, Idaho, Montana, Utah, Wyoming, New Mexico and Arizona). "The Navaho Indians are the most enlightened, and their handiwork in the manufacture of blankets and rugs has given them wide fame.....I exchanged a copy of the New Testament for one of these articles when the vender was out of cash.

"Every Christian and friend of humanity ought to help against the evil Mormon system and in behalf of its deluded people. One might write a volume on this subject without exhausting it. The writer has been immersed, so to speak, in the Mormon work for over sixteen years. And every year he realizes more and more that there are features in Mormonism which so fit in with crude, lax, materialistic unspiritual and unbiblical thinking and living that it can get a hold upon some people everywhere".

"There are some 5,000 Hindus in the United States and nearly all of them are in California. There is a strong prejudice against them, especially in the cities. The agent visited the Hindu camps from the southern border of California to Portland in the north. His Scripture work was in the following languages: Urdu, Bengali, Panjabi, Roman, Bengali and Hindi, he also did some work in Chinese, Japanese and English.

"Among the number of Hindus that have visited in the secretary's home one gave evidence of being an earnest seeker. For over a year we followed this young Hindu with love and prayer. One day, to our joy, he came with beaming face into the San Francisco depository and said, 'O Mr. Mell, I have been truly converted. Christ is my Saviour. I am so happy, yet I feel I must go back to India to tell the good news to my people'. He has since returned to India to be a missionary to his own people. We have received a number of testimonials of the good work which the special tour among the Hindus did." Report of Pacific agency (California, Nevada, Oregon and Washington.)

"The chief problem of the Southwest is the foreigner", writes Luiz V. Rodriguez, a Spanish-American colporteur in the Southwestern agency (Texas, Oklahoma, Louisiana and Arkansas) "not simply because he was born outside of America, but because of the ignorance, superstition, poverty and low morals which he brings with him. He comes as a rule from countries with a closed Bible. Roman Catholicism is his religious faith, and he knows little of loyalty other than that which he has committed to the pope or to his priest. To free this foreigner from blindness, to overcome the prejudices against Protestantism and lead him to accept and read for himself the nation's Book is our work.

"Corpus Christi is a city where there are thousands of Mexicans, and there is a bad influence thrown around them. Notwithstanding this we had a good reception, not only among the religious people, but also among the people in general. Thru the hospitality of the Methodist pastor we were able to hold a ten days' meeting at his church, in which the members of the other churches joined. The Mexicans had never before heard preaching and singing in public in the Spanish language. When they heard the hymns they gathered with enthusiasm and reverence to hear the Word.

"If any people within the borders of our country need help by the Church of Jesus Christ it is the miner of foreign birth (mining districts of Arkansas) and these are the very people among whom I have spent the past year. Not able to understand the language of the land, not able to make themselves understood, they live separated from all religious and social influences (in one case a man was brought to see his lost condition, and there was not a preacher in eighteen miles to care for a poor, penitent sinner), except the harmful and base which are common to all who are foreigners to the kingdom of God. In ignorance, superstition and prejudice they bring up a generation of American-born 'foreigners' who are a menace to every community where they live".....

"In the region of the Adirondack Mountains, Rev. James Thoms, a Baptist minister, has continued to give half his time to Bible work (Eastern agency, comprising New York State and adjacent regions not otherwise cared for), and has accomplished extensive work. He placed a large number of copies of the Scriptures in the homes of this region, penetrating the most inaccessible portions of this wilderness. He followed the rivers thru their valleys, visited the lumber camps on the hills and high mountain tops, being the first man in this region to work among the lumberjacks. He has had Bible stands at camp-meetings and Sunday-school conventions, has sold Bibles at the merchants' street fair at Plattsburg, and at the Essex, Clinton and Franklin county fairs, selling to many and interesting thousands of others in the Book".

We close this narrative with an incident related by a Scandinavian colporteur working on the Brooklyn waterfront. "After several peaceful visits on scows, I came to one on which a countryman of mine was captain. After my errand was fully understood, he gave me to understand that he was far advanced in the knowledge of the Bible, and he insisted upon my confessing then and there disbelief in the Book; if I didn't he would soon see that I did. His loud talking gathered many from neighboring boats. In his fury at my unwillingness to give in, he rushed down below for a hatchet. With this in hand he returned, continuing his insulting words against God and the Bible. With hatchet raised over my head he threatened me. During all the excitement I had been quiet, but in prayer for God's guidance and protection. As the hatchet was raised higher, ready to strike me, I said to the man, 'I am not out in my own name. The Master I serve could strike you down immediately'. At this he dropped his weapon and with the others became an attentive listener to the words which I read them from the Bible. I feel assured that in this case that the Word of God will not be without fruit".

The Jewish People and Christian Missions

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How Shall We Carry on Mission Work Among Jews?

This is a question of great importance. Missionary effort among Jews is not foreign mission work, neither is it home mission work; it is something distinctly different. The missionary who goes into heathen countries as the messenger of the Gospel to people in darkness and superstition brings to these people not only the joyful tidings of the salvation revealed in Christ Jesus, he is to them also the herald of civilization, a fact which gives him considerable outward prestige. With the Jews all this is different. They dwell among us, are citizens with us and partakers of the same civilization and are intimately connected with us in life and education, in joy and sorrow; they are spirit of our spirit. Missionary work among them thus means missionary work among our own citizens, and citizens who lay especial claim to our respect and esteem at that. This requires not a little tact, and when it is further remembered that such missionary work is to be carried on among a highly critical people, whose present religion is consciously antagonistic to Christianity, for whom the common source of both religions is not conciliating and unifying, but which regards Christianity as a pagan deterioration of the only true religion of Israel, the difficulty of the task becomes yet more evident.

The irreligion in which nearly the entire coming Hebrew generation is growing up is another difficulty. The last connecting link, the last point of contact is gone, only the outer husk remains. It is true that this irreligion, which is to be found among both Jews and Christians, has also obliterated the boundary line between both. Delitzsch says: "What is called Christianity on the one side and Judaism on the other, is really the same thing. The materialistic Jew is now formally a fellow-believer with the materialistic Christian; he has just as little reverence toward the Old Testament as the Christian has toward the New and the Moslem toward both. In place of the difference of conviction that formerly separated them there has come not unity in truth, but unity in religious indifference, a sort of comprehensive world-religion that destroys all deeper religious needs. The synagog is also received into this federation of world-religions, which is not too narrow to admit even Islam. To convert a Jew or a Christian now means the same thing, i. e., to convince a free thinker, who believes nothing, of the reality of a divine revelation which must be believed".

The Common Task of all the Churches

Such is the field on which we would labor, should labor and must labor. The work that is being done there today is wholly inadequate and cannot be regarded as the full expression of American Protestant life. This is not a reproach for those who are engaged in faithfully and devotedly doing the work today; it is a rebuke for those whose neglect and indifference has made impossible a stronger and worthier expression to this important branch of the missionary enterprise. It is unavoidable that the different denominations have their own separate foreign mission fields; here, however, where an important part of our own population is to be the object of missionary effort, conditions require the conscious and united activity of all denominations. The evangelization of the Jewish people must not longer remain the work of small groups of interested persons, nor of single denominations; it should become the task of all Protestant churches. What influence or results can we expect of a work to which the Church as a whole is indifferent? The American people are proud of their hospitality. Here is an opportunity to give to a large percentage of our population the most precious of our own possessions, the salvation which we have thru Jesus Christ. To share this possession with those who need it most is not only Christian effort but an act of patriotism.

It is at once evident that the first aim of a larger missionary effort among Jews cannot be the conversion of the individual. The venerable Franz Delitzsch used to say that the aim of the best missionary work among Jews should be "the circulation of true information concerning Christianity among Jews, and the circulation of true information concerning Judaism among Christians". In this sense the present articles are already a part of missionary effort on behalf of Jews.

How Shall This Work Be Carried On?

The first aim will be an effort to bridge the gulf that separates Hebrews and Christians by means of the systematic distribution of literature, such as periodicals, pamphlets, Bibles, New Testaments or books of the Bible, and other printed matter. In this way it is proposed to pave the way for Christian influence and to promote mutual sympathy and confidence. The ultimate purpose of this work, which must be the common undertaking of all evangelical Christians, is the leavening of all Israel with the power of the Gospel. That such a literature must be most wisely and carefully prepared if it is to serve as a useful weapon in the struggle for Israel's salvation is self-evident. Nor must Israel's faith in Him whose foolishness and weakness is wisdom and power for true faith be purchased by any sort of concession or modernization. The recruiting must be done in all faithfulness to the Saviour, in serious and earnest devotion to the Cross; only thru the pure and simple Gospel of the grace of God in Christ Jesus can the erring souls be brought back from the far country into which they have wandered.

This far-reaching literary activity is to be followed and supplemented by personal preaching of the Gospel in public meetings in definite places; Bible study and personal conversation will then afford opportunity for definite pastoral work. In no case, however, should missionary work among Jews be made a matter of denominational propaganda. Every form of activity that tends to attract the masses or to intrude itself upon individuals is to be scrupulously avoided as unworthy and unbecoming. There is in the City of New York an evangelization committee in which evangelical pastors of all denominations and languages work together during the summer in unselfishly and faithfully sowing the seed of the Word of God, and their work is a beautiful example of the manner in which missionary effort among Jews can be carried on as a common task. For it must be conceded that the preaching of the Gospel by regular pastors, or by capable, consecrated laymen is far more effective than that done by paid workers, whose sincerity and pecuniary disinterestedness is often a matter of doubt to the mind of the Jew. The employment of well-trained missionaries cannot of course be avoided, but the whole work is not to be left to them, nor must we rely upon their work alone.

For all this work there will be required some central office as well as a leadership familiar with Jewish religion and culture and capable of furnishing the intellectual weapons that are to support and diffuse the personal testimony.

Missionary work of such a character and to such an extent should be our first object. The Federal Council of the Churches of Christ in America would seem to be the proper agency to take up and carry out the suggestions that have been made above. Or a special conference, similar to the Home Mission Council or the Foreign Mission Conference, might be

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"Thy Word is a Lamp unto my Feet and Light unto my Path"

Sexagesima Sunday, February 7, 1915.

TWO REQUESTS

To the Pastors

You are hereby kindly requested to prepare the annual report of the young people's society in your congregation as correctly and conscientiously as you do the statistical report of your congregation. The young people's society's report is a denominational report and should be forwarded to the secretary of your District *before February 1st.*

To the District Secretaries

In order to assist the officers of the Evangelical League to prepare an accurate and complete report for the Synod, you are kindly requested to send all reports of local young people's societies *direct to the Corresponding Secretary of the Evangelical League before March 1st.* The required address is: *Miss Anna Rahe, 548 East Drive, Woodruff Place, Indianapolis, Ind.* After the League has obtained the necessary information these reports of the local societies will be sent to the chairmen of the District committee on young people's work. Respectfully,

Wm. N. Dresel, President Evangelical League.

The Young People's Meeting

Rev. Henry Katterjohn

ENDEAVOR THAT COUNTS

M. Feb. 1. Prayerful Endeavor. 1 Thess. 5: 14—23.
T. Feb. 2. Unselfish Endeavor. Rom. 15: 1—6.
W. Feb. 3. Spirit-filled Endeavor. Luke 4: 16—21.
T. Feb. 4. Worshipping Endeavor. Heb. 10: 19—25.
F. Feb. 5. Faithful Endeavor. Num. 12: 1—8.
S. Feb. 6. Persistent Endeavor. Heb. 12: 1—4.

Sun., Feb. 7. Topic—Christian Endeavor That Counts. 1 Cor. 15: 57, 58. (Christian Endeavor Day.)

Suggestions to the Leader

In presenting this subject let the topic stand for a principle rather than for any organization. A great many societies have not adopted the name of Christian Endeavor, altho they are dominated by the same ruling thought. Christian Endeavor stands for persevering Christian activity, such as must engage every Christian organization.

Do not fail to tell the story of the founding of the Christian Endeavor societies. Show the relation of our Evangelical League to the Christian Endeavor Society. What do we owe to Christian Endeavor? Have some one give the history of your own society.

It is also suggested to make this day the anniversary of your young people's society. A special service and a special sermon by the pastor on the work of the young people would make this day doubly helpful to the young people. The work of our young people requires public recognition by the congregation.

The Topic Presented

Christian endeavor stands for Christian *effort*, for the accomplishment of what is *worth while* in life. *What is worth while?* Men have wholly wrong ideas of what really counts in life. They place money values first, thinking that money itself, and all things that are an aid in money making, such as knowledge, friendship, etc., and all things that money can secure, luxury, fame, power, are the main objects in life. How poor would our country be if Lincoln had devoted himself to money-making! With his splendid endowments it might have been an easy matter for him to become the richest man of his time. But Lincoln loved righteousness and truth more than personal advancement. The country was enriched thru his life but he gave his life.

Character, built on God's truths, the saving of the world from sin thru the blood of the Saviour, that must be the goal of our Christian endeavor.

How is our endeavor strengthened? Thru personal intercourse with the Fountain-head of strength, with God. Daily study of His word, daily prayer, fellowship with His children, these are means of shaping and strengthening our Christian activities.

How is Our Service to be Rendered

All Christian efforts count for little if they are done grudgingly and unwillingly. Our religion dare not be considered a burden. The Lord loves a *cheerful* giver and doer of His will. Our service must be a willing sacrifice, no it must be more than that, it must be a *thank-offering*, brought in a joyful spirit. Then only can it accomplish its purpose.

Some Questions on the Topic

What is Christian Endeavor? Why must all of our societies be societies for Christian endeavor? How can we enlarge our Christian activities? Of what character must our endeavor for God's kingdom be? Why do most of our Christian endeavors or efforts fail?

Some Scripture on the Topic

John 10: 32; Acts 10: 38; 1 Tim. 2: 10; Heb. 6: 9, 10; 2 Cor. 5: 10; John 15: 8; James 1:25; Matt. 20: 11—15; Luke 13: 6—9.

A Prayer

We pray, our heavenly Father, that our society may indeed be a society for Christian endeavor and activity. Thou hast called us to labor with Thee for the salvation of the world. Open our eyes that we may behold the need of the world; guide our understanding that we may be able to judge what is worth while in human endeavors. May we be filled with that great overwhelming love for God's children that recognizes only the inestimable value of the soul that is won for Christ Jesus.

We pray that our society may be guided more and more by this spirit of sacrifice and service. We pray for forgiveness of our sins. We have placed too low estimate upon the worth of Thy children. We have sought self and not the welfare of others. Strengthen us by the indwelling of Thy Spirit, who alone can make us competent to do Thy will. Save us from our selves and from the sins of the world. We ask this in the name of our blessed Redeemer. Amen.

The Advanced Quarterly's Lesson

God's Covenant with Noah Gen. 8: 1-9: 17

Daily Lesson Readings

Mon. Feb. 1. Job 12: 13—25; Job Affirms the Power of God.
Tue. Feb. 2. Psa. 29; The Voice of Jehovah in the Storm.
Wed. Feb. 3. Neh. 1; The Goodness and Severity of Jehovah.
Thur. Feb. 4. Isa. 44: 24—28; Jehovah forgives and Redeems His People.
Fri. Feb. 5. Psa. 36; Wickedness of Men and Lovingkindness of God.
Sat. Feb. 6. Psa. 9 ; Jehovah the Righteous Judge.
Sun. Feb. 7. SEXAGESIMA SUNDAY; Luke 8: 4—15; 2 Cor. 11: 19—12: 9.

After the great flood had cleared the earth of the godless and corrupt race of men there was a chance of making a new beginning. It was not God, however, that needed a new chance, but man, and it was God who gave it by removing the dead, worm-eaten, useless branches of the tree and giving the fresh, strong, live branch a chance to spread out and bring forth fruit. That is a disagreeable kind of work that God is obliged to do again in the lives of nations and peoples as well as in the lives of individuals. That was why the Canaanites were destroyed and their land given to Israel. That was why the ten tribes of Israel never returned to their home land. That is why ancient Rome fell before the Franks and the Goths. That is why the United States of America "conceived in liberty and dedicated to the proposition that all men are created equal" has been held in reserve as a new opportunity for the best and the neediest of the children of Europe. And that is also why God must send disappointments and sorrows, bereavements and misfortunes into the lives of His children on earth. John 15: 2.

Things certainly looked gloomy for Noah during the time he was on the water, and he no doubt had plenty of troubles and plenty of opportunities to lose his grip on God. He was leaving behind all that was dear and familiar and he had no idea where he would find himself when it was all over, nor what his own lot would be. Would the food supply hold out? Would God remember him now as he had remembered him in the midst of corruption and wickedness? What kind of a life would he be obliged to lead when he and his family should again be able to set foot upon the earth? Questions like these, of an intensely practical meaning surely confronted him every day and hour as he drifted along on the water, and we would not be at all surprised to find traces of his murmuring as the months drifted by with no sign of a help or a Helper. And there were doubtless times when fear and anxiety threatened to get the better of him, and when it seemed there was no use trusting further.

But Noah held out in spite of it all. The same faith and godly fear that moved and upheld him while the ark was being prepared doubtless also sustained him thru these weeks and months of trial and gave him the strength to hold out until the end. And in due time he had his reward. God remembered him, even before the waters began to fall, and it was not long until he could see with his own eyes how God was making all things work together for good to those who love Him. And no matter how great the calamity, or how gloomy the outlook, or how much reason for fear and anxiety there may seem to be, a firm trust in the nearness and the help of the Almighty has never yet betrayed any one. Try it and your own experience will prove it.

And when, after much patient waiting, the day of release finally came, when the eight men and women after their long confinement could once more step out upon the dry earth clothed in fresh verdure, Noah's first act was characteristic of his faith. *He builded an altar*, the first that was ever erected, and stretched out his arms toward heaven in his earnest desire for closer communion with the great God who had sustained and saved him. "And Jehovah smelled the sweet savor" is merely the picturesque Oriental way of describing God's joy in this earnest, grateful longing after communion with Him. "When a man's eyes are looking out to the Invisible, and his heart is warm with gratitude, and his spirit quick in response, there comes that supreme moment in life when God becomes the God of the covenant and all things become new".

Noah sought after God and God responded to his seeking by establishing a *new relationship* between God and man. It is a *merciful* God that reveals himself to Noah, a God who, altho recognizing the natural sinfulness of man, yet nevertheless will not again curse the ground for man's sake, nor again smite everything living. And the seven-banded rainbow is to be the sign of the promise and the covenant with Noah and the entire human race to assure us that the waters shall no more become a flood to destroy all flesh. Every time the bow of many colors appears in the heavens it is to be a reminder that seed-time harvest, cold and heat, summer and winter, day and night, should never cease. *Every law of nature* becomes a preacher of God's goodness by which He is seeking to draw men towards Him and away from their sinful nature and desires.

The Jewish People and Christian Missions

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organized. There are no unsurmountable obstacles in the way and no large sums of money are required. If the funds that will be needed are not at once available the work could be begun in a small way; the development of small beginnings into larger things is, indeed, the natural order of things. The experiences made in the time of small things often prevent large disappointments later on.

Our German Evangelical Synod should not ignore the call thus made upon her. To a very large extent the roots of missionary work among Jews lie in Germany, and our own Church is thus enabled to act as an intermediary and take the initiative in calling upon the other American denominations for their cooperation.

If the larger phases of the work are thus undertaken extensively as a common task, the local details, the more intensive efforts, as they are being proseuted today, may well follow. But such work will then appear in an entirely different light, because it is being backed up by the whole force of American evangelical Christianity; personal work will then no longer be an isolated effort, but part of a well-planned scheme. The preaching of the Word will in the course of time have to be followed by another branch of activity, the education and care of the converts. If the whole enterprise is sustained by the Churches as a common obligation, the difficulties here will not be as great as they are for smaller bodies.

New Method of Attack to be Followed

Another answer to the question, How shall we promote missionary work among Jews? may also find a place here, an answer in regard to the *manner* of preaching the Word. Pastor O. von Harling says:

"It is at once clear that missionary work on behalf of Jews must adapt itself to existing conditions. Missionary effort on behalf of a people so intimately connected with all the movements of modern Christian civilization must be flexible without, however, losing its grip upon the one means available for reaching the goal, the pure Gospel of Jesus Christ.

"The Jewish people of today are not what they were a century ago. The religious contacts are steadily decreasing to the same extent as the religious degeneration, materialism and godlessness in Israel is increasing. It must be constantly borne in mind that the law and the prophets no longer furnish a method of approach to the people with whom we have to do. On the contrary we shall far more frequently meet with those for whom the Bible is no longer the Word of God, and for whom the personal hope of a coming Messiah no longer exists. Nevertheless much of the missionary effort among Jews is still carried on according to the old formula of proving by the law and the prophets that Jesus is the Messiah. Evidence of this kind, however, has practically no value for the rising Hebrew-American generation, and even the best literature prepared from this view-point has become practically useless.

"The problem now is to meet them on the ground of modern unbelief and to picture Jesus Christ to them in such a way that it will become clear to them: Here is He whom your conscience, the innermost longing of your hearts, confirms to you as the only Saviour who can bring peace to your souls. This method requires a study of the psychological processes of skepticism, a pastoral art that is certainly far more difficult than to awaken the faith in Christ as the Messiah by means of biblical evidence. We may, however, be confident that those who have lost their old Jewish faith will in course of time be at least as receptive toward the preaching of the Gospel as the orthodox Jews; this expectation appears justified in the case of the younger generation of Russian Jews, who have passed from the most extereme rabbinical orthodoxy to the most radical skepticism, without, however, being able to feel themselves at home". It will not do to undertake missionary work among Jews by striking chords to which the Jewish heart no longer responds.

A former rabbi, recently converted, says on the same subject: ".....It is true that the Apostles obtained their weapons from the arsenal of the Old Testament. That was in accordance with the conditions of their day and the ways of the people with whom they had to deal. I can assure you, however, that the epistle to the Hebrews would not have converted me".....'I contend also that we can now, after two thousand years of Christianity, point to far more important and convincing evidence. We must not forget that the Apostles had no Christian history to which to refer, Christianity was then only in the process of development. Now, however, we have a Christian past, something real and definite to which we can refer. And is not the history of the kingdom of God just as much a divine revelation as the sacred Word What needs to be made plain to the modern Jew is first of all the moral power which Christianity represents and which it has always wielded. In other words, we must use the empirical method rather than the scriptural; when we can prove to the Jew that all the progress that mankind has ever made was connetced with the name of Jesus Christ; that the whole civilization in which he lives and whose fruits he is daily enjoying, is essentially Christian; that all the privileges of modern democracy, all the glories of modern art and science, even the free atmosphere which he breathes is Christian, then we shall have won him for Christianity".

Besides the great task of awakening American evangelical Christianity to the importance of this work and winning the aid of the other bodies in accomplishing it, the German Evangelical Synod should take up this work at once and act *independently*.

What Can the German Evangelical Synod Do?

There are many problems to be solved and complaints as to lack of means for all of them is quite general. Are we justified under these circumstances in assuming still other burdens, or even recommending that they be assumed? Our answer is , "In God's name let us go forward? The complaints concerning lack of means are found not only in our Synod, but in all religious bodies, and they are as old as the Synod itself. As the means and the energy for work increase the needs and opportunities also increase, and the desire for greater service will therefore probably always remain the same. There is no need for great efforts immediately, but we should do what we can, no more, but certainly not less. And thus the first practical step to be taken would seem to be that we no longer ignore the need for missionary work for Jews; it also deserves a place with our other tasks and problems.

The columns of our periodicals should offer articles on missionary work for Jews in order to create interest in and sympathy for this branch of work. The General Treasurer should also be directed to receive contributions for this purpose. The actual work to be done should probably be placed under the supervision of the Board for Foreign Missions, all the more so since the chairman of this body, the Rev. Paul A. Menzel, is already interested in the work as a member of a local organization at Washington, D. C., and other members of the Board are also in touch with this field, the writer of these articles being also a member of that Board. The Board for Foreign Missions would thus seem to be the most suitable agency for carrying on this work for our Church.

No separate denominational work should be undertaken. The means to be expected for such an enterprise would hardly be sufficient, at least in the beginning, and the present forces should not be further divided. It should rather be left to the Board to use the funds available for the support of some work already organized, with the proper guarantee of a share in its control, as some Scandinavian societies have made arrangements for doing. In this way no other lines of denominational effort would suffer. May this appeal remind us of our obligations toward the people from whom salvation came to us.

There is a special blessing in missionary work among Jews. No other work leads to such a deepening and strengthening of Christian faith. And it is well that it is thus. For any kind of missionary enterprise that is not sustained by a deep and earnest devotion to the Saviour will soon languish and die when confronted with the hard and sober facts of actual work. It is very proper therefore that we should regard as the aim and object of missionary work among Jews not only "the circulation among Jews of true information concerning Christianity", but also the "circulation among Christians of true information concerning Jews". Both in sermons and missionary addresses pastors should remind their people of their missionary obligations toward Israel. If on the one hand the indifference and unbelief of Christians constitute the chief difficulty of the task, faithful Christians and live, spiritual-minded congregations are on the other the most potent factors in winning this hardened and stubborn people for Jesus Christ.

Why was it that in the early days of the Christian Church so many Jews were turned toward Christ? Not only because Jews were the first to come into immediate contact with the life and power of Christ, nor because the transition was easier, as the breach between the Israel of the flesh and the Israel of the Spirit had not become so open and irreconcilable, but also because Christians were still the light of the world and the salt of the earth; because, as Jerome says, the fresh, vigorous blood of Jesus Christ still pulsed in their veins and the flames of Pentecost still burned in their hearts; because rivers of living water still flowed from within them and they were filled by that divinely wrought love which is eternal. Their daily lives were the best possible proof for the truth and sincerity of their faith, their words flowed from the fullness of their spiritual life; they were, in short, born again, and were partakers of the divine nature.

If therefore we would preach Christ to the Jews let us show forth the image of Christ in our lives, let us make visible in our lives the unchangeable power of our religion. Uproot the thorns first from your own ground, cast out the rocks, put on the living strength of Jesus Christ, pray to the Lord that He may baptize you with the Spirit and with fire, then others also will be made alive, spiritual and set on fire thru your influence.

So let us not longer neglect to take up a work that has so large a promise and that carries with it so great a blessing.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Injunction and Abatement Law for Missouri

For many weeks the civic and reform organizations of Missouri have sought to arouse the moral and law-abiding people of the State in the proposed Injunction and Abatement Law now under consideration by the State Legislature.

People who have studied the conditions and are familiar with the facts are unanimous in declaring that the large cities of the State show frightfully immoral conditions which are degrading and destroying the young people. Many country towns are said to reveal proportionately bad conditions and venereal diseases exist to an almost unbelievable extent. Present laws do not provide an adequate remedy. The most effective means for the suppression of vice now available is by suit to enjoin bawdy and assignation houses. Under the present common law the State Supreme Court has recently decided that only a *notorious* bawdy house is a nuisance and can be enjoined. The proposed law declares *every* bawdy house a nuisance and provides for closing it by injunction. Under the provisions of this law the nuisance can be abated and the buildings remain closed for one year unless certain conditions are met which will prevent the continued use of the houses for immoral purposes. Segregation has also proved a failure. It allows large, well-known, attractive houses to exist, but has never prevented the existence of scattered vice, and it is now generally abandoned. The Chicago Vice Commission, as well as commissions in about thirty American cities, have strongly urged a policy of total suppression.

This form of law has proved effective. It is substantially the same as the Kenyon law, which passed both houses of Congress without a dissenting voice, was signed by the President, and is now in force in the District of Columbia. Fifteen States, Massachusetts, Pennsylvania, New York, Tennessee, Iowa, Nebraska, Minnesota, Wisconsin, South Dakota, Kansas, Utah, California, Oregon and Washington have practically the same law. The matter is of profound interest to the country as well as the city, as most recruits for prostitution in cities come from the farm and country towns. Many are victimized unwittingly. Many of the patrons of immoral places are visitors to the cities and carry venereal diseases with all their terrible consequences into neighborhoods hitherto uninfected. All the people of the State are certainly entitled to find in their cities of their home State wholesome moral conditions and not disastrous pitfalls.

The proposed law promises to be really effective in that it aims to reach the owner of the ground, buildings and furniture used for immoral purposes and to compel, especially the absent owner to make it his business to find out for what purpose his property is being used. The real estate of absent owners in large cities is usually handled by agents, whose only outlook is for the largest possible income from the property, from which they get a percentage. The owner often has no way of knowing that his property is being used for immoral purposes, except probably by the unusually high income which he may be getting, and he would not be human if he felt greatly inclined to ask questions under such circumstances. When, however, the owner becomes liable to a tax against his property by reason of its being used for immoral purposes, he will, even if only for business reasons, be prompted to investigate whenever he may have any reason to suppose that property in which he is interested is being used for such purposes. The penalty provided for conviction of violations of the law are such that it will hardly pay the owner to be convicted more than once, and he thus becomes from self-interest, at least as far as his own property is concerned, an active ally of the moral forces of the community. This principle of abolishing vice by making it unprofitable is perfectly sound and might well be applied to other evil conditions.

The Committee of One Hundred for the Suppression of Commercialized Vice in St. Louis has been especially active in support of this measure and urges all whom it can reach to write at once to their senators and representatives at Jefferson City on behalf of the measure, and to get other people in their district and friends in various parts of the State to do the same. A small map of St. Louis, showing the senatorial and representative districts with the names of the senators and representatives may be secured thru the Church Federation, 623—24 New Bank of Commerce Building, St. Louis, for twenty cents, the cost of printing. Christian people of all denominations in Missouri should be especially interested in having this law put upon the statute books of the State.

Remedies for Unemployment

Unusual conditions of business depression, caused in part by the war, are presenting to communities all over this country the question of unemployment. Men out of work are draining the resources and the sympathies of people in city, town, and country. This is a matter on which counsel should be taken of those who have thought of the subject and who have dealt with the problem practically. Such experts gathered at the Second National Conference on Unemployment, held in Philadelphia in the last week of December in connection with the annual meeting of the Association on Labor Legislation, as reported in *The Outlook*.

WORK DONE SQUARELY

The longer on this earth we live
And weigh the various qualities of men,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty.
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

—James Russell Lowell.

This Conference on Unemployment marked a decided advance over the first, held in New York last February. The dominant theme was no longer extent and cause, but prevention. All of the speakers concurred in the view that the central feature in any adequate program for dealing with the problem must be a well-organized system of connected public employment bureaus. The benefits to be expected from such a system are: (1) Information as to the number of the unemployed in different trades and as to the relation this number bears to the opportunities for employment. (2) Saving the waste of time, effort, and money involved in the present plan, when the unemployed worker must either tramp the streets in search of a job, or depend upon the costly and inefficient, when not actually dishonest, private employment bureaus. (3) Making possible a separation from the unemployed of those who, because of physical, mental, or moral defects, are really unemployable and who require curative or reformatory treatment. (4) Laying the basis for a system of unemployment insurance.

Tho favoring public employment bureaus, the speakers were equally emphatic in insisting that they cannot solve the problem, cannot supply jobs, when, as this winter, jobs are not available.

Reports of investigations carried on during the last year under the direction of the American Association for Labor Legislation were submitted, which showed how chaotic are the present methods of "hiring and firing" commonly used, and how responsive employers are showing themselves to suggestions that more considerate methods be substituted. Some truly remarkable results achieved by employers who have systematically tried to regularize their demands for labor were described. It was also brought out that the caprices of consumers, especially of women as regards articles of dress, were largely responsible for present irregularities in the garment, boot and shoe, and other related trades. The organization by New England boot and shoe manufacturers of a styles committee to try to lessen the capricious changes of fashion was commended for imitation.

It was asserted by representatives of organized labor that the remedies for unemployment were much easier to apply in organized trades than in those in which labor was unorganized. The plan by which the breweries work short time when business is dull without discharging any of their employes was cited, also the system of out-of-work benefits of the printers.

Conceding the importance of efforts to regularize employment and the valuable service to be expected from efficient public employment bureaus, several of the speakers insisted that a considerable amount of unemployment would still persist, and that the only way to prevent this from falling with crushing force on individuals would be thru unemployment insurance. One of the reports showed that if the time lost by girls working in certain New York candy factories that were investigated were averaged among all of the employes, it would amount to about fifteen per cent, or about two months a year. If this loss could be shared equally among all of the employes, instead of, as at present, falling very heavily upon some and not at all upon others, and if provision could be made in advance to meet it thru the accumulation of an insurance fund, out of which out-of-work benefits could be paid, it is obvious that it would no longer be looked upon as a calamity. Moreover, as was suggested, the English plan of not only requiring employers to contribute one-half of the unemployment insurance funds, but of paying them substantial rebates in case they make fifty consecutive weekly payments on behalf of the same employe, would give them a strong financial motive for regularizing their industry.

Tho the facts presented showed clearly that unemployment in nearly all parts of the country is more pronounced than last year, the general temper of the discussion at the Conference on Unemployment was optimistic. It was recognized that extraordinary relief measures would have to be taken this winter, but the recent action of Philadelphia in voting $50,000 for this purpose was taken as an augury that the needed relief would be forthcoming.

Tho only one speaker was optimistic enough to claim that we already knew all that needed to be done and that it only remained to do it, there was general approval of the constructive program which had been drawn up by the Association and was distributed for comment and criticism during the meetings. Tho only a "tentative draft," the nineteen pages of this "Practical Programme for the Prevention of Unemployment in America" (copies of which may be obtained from the American Association for Labor Legislation, 131 East Twenty-third street, New York) contains the best statement that has been yet put forth of the measures that should be taken—some of them for immediate relief, others involving persistent and continuous co-operation by interested citizens for a series of years.

Editor's Note

The daily Bible readings, "The Bible Every Day", will hereafter be found on page seven under "The Advanced Quarterly's Lesson".

"THY SINS ARE FORGIVEN"

"And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that even forgiveth sins? And He said unto the woman, Thy faith hath saved thee; go in peace", Luke 7: 48—50.

Tho a Pharisee, and evidently in a critical and skeptical state of mind in regard to Jesus, Simon was manifestly a seeker after truth. His mind was perplexed concerning the problem which the appearance and the activity of Jesus presented. Who is this man from Nazareth? What is He? Is He a prophet? Yea, may it be possible that He should be the Christ? And so he invites Him to his house and board that, by seeing Him at closer range and observing Him in the freer light of social intercourse, he may be able to arrive at a clear and definite conviction. The great desire in his heart makes him open to conviction, ready to accept the truth as soon as he recognizes it to be the truth, even tho he must shatter all precedent of his exclusive set by inviting an outsider to sit at meat with him. And since he sought the truth, the truth found him, for the invitation he extended furnishes Jesus with a most favorable opportunity for revealing the very heart and center of His character and the fundamental purpose of His work on earth.

Taking advantage of the simplicity and freedom in the social life of the East, which is not easy for us of the West to understand, a "woman who was in the city, a sinner", joins the crowd of uninvited guests who passed in and out of the open rooms, or took their seats along the wall as spectators and listeners. The whole manner in which the story is related indicates that the woman's act was prearranged. She knew that Jesus was sitting at meat in the Pharisee's house, and the knowledge had evidently come to her not merely accidentally, but by search and inquiry on her part. The cruse of ointment which she brings also reveals a settled purpose, she came to anoint the feet of Jesus. We can explain this purpose on the woman's part only by supposing that somewhere, in some way, her wretched life had touched the pure and spotless presence of Him who came to seek and to save that which was lost; that He found her somewhere, and in some way a glance from His eyes, a word from His lips, perhaps even the mere presence of Him to whom all the publicans and sinners were drawing near to hear Him, had brought into the hopeless darkness of her sinful life the light of a new hope. It is not at all improbable that she may have been the woman taken in adultery whom the scribes and Pharisees brought to Him, John 8: 1—11, far more so than the baseless and unlikely assumption which confounds her with Mary Magdalene.

However this may be, this woman of the city had been in some way touched by the merciful, forgiving love of God in Christ, had recognized her guilt as a burden too heavy for her; had experienced the godly sorrow that worketh repentance unto salvation, a repentance which bringeth no regret, and had felt the hunger and thirst after righteousness that has the promise of being filled. And the experience made it impossible for her to continue in the old way. As the warm spring sunshine stirs up new life in the dark, cold ground, so the comforting, healing, life-giving rays of the divine lovingkindness had stirred her heart and made all things new, given her a new heart within and a new outlook upon life round about her. And now, renewed and restored, her sinful past behind her like an evil dream, the former love of sin turned into a perfect loathing, with a new desire and a new power of righteousness in her heart, the rapture of her heart spoken in tears and kisses and fragrant nard, she brings her praises unto Him who is her light and her salvation and who henceforth is to be the strength of her life.

No wonder, then, that such an offering of grateful praise was not displeasing in the sight of Jesus. Because He looked upon the woman's heart He does not resent her approach; He allows her to touch and even to kiss His feet, tho He knows that to the men round about Him she is a moral leper, and that her fragrant ointment is possibly purchased with the reward of her shame. Both Simon the Pharisee and the woman before Him need to know that God will not despise the sacrifices of a broken spirit, a broken and a contrite heart, that He will abundantly pardon the wicked who forsakes his way, and have mercy upon the unrighteous who returns unto Jehovah. His willingness to forgive sin and cleanse from all unrighteousness depends only upon the willingness of the sinner to return and be forgiven. He is merciful and gracious, slow to anger and abundant in lovingkindness, even as the heavens are high above the earth, so great is His lovingkindness toward them that fear Him. He has revealed His mercy and lovingkindness in the life and the work of Jesus Christ, and for His sake is ready to be reconciled to any of His wayward, erring children who come to Him thru Christ Jesus as their Saviour, Redeemer and Lord.

We do not know whether Simon the Pharisee understood and accepted for himself the blessed privilege and hope contained for him also in what he had seen and heard. The woman, however, had learner this fundamental truth and was thus formally assured of her forgiveness by Him whom the Father had sent to reconcile the world unto himself. And if such a one as she was could receive such a blessed assurance, certainly none else who has the earnest desire to be reconciled need fear to be excluded. All who realize their guilt, and who would be rid of its burden forever need only to place their trust in Jesus Christ and let Him help them conquer the power of sin within and without and experience at once the full joy of salvation. The old, sinful past is covered up, blotted out, cancelled and done away with as tho it had never existed, and in its place there comes the joy and happiness of the prodigal restored to his father's home and heart, the satisfaction which comes of being reconciled to a dear friend from whom he had been estranged for years. God's forgiveness not only cancels a debt which we could never pay ourselves, it gives us a new start in the spiritual life with every chance of success on our side; it lifts the curse with which the memory of the past burdens the conscience and gives the opportunity and the inspiration for new and better things; it breaks the chains of Satan and sin and gives new courage and determination and new energy and vigor to gain the victory.

And all this newness of hope and of life, this assurance of spiritual blessing and power may be ours not thru any effort of our own, but simply and only by the grace of God and a perfect trust in Jesus Christ and a perfect absolute surrender to His lordship. The gift is so precious and the way to secure it so simple that one cannot help wondering why so few people, even among church members, know of it by actual personal experience.

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS CHAPTER VII.

SYNOPSIS OF PREVIOUS CHAPTERS. Accustomed to comfortable circumstances in a pretty little city the Belmonts are obliged, because of a bad business venture which swept away nearly all their property, to begin life over again in the village of Oakdale, in a little old homestead which Grandmother Belmont had willed to their only daughter some years before. In her grief over the change and filled with gloomy forebodings, Mrs. Belmont does not regard kindly the well-meant advances of the neighbors, old acquaintances of Mr. Belmont, and her dissatisfaction and ill-temper make life unpleasant for all concerned. An invitation from wealthy Aunt Caroline Martin in New York to spend the winter at her home is declined by Mr. Belmont, whereupon Mrs. Belmont determines to go alone, leaving her family to shift for themselves. Aunt Caroline knows how to make use of Mrs. Belmont's social talents, and the whirl of splendid functions and shopping pleases the latter so much that a letter from her husband urging her to come home is answered in the negative. In the meantime, with Mr. Belmont and Rose making every effort to increase their earnings, home grows more cheerless and unattracting for the boys, even at Christmas time. Fred gets into mischief, is expelled from school and finally runs away from home in company with another boy, who, even before they leave the town, steals his money and clothes, so that he is obliged to return home. Rose gets a chance to take boarders and accepts.

"Rose, I'm still keeping your place for you," said Mr. Forrest one crisp morning as the young lady critically selected big juicy apples, fine oysters and other supplies for her noon meal. "You are out early shopping this morning."

"O, Mr. Forrest, that is very kind, but I don't think I can ever take the place again."

"Ain't your ma comin' back?" asked the grocer.

"O yes, but I am keeping boarders now. It all began so suddenly that I suppose you have not heard it. I have six boarders in addition to my regular work, but several of them only come in for dinner."

"Well, of all things! Running opposition to the Star Cafe, are you? Well Oakdale has needed a good family boarding house for a long time. You are so near the depot that you ought to get a lot of transients."

"I don't think I care for transients, Mr. Forrest. I have mostly elderly people who can get no help at home. My cooking isn't the hotel kind, but simple, old-fashioned dishes."

"Success to you, Rosie!" said the old gentleman. "I don't know where I'll find a girl to take your place. The young men and women rush off to the cities as soon as they can and we old folks are left to run Oakdale. It is very hard these days to keep help of any kind. Let me know if you want anything extra and I'll order it for you."

Rose went happily homeward and as she hurried over the white snow there was a little song of thanksgiving in her heart. "To think that I cried over giving up my place, and that after making a resolution to be brave," she said to herself. "And then this lovely chance to make money came to me. I will try this time not to doubt."

"What a delicious dinner!" said the guest Mrs. Hunt had brought with her that day. "I don't know when I have tasted anything so good as this corn bread and the old fashioned suet pudding. Auntie, enjoy your good times while you can for your paragon won't last long here. Why, she could make a great deal more in the city serving these old time dinners. I know people would gladly give a dollar each for such meals."

"Now, Emily, don't go to putting notions in Rose's head," said Mrs. Hunt half provoked. "Why should she want to go to the city? Out here she can get fine eggs and butter and vegetables and fruits straight from the farms and we pay her well for her dinners. The great trouble with Oakdale and every village is that the young people go away and the elderly people have everything to do for themselves."

"Well, I was only saying what she could do, auntie," the young woman hastened to say. "It seems too bad to keep the young folks out here if they can do better in town, was all I meant."

"But they can't do better," said the old lady testily.

"Has this Rose no mother?" the young woman said thinking to get off a dangerous subject.

"O, yes, she has a mother. Mrs. Belmont was not well after they moved here and she dreaded the winter in this cold house so she is visiting an aunt in the city. The last time I asked Rose about her mother she said she was not very well."

"I wonder if she is the Mrs. Belmont I met at a reception last week," said the guest. "Somebody told me she was visiting her aunt, Mrs. Caroline Martin, who is quite a society woman. Mrs. Lee took me to the reception. Mrs. Martin seems to be an invalid, or at least she doesn't walk well, and Mrs. Belmont received for her."

"That must be Rose's mother," said Mrs. Hunt. "But as I understood it she would not be well enough to attend a reception."

"Nonsense!" said the young woman sharply. "The Mrs. Belmont I met is on the go from morning till late in the night. It can't be the mother of this girl, tho since I think about it Rose does look like that woman I met. How could it be, tho, that she was decked out in silks and diamonds while her folks are so poor. I never saw a more elegant afternoon gown than she was wearing."

"Maybe her aunt gives her her clothes. I've heard that she is very wealthy."

"Are you sure she is coming here to live?" asked Mrs. Banks suddenly. "I'll tell you why I ask. Mrs. Lee said it was no secret that Mrs. Martin wants her to stay with her always and Mrs. Belmont is thinking seriously about it."

"O, my dear, I hope not," said the old lady earnestly. "Rose is planning and working to have her mother back with them when spring comes. Certainly you must have the wrong woman in mind. Rose's

mother spent almost all her time in bed while she was in Oakdale. I never saw her."

Mrs. Banks said no more but persistently the rumor reached Oakdale thru various sources that Mrs. Belmont did not intend to return to the village. Of course everyone was considerate enough not to mention it to Mr. Belmont and his family, but nevertheless gossip was busy with the new family from the city. In spite of Fred's connection with the village rowdies people generally sympathized with the boy and tried to help him in his determination to live down that unpleasant happening, but very little was said to excuse the mother of the family who was willing to live in luxury while her family struggled along bravely without her.

At school, at church, at the little social gatherings and in business ways the Belmont family found the Oakdale people friendly and helpful, so before the end of January the old house took on an entirely different aspect. Rose was as busy as could be with her boarders, but she found odd moments to brighten the living rooms and bedrooms with little touches a home-loving person can give, and her boarders liked to linger in the cheery sitting room. Jack took it upon himself to keep the big old fire place supplied with wood and while it could not be depended upon entirely for warmth, yet it made a beautiful spot in the old fashioned room. A large coal burner really heated the room and made it warm enough for the blossoming plants in the deep window sills, and the elderly men and women took great pleasure in sitting here before and after meals. In their own neglected homes there were no young people, so the three Belmont young folks did their best to make them feel at home in the old house. Most of the elderly villagers lived in big, old fashioned houses and it was more than the ladies could do to keep them clean and do their own work, so somehow the cosy brown cottage presided over by the cheery young girl was very enticing.

"You don't know what your coming has done for our village, Miss Rose," said James Hunt one day as he lingered after the others had gone in order to give his mother time to wait for the rolls Rose was baking for her. "You and your brothers have done wonders for us all."

"We?" cried Rose in amazement. "We haven't done a thing for Oakdale. The village has done everything for us."

"You are far too modest," persisted the young man. "You have brought new ideas to the Sunday-school, to our social gatherings and to everything. And this boarding place is ideal. With your permission I'm going to take some pictures of this room and the dining room to submit to a magazine in a prize contest. I want to win the prize showing what can be done with a little effort. You told me one day that you had not spent a penny on these rooms and only your work was responsible for the great change."

"The neighbors gave me the geraniums and the other things we had," said Rose. "I shall be glad to have you take pictures of them."

That was a very happy afternoon for the young girl. No one is insensible to praise and the few words of appreciation James Hunt spoke lifted her up wonderfully that day. She could hardly believe that her family were of much importance in the village and yet it was pleasant to know that people thought they were.

"How good God is to us!" she thought as she swiftly made preparations for a delicious tea. "Here I am earning twice as much as I did in the grocery and father has a raise and both boys busy out of school hours. *And people like us!* We don't half deserve it. When mother gets home we can take more boarders as easy as anything. I wish she would hurry and come back. Aunt Caroline is able to hire a trained nurse and a doctor all the time if she wants them, but we want mother."

Family and boarders gathered about the long table in the last light of a brilliant winter day and a very enjoyable meal was soon in progress. It was not like a boarding house at all but a large and congenial family group, so that Rose found her duties very enjoyable. The simple food well cooked and abundant suited her elderly guests exactly and her two younger boarders also approved of such cooking. That cold evening delicately browned biscuits, chops, creamed potatoes, fruit and old fashioned gingerbread were served in abundance and from the way the good things disappeared the most careless onlooker would have said all were content.

Rose slipped from the table to answer a loud rap-

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✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

The German Battle Hymn

In prayer and pleadings
We come to our Father,
The God who in judgment
Is righteous and true.
He freed us, His children
From cruel oppression,
His name is all-glorious,
His mercy e'er new.

In fierce, bloody conflict
God's strong arm has helped us;
He purposed that justice
Should win and prevail.
The battle was won,
In strife scarce begun,
Thou God hast been with us,
Our hopes did not fail.

We praise Thee, most glorious,
Thou Lord of the battles,
Our ne'er failing Saviour
And stronghold Thou be.
O, save Thou from slavery
And bondage Thy people!
Thy name, Lord, be praised,
O God, keep us free!

—*From the German by H. Katterjohn.*

The Shepherds Honored

Why should a man blush for his humble origin? The Saviour's mother was a poor woman; and no head ever lay in a meaner cradle than the manger where Mary laid her first-born—the Son of the Most High God.

Why should any be ashamed of honest poverty? Men of immortal names, the apostles, were called from the lowest ranks, and went forth to conquer and convert the world without a penny in their purse. Was not our Lord himself poor? He earned his bread, and ate it, in the sweat of His brow; while others lay luxuriously on down, He had often no other roof than the open sky, or warmer bed than the dewy ground, and never had else to entertain His guests than the coarsest and most common fare—barley loaves and a few small fishes.

Tho rich in the wealth of Godhead, with the resources of heaven and earth at His sovereign command, poverty attended His steps like His shadow along the way from an humble cradle to a bloody grave. He made himself poor that He might make us rich, and it seemed meet that to poor, rather than to rich men, God should reveal the advent of Him who came to enrich the poor, whether kings or beggars, peers or peasants. As if to censure the respect paid to rank apart from merit, or to wealth apart from worth, He who has no respect for persons, honored in these shepherds honest poverty and humble virtue. They received ambassadors not accredited to sovereigns; as cottages, not palaces, housed him whom the heaven of heavens have received, and the heaven of heavens cannot contain.—*Guthrie.*

The Reconciling Influence of the Red Cross

"Some days ago," writes W. Stark, a German correspondent, "I passed thru Belgium. What a flourishing country with its pleasant villages, its spotless cities, its highly developed industries, its intricate net of railways! For a long distance after crossing the boundary line only a few traces of the war that has desolated Belgium was visible. Here and there were the ruins of burned or shattered houses, a hurriedly restored bridge, or recent repair work on a tunnel. True, cities like Louvain and Visey tell a terrible tale of German retribution, and calm and sensible citizens freely admit that the devastation visited upon these places is a just punishment for the treacherous conduct of the *franctireurs* (French sympathizers). 'We should have done the very same thing,' they say.

"But opinions like these are still in the minority. The masses think differently. The terrible calamity of war that has visited their people, the force of the strong German arm that is keeping the people in subjection does not let them think soberly of the situation. The knowledge that the heavy guns occupying favorable positions in Brussels, and by no means merely on parade, can instantly silence any attempt at uprising, weighs heavily upon the easy-going populace of this 'Little Paris,' and the guards stationed in all parts of the country, who stop and search every vehicle on the highway, are only too eloquent reminders of the old saying, Woe to the vanquished!

"There are, it is true, already quite a number of the conquered Belgians who have apparently resigned themselves to the changed situation, and who place their selfish or commercial interests above their patriotism. Much is certain, however, that all who love their own country, will understand and appreciate the deep grief of Belgians over the loss of their country and will sympathize with them in the despair that is taking possession of the people. The despair they feel is caused by the useless struggle of the thousands of deserving poor, the anxiety as to the future and what is hardest to bear for many of the noblest among them, the burning shame for the terrible atrocities committed by their own countrymen against defenseless German women and children at the beginning of the war.

"I could not but sympathize with these feelings in so far as they were sincere and genuine. Hundreds of times have I heard it from the lips of the suffering, *'c'est la guerre'* (such is war). This was their only consolation, poor enough, to be sure, and in the past analysis quite useless at that. And yet in the very midst of this distressed people may be found places where even the conquered feel themselves lifted up into the higher and purer atmosphere of love and mercy, where their sorrow is softened and their misery relieved. I refer to the Red Cross hospitals, representing the most extensive work of mercy in the world, whose healing, reconciling influence is felt most strongly in the enemy's country.

"It is an unforgettable picture: two German soldiers, limping from the effects of wounds in the thigh and shoulder, supporting between them a sorely wounded Belgian, his arms slung around both their necks—friend and foe in the embrace of fondest fellowship. There is nothing artificial here, the Red Cross on a white field speaks the unmistakable language of a love that is stronger than the hatred that has driven the nations into war. And this atmosphere of love and mercy pervades every Red Cross hospital. All of them are oases in the midst of the desert of war, and the sympathetic visitor is both cheered and sobered as he observes their work. As long as the world stands it will sing the praises of the noble work of Henry Dunant, who, in the name of Christian mercy, pitted himself against the demons of war when he unfurled the banner of the Red Cross."

Weed Your Garden

People, as well as seeds, get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast, we have so much to do, so many interests. As some one, feeling the disadvantage of this hurry, said: "I am in danger of being jostled out of my spirituality." It is a real danger, and one which threatens us all our rushing life, and in these twentieth century days. Cares, worries, distractions, seem to grow in our hearts as naturally as weeds do in a garden. Some people think worries quite harmless, but Christ spoke very strongly against them as making for evil in our lives, in the way of crowding out the good. He warned us strongly against all anxiety. He said plainly that it can add nothing to our stature, possessions, or success, but instead, does us harm and grieves our heavenly Father, who all the while is kindly caring for us.

There are two things, at least, about which we should never worry. First, the things we cannot help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry. Weed your garden. Pluck up the smallest roots of worry. Yes, watch for their first appearance above the ground, and pluck them while they are small. Don't let them get a start. They will crowd out all the beautiful things that ought to grow in our hearts unless we do.

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OFFICIAL ANNOUNCEMENTS

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their new charges:

On December 27, 1914, Pastor Adolf Schmidt, Ph. D., at Cleveland, O. (St. Paul's), by Pastor J. S. Huebschmann.

On December 27, 1914, Pastor Albert Beutenmueller at Jackson, Mich., by Pastor C. H. Wittbracht.

January 3, 1915

Pastor John L. Ernst at Pittsburg, Pa. (St. Peter's), by Pastor Chas. Krumm.

Pastor C. Scheuber at Chicago, Ill. (Bethlehem), by Prof. C. Bauer. (Because of the illness of Pastor John G. Kircher, the beloved pastor of Bethlehem Church, the congregation has called an associate pastor to take charge.)

Pastor W. Buehler at Greenview, Ill., by Pastor C. Hoffmann.

On January 10, 1915, Pastor C. E. Weiss at Francesville, Ind., by Pastor E. Brenion.

January 17, 1915

Pastor G. H. Freund at Steubenville, O., by Pastor W. A. Bomhard.

Pastor H. J. Sonneborn at Fairmount, O., by Pastor F. Hohmann.

Central Board for Home Missions

The annual meeting of the Central Board for Home Missions has been called for February 9—10, 1915, at Eden Seminary, St. Louis. The Board requests the prayerful interest of the all the churches in its important work.

By order of the chairman, Pastor F. A. Reller.

Alfred E. Meyer, Secretary.

The Board for Ministerial Pensions and Relief

The members of the Board for Ministerial Pensions and Relief will convene in regular meeting on February 17—18, 1915, at the home of Mr. H. W. Stoenner, 432 31st St., Milwaukee, Wis.

J. Abele, Chairman.

The Central Sunday School Board

The annual meeting of our Board will be held at Eden Publishing House, St. Louis, Mo., on *February 10 and 11, 1915*, and all District boards are hereby most cordially and urgently invited to send a representative to this session of the Board. Plans and suggestions for the welfare of the Bible school work of our Church may be sent to the chairman of the Board, *Rev. P. Pfeiffer, 505 Jefferson Ave., Evansville, Indiana, before February 8.*

By order of the chairman, Rev. P. Pfeiffer,

W. F. Simon, Secretary.

Nebraska District

The pastors and churches of the Nebraska District are kindly reminded of the resolution passed by the 1914 conference directing a special offering on behalf of Zion Church, Scott's Bluff, Neb. The urgent financial need of the congregation makes the immediate enforcement of the resolution desirable.

H. Krueger, President Nebraska District.

Thru Death to Life

Pastor J. F. Klick, pastor of St. Peter's Church, Granite City, Ill., and well known thruout the Synod, was called home after a lingering illness in the early morning hours of January 20, 1915. The interment took place on January 22 from St. Peter's Church, St. Louis, of which he had been pastor from 1885—1908. The obituary will appear in an early issue.

Committees Having Charge of the Diamond Jubilee

The article by Pastor Brüning, "Anent the Diamond Jubilee" in the EVANGELICAL HERALD for January 14, has already called the attention of HERALD readers to the significance of the seventy-fifth anniversary of the organization of our beloved Evangelical Synod, and is to be followed by others on different aspects of the same subject. In order that due preparations may be made for a fitting observation of the anniversary at the proper time by all Evangelical churches, a number of committees have been ap-

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That my House may be filled

Pastor John, representing the Educational Institutions, calls for a more practical Demonstration of Evangelical Loyalty toward them as a Condition of Success in all other Fields. Home Mission Progress in Michigan and in Florida

Something About Our Colleges and Their Finances

Since about May 1, 1914, we have been busily at work to create a greater interest for our educational institutions among the ministers and churches of our Synod. In how far this has been successful is hard to state at this time. One thing we know, everywhere where it has been our priviledge to come in contact with pastors, we found a sympathetic ear and a responsive interest in the "forward movement" inaugurated in this work. There is no shadow of a doubt that the ministers of our Synod are interested in our work and sympathize with us in our efforts to put our colleges in the front rank of denominational educational institutions. This interest is gratifying, especially to the men in charge of the colleges, and in a measure to every student now attending them.

It has been the privilege of the writer to meet with many ministers and laymen in the past months, either on the occasion of District conferences or meetings of the Brotherhoods and Young People's conventions, and we have found only good words for the efforts put forth for the greater efficiency of the educational institutions of our Synod. The writer has also had an opportunity to visit many ministers in their homes, and to preach in many churches in behalf of our educational work, and everywhere we were cheered by the loyal spirit in evidence. It has been the aim of the writer, wherever he went, to try to convince pastors and people of the importance of our colleges for our Church at large. If our Church is to grow and prosper, our colleges must be put in a position to do their best work. After all, the weal and woe of the Church is conditioned by the efficiency of our colleges. A steady supply of efficient, devoted and loyal ministers, such as we are sending forth from our colleges, is, humanly speaking, *the only guarantee for good, efficient and successful work* in the Home and Foreign Mission fields, in the churches and the church societies. Dam up this supply and all departments of our denominational work must suffer; yes, even the individual church and church members will suffer by reason of the vacancies in pastorates which cannot readily and speedily be filled, and by reason of churchwork suffering because of such extended vacancies.

In how far these efforts have been successful I cannot say. This I know, that many a church member has realized for the first time how dependent the Church at large is upon the colleges; and many a minister has realized with a shock how the interest for and in our colleges has been eclipsed by other and secondary departments of work in our Synod. The writer has traveled thousands of miles and conferred with hundreds of people about our colleges, and to tell the unvarnished truth, he has found more ignorance concerning our colleges among many of our church people than he ever thought possible. Now, this is not an indictment against our people; it certainly was not their fault, if they were not informed about our colleges. If any fault is to be found, it will be with the policy of saying too little about our colleges, both in District conferences, conventions and in the churches themselves. It has been the time-honored custom to adopt splendid resolutions concerning our colleges—and then forgetting all about it. In some churches the colleges were never mentioned year in year out, in many the only reference to them was made on Reformation Day, when the offering for Eden Seminary was announced. How could our people know anything about our colleges! But we are following a different line of effort. We are going to give our colleges the largest publicity possible, and if our good pastors will stand by us, we are going to make everybody within earshot of our churches know all there is to know about our educational institutions.

But my dear readers, we must be more than just informed about and interested in our colleges. After you know something about our colleges we ask your co-operation in the good work. What we need more than anything else, barring God's blessing, is your *financial support. This is a disagreeable subject with some people, but it ought not be so.* Common sense ought to tell us that our colleges cannot exist without financial help from our churches. If the work of our educational institutions is to continue, we need the church's unstinted assistance, and that immediately. *We must wipe out the debt now resting on our colleges.* We have appealed to our ministers to help us; we have had little response. We have appealed to our wealthier church members, and after months of effort the treasurer of the Educational Institutions reports *a little over a thousand dollars.* You Christian people must wake up out of your sleep, if you do not want to lose your colleges. It is not enough to sympathize with our efforts; we want you to *do something.* These colleges are operated in the interest of *your* churches, not for any one man, not even for the ministers. We are educating ministers so that *you* might at some time or other enjoy their ministrations, so that *you* may hear the preaching of the word of God. Dear brethren and sisters, the time for words has passed; we want you to *act. Will* you? You men of means, bring your pastor an offering for our colleges. Let it be as generous as possible! Give us a *hundred dollars;* if that is beyond your means, make it *fifty dollars*, or *twenty-five*, or *ten*, or even *one dollar.* But whatever you do, **do it now before you forget!**

S. A. John,
Representing the Colleges.

Michigan

The dedication of a new house of worship by Immanuel Church, Royal Oak, Mich. (Rev. Theo. Papsdorf, pastor) on November 29th last, marks a forward step on the part of this missionary church that deserves mentioning. It is barely a year ago that the new parsonage was built, and the erection of the church so soon after is an indication of life and of a desire to grow. The church, 52x54 feet, with a forty-four foot spire, and built of brick, is in the midst of thos flourishing suburb of Detroit. The interior is simple but neat and dignified, and the effect is materially enhanced by the large and tastefully designed stained glass windows. The basement under the entire church, ten feet high, is very practical. The cost is about $10,000, of which more than one-half is paid.

The day of dedication, a beautiful autumn day, will not soon forgotten. After the dedication ceremony, conducted by the pastor, Pastor Paul Irion, president of the District, delivered the dedicatory address; other speakers in the afternoon and evening services being the pastors Th. Merten and O. Hass, J. Wulfmann (English), and the writer in German. Words of greeting were also spoken by the several pastors of the other churches. The organist and choir of St. Matthew's Church, Detroit, greatly enhanced the beauty of the services by their vocal and instrumental music and the songs of the junior choir, trained by Mrs. Papsdorf, touched a responsive chord in the hearts of all who heard them. Dinner and supper were served in the basement by the very active Ladies' Aid Society. A great deal has been accomplished in the last few years under the divine blessing by the energetic pastor of the church, with the faithful assistance of the Ladies' Aid and the Young People's Society.

There is still much to be done, especially in the way of firmly establishing and developing the organization and activity of the growing church, and we trust that, with the help of God, steady progress will be made. May Immanuel Church experience the full blessedness of not only possessing a house of worship, but also of using it to the best advantage for fostering and encouraging a vigorous spiritual life.

O. P.

Florida

In spite of the war in Europe the peaceful progress of missionary effort on behalf of the Kingdom of God is going steadily forward, not only in the North and West, but also in the sunny South. Evangelical churches are now found not only in Texas, New Orleans, Birmingham and Atlanta, but also in Florida, where Pastor E. Bratzel, Ft. Lauderdale, has organized two churches and is gathering material for two others, and at Lowell, where Pastor Niedernhoefer is conducting German services, and has received an invitation to organize a church at Tampa, the southern-

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pointed, pursuant to action taken by the last General Conference, who are to have charge of the various arrangements. The chairmen of all committees will be grateful for every helpful suggestion that may be offered by any of our readers.

I Committee on Memorial

Director Daniel Irion, D. D., Elmhurst, Ill., Chairman.

Pastor F. Mayer, Ph. D., who will write the German memorial; Pastor E. Kockritz, who will write the English memorial; Mr. Adolf Baltzer, manager Chicago branch, Eden Publishing House.

II Program Committee

Pastor G. Fischer, Milwaukee, Wis., Chairman.

Pastor Paul A. Menzel, Washington, D. C.; Pastor Theo. Bode, Buffalo, N. Y.; Pastor Wm. Hackmann, St. Louis, Mo.; Pastor Jacob Pister, Chicago, Ill.; Pastor G. A. Schmidt, Denver, Colo.

III Publicity Committee

Pastor David Bruening, Louisville, Ky., Chairman.

Pastor Chas. Enders, Baltimore, Md.; Pastor H. J. Schiek, Evansville, Ind.; Prof. S. D. Press, Eden Seminary, St. Louis, Mo.; Pastor G. Eisen, Chelsea, Mich.; Pastor H. Niefer, Milwaukee, Wis.; Pastor John Kroehnke, San Francisco, Cal.; Pastor Chas. Fauth, Westside, Iowa; Prof. W. Baur, Eden Seminary, St. Louis, Mo.; Pastor C. W. Meinecke, D. D., Holyrood, Kas.; Pastor F. C. Klick, St. Joseph, Mo.

IV Committee on Anniversary Offering

Pastor H. Bode, St. Louis, Mo., Chairman.

Pastor S. A. John, Ann Arbor; Mich.; Pastor W. N. Dresel, Evansville, Ind.; Pastor W. L. Bretz, Lorain, O.; Mr. H. Manrodt, Bethlehem, Brooklyn, N. Y.; Mr. A. Martens, Bethlehem, Chicago, Ill.; St. Paul's Church, Chicago, Ill. (representative not yet announced); Mr. Chas. F. Wehmeyer, Zion, Burlington, Iowa; Mr. E. L. Peters, St. Peter's, St. Louis, Mo.; Mr. Chas. L. Niemeyer, Zion, St. Louis, Mo.; Mr. F. A. Sudholt, Bethel, St. Louis, Mo.; Mr. G. H. Wetterau, St. Paul's, St. Louis, Mo.; St. Paul's Church, Osage, Neb. (representative not yet announced).

We are confident that the Lord will so lead these men, and that they will suffer themselves to be so led, that their counsels and arrangements will bear fruits in a worthy and blessed observation of the Diamond Anniversary of our beloved Evangelical Synod of North America. May God graciously grant it.

John Baltzer, President General.

Iowa District

In this critical period of world history the influence of the press has been felt as never before. It is a deplorable fact that many American newspapers of today have not come up to their sacred obligation of honor and straightforwardness. In the face of incontrovertible facts, which are daily forcing their way into the public, some newspapers will still insist on giving currency to misstatements, absurd assertions and unfair suggestions. Some have fairly succeeded in out-Hearsting Hearst. This is the golden hour of opportunity for truth-loving young men, who have perhaps just entered upon journalism as a career. Men of every profession, all true-hearted Americans have an unparalleled opportunity at present to wage an uncompromising fight for truth. Christianity,, peace, militarism, neutrality have of late been more than ever subject to the whims of eisegetical experts.

We Evangelical Christians, who advocate unadulterated and practical Christianity, dare not sleep in this hour of history.

The activity of our Evangelical churches in north-central and north-eastern Iowa has been keenly felt not only by the unneutral pro-English press, but also by other defenders of the allies in this part of Iowa.

Under the leadership of its aggressive pastor, the congregation at Marshalltown organized a brotherhood, which has at present but one purpose: that of disseminating fair-play literature, analyzing the editorials of local dailies and setting the editors aright, and of making protests against malicious statements made against the country of our ancestors "The Des Moines Register and Leader" has given as much as three columns to the rebuttals and protests of this brotherhood.

Mr. G. F. Wrage, a member of the congregation at Gladbrook, who toured a part of Europe in an automobile before the outbreak of the war has been giving splendid lectures in both languages on "Europe in Peace and War." Thus far the congregations at Gladbrook, Tripoli, Alden and Ackley have heard him.

In almost every congregation petitions are being circulated, addressed to our representatives in Congress, asking them to do their utmost to make the Vollmer Resolution a law. In some towns representatives of " the European government" could not buy a single horse, altho horse-buying days were widely advertised and high prices were offered.

On the 11th of December the following question was publicly debated at Alden: "Resolved, that President Wilson's PRESENT Peace Policy is Detrimental to the Future Welfare of the United States." A professor of the high-school and the pastor of the Evangelical church upheld the affirmative. Owing to the nature of the question no verdict was rendered. Germany's just cause is making more friends daily not only here, but thruout the length and breadth of the land.

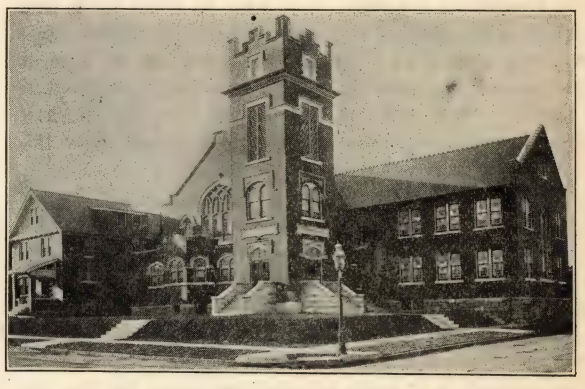
American Evangelical Christians should not be German jingoes, much less English tories, but *true-hearted Americans, who love fair-play and truth.* To further the cause of truth and justice is always one of the most imperative duties of every Christian regardless of racial ties. *A. H.*

Missouri District

Bethany Evangelical Church of St. Louis, Mo., organized forty-seven years ago and consequently one of the oldest congregations in the city, on Sunday, January 10th, opened and dedicated a new house of worship with parsonage adjoining. For more than forty years the church-home of the congregation was located at 23rd and Wash streets. During recent years, however, this location became so undesirable and unfavorable that the congregation finally decided to erect a new church-home in a different section of the city.

The new church and parsonage were built at Red Bud and Rosalie avenues, in the beautiful O'Fallon Park district and represent an expenditure of $80,-000. Church and parsonage are equipped with all modern conveniences. Features of the church are a $7,000 three manual, electric-action pipe-organ, ladies' parlor, men's rest room, dining-room, kitchen, children's playroom and a Sunday-school annex with class-rooms.

The dedicatory services were conducted by the pastor of the church, Rev. F. H. Kraft. At the three services, the large church filled to overflowing in every instance, sermons and addresses were delivered by the following clergymen: President General J. Baltzer, Dr. L. Haeberle, J. Irion, H. Walz, H. Walser, Th. Mueller, District President Th. Oberhellmann, W. Hackmann and Th. Braun. The musical part of the services was in charge of the organist of the church, Prof. F. S. Saeger. Under his direction excellent vocal numbers were rendered by the Bethany choir, the Students' chorus of Eden Seminary and several soloists. The services were also made attractive by the additional assistance of Messrs. C. Braun, W. Moritz, H. Bockstruck and F. Boettcher, who rendered selections on the beautiful new organ, and by the kind assistance of the choirs of Friedens, St. Peter's and St. James churches.



In a new and beautiful section of the city, a section predominately Evangelical, but until recently really comparatively distant from an Evangelical church, Bethany Church has erected an Evangelical fortress, and according to all indications the congregation may look forward to a bright and prosperous future.

May the Lord bless Bethany and may she also in her new sphere of activity lead many souls to Christ and thru Him to the blessed home on high!

THE CHURCH AND EVANGELISM

The Lenten Season a special Opportunity for special Evangelistic Effort. How many Members would your Church have according to the Korea Plan?

I.

If the Christian Church has any business in the world at all it is that of preaching the Gospel of Jesus Christ to all who are in need of it as the one and only means of salvation for mankind. The performance of this duty, especially in our day of ceaseless extensive and intensive effort on behalf of the kingdom of God, involves many different kinds of activities, some of which at first glance seem and others of which certainly are far afield from the original and fundamental purpose for which the Church was established. It is well to examine ourselves and our work from time to time in order to make sure that the one essential work of the Church is not being lost sight of in the midst of the many different ways in which the Church is finding it necessary to make its influence felt. In view of the present needs and opportunities there is evidently some reason for the Church to be anxious and troubled about many things, but there is also constant need of the Master's rebuke, "But one thing is needful". If all the different forms of service which the Church would render are not inspired by the one aim of bearing witness to the life and power of Jesus Christ, and if they are not undertaken for the sake of proclaiming Him as the sole salvation of mankind, they must fail in their object. And all of them *will* fail of their purpose unless they are accompanied by the insistent and emphatic preaching of Jesus Christ as the Son of God and the Saviour, Redeemer and Lord of men.

The approach of the Lenten season invites special and serious attention to the need of special efforts in the way of extending the illuminating knowledge and the saving power of the Gospel. At a time when mind and heart are again brought face to face with the significance of the suffering and death of Christ as the Lamb of God who taketh away the sins of the world, serious-minded people cannot help but feel in a very special way the burden of their responsibility for the countless numbers of those who have as yet realized nothing of the power of Christ to save men unto eternal life. For centuries Lent has been observed as a season of special significance for the deepening and strengthening of the Christian's spiritual life; it is just as important, however, that it be recognized as an earnest and insistent call for a special effort for reaching and winning the unsaved, whether inside or outside the Church. As a whole Christians are far too indifferent toward the spiritual needs of the vast multitude entirely out of touch with the Church, or only nominally within its membership, and the very fact that they are thus indifferent is one of the chief reasons for the lack of respect for the Church by the unsaved millions outside of it. Apparently, they say, and not without reason, Christians do not themselves believe in the Church; if they did they would make some effort to show and use the power it is supposed to possess. Both the fatherhood of God and the brotherhood of man, and most of all the lordship of Jesus Christ, make it imperative upon churches and their members to rouse themselves to special efforts to win for Him who is the Author of their own salvation as many Christian lives as they can reach. And Lent seems especially suitable for such an effort, not as tho work of this kind should be confined to these six weeks, but that their message should constitute the inspiration and appeal that impels churches as well as individuals to begin a *campaign of active evangelism*, i. e., of winning men for Christ, that in time becomes a sort of second nature. For those who feel their responsibility for the other fellow's salvation there is no better season to begin work in his behalf than the six weeks of Lent with their special mid-week services and the sobering, reviving and consecrating influence which Christian custom has thrown around them.

Let's not be afraid of the word evangelism, even if it has been abused by many whom false standards have led into wrong methods. The power of the Gospel of Jesus Christ does not consist in much advertising nor in slangy eloquence nor in the vast numbers of so-called "converts". It does not depend upon high-priced exhorters who impose stringent conditions, financial and otherwise, upon the Christian people of the community and apply slurring epithets to all who cannot agree with these methods. "Not by might nor by power, but by my Spirit, saith Jehovah of hosts", Zech. 4: 6. And His Spirit, which He has promised to pour out upon all flesh is just as ready to help the lonely pastor in some forsaken rural church as it is to sustain the one with a score of trained workers in a large city; it is just as ready to help the individual worker to win the one person about whose spiritual welfare he is prayerfully concerned as he is to assist the professional evangelist who has made this special work the study of a life-time. Evangelism can mean nothing else than the preaching or promulgation of the Gospel, and rather than stop at what some misguided and over-zealous servants of the Master have wrongly made the term to mean, let us go back to the meaning which the Master himself has given to the word. Having the Spirit in which He directed His disciples, the methods to harmonize with this Spirit will not be hard to discover.

Good Tidings Preached to the Poor

Soon after the opening of His ministry Jesus returns from Judea to Nazareth, the home of His boyhood and youth, and there makes formal and public announcement, Luke 4: 16—19, etc., that He is the Anointed of Jehovah according to the prophecy of Isaiah 61: 1, 2. The program there given for the Messiah's work He adopts for His own, and it is certainly not without significance that the very first task there mentioned is that of preaching good tidings to the meek, or the poor. The word "poor" can of course refer only to persons who are in need, who are without the things essential to their welfare and happiness. Christ makes no distinction of any kind, for all kinds of poor are to be included, those who are poor in the accepted sense of the word as well as the "poor in the spirit", especially, however, all those who are in need of Christ and His salvation, the greatest and most insistent need of every human being. It was the need of redemption by a sin-stricken race that brought Jesus Christ into the world and caused Him to give His life as a ransom for many. As many as received Him, to them gave He the right to become children of God, even to them that believe on His name; for them the great need has been met and they need only to abide in Him and permit the influence of His Spirit to regenerate their being and to sanctify them wholly. For those who have not received Him and do not believe in His name the great need still exists, and will continue to exist until it has been satisfied by their acceptance of Christ and His salvation. In view of this universal and insistent human need all who have not received Jesus Christ into their lives are poor, even tho they may enjoy all the advantages and luxuries that wealth can buy, and the purpose of Christ's coming, the preaching of good tidings to the poor is not accomplished until all of them have at least had the chance to become rich toward God thru Him who, tho He was rich, yet for our sakes became poor, that we thru His poverty might become rich.

There is thus a very large field opened up in which the good tidings need to be preached, both within and without the Church. Within the Church are those who have the name that they live and are dead, who hold the form of godliness but deny the power thereof. How many there are God alone only knows, but there is abundant evidence that an alarmingly large percentage of the membership of every congregation must be classed under this head. What pastor is not again and again distressed by observing that even prominent people in his church are without a personal experience of Jesus Christ, that many of his "best people" apparently have no idea of what it means to have forgiveness of sin and to lead a new and holy life thru faith in Christ. They are *absolutely poor*, no matter how rich they may imagine themselves to be, and their greatest need is to have the Gospel of Jesus Christ preached to them in such a way that it will take hold of their hearts and bring them to the Cross. How to do this is the most perplexing problem every earnest pastor is obliged to face, and He cannot do his duty before God and man without again and again renewing his efforts to solve it. *Nor will God let him work in vain if he goes about it prayerfully and persistently.*

Evangelical Principles attractive to Outsiders

Outside of the Church the need is just as great. There is no church in the country that has not an almost unlimited field of indifferent, churchless, Christless, worldly people before its very doors. Over half the population of the country is not affiliated with any church, and there is ample room for the most active and incessant labor without the least danger of encroaching upon the territory of other denominations. In former years the exclusive use of the German language prevented Evangelical churches from reaching out beyond the boundaries of their restricted field, and even there vast numbers were lost because of inability or unwillingness to reach them in another language. Now, however, when the number of pastors able to use the language of the country is constantly increasing, Evangelical churches have the same opportunities for winning those outside their membership as other churches have, and there is no reason at all why they should not seek to take advantage of their possibilities in every legitimate manner. Experience has repeatedly shown that persons who are not biased in favor of any other denomination are easily impressed with the manner in which the Evangelical Church unites the preaching of the positive Gospel of Jesus Christ with all its spiritual values with all the freedom of conscience consistent with the acceptance of the Bible as the Word of God and the sole and infallible rule of faith and conduct. There is no insistence on man-made creeds or confessions, no emphasis of special methods, doctrines or church ordinances, only the preaching of the pure and positive Gospel of salvation thru faith in Christ. Why should we not bring this Gospel to all those still outside the Church? There are few who cannot be reached in some way by constant, kindly, courteous invitations to the opportunity of sharing the many ministries and bountiful blessings of the Church.

And no better occasion for making such invitations can be desired than that offered by the annual recurrence of Lent. Don't be content with making it a season of quiet spiritual contemplation for yourselves and the members of your household of faith; make it a season of consecrated invitation, agitation and education for the sake of winning for Jesus Christ the erring, the wayward, the indifferent and irreligious. If the Lenten season has been very fittingly called "the Sabbath of the Church Year", there is every reason for devoting it, like the weekly Lord's day, "to our own and our neighbor's salvation and thereby to the glory of God". The determination, on the part of every Evangelical Church, to use the six weeks before Easter to the very best advantage in this manner, **and to begin at once with the preparations,** could be made to work wonders in awakening congregations and their members to a sense of their opportunities and responsibilities, and incidentally in increasing church membership, promoting efficiency and advancing every interest of the Kingdom.

"Fishers of Men"

Not long after the announcement at Nazareth we find Jesus in Galilee, teaching and healing the sick thruout the district. Preaching in the open air is not at all uncomon, and the seashore was a favorite resort. Once, after one of His discourses, He bade weary fishermen, who had vainly toiled all night, to let down their net: it was filled to the breaking. Improving the occasion when mind and heart were moved by this display, He pointed out to them, as His disciples, *that they were to make it their business to "catch men"*, Luke 5: 1—11.

It is not difficult to see what Jesus meant by these words. In the same way as the men He had just called to be His disciples had made it their business to catch fish in the Sea of Galilee for their own profit, they were now, that their lives had been surrendered to Jesus Christ, to catch men for Him. As fishermen they had often patiently lain in wait for a good draught, sparing neither time nor effort in order to fill their nets; henceforth they were to use the same energy, patience and determination in winning souls for Him who had called them into His service.

Perhaps nothing will illustrate the Master's meaning better than His own example. Thru the active efforts of His disciples in the strength of the Holy Spirit He has won His millions. But He began His work by selecting individuals. "Altho He talked with multitudes and preached forgiveness of sins and repentance", says John Timothy Stone in his book 'Recruiting for Christ', "still He gave himself largely to dealing with individuals. He appealed to men as men. He frequently disregarded the multitudes and left them to talk with individuals. The throng about Him was disregarded when He spoke to an onlooker who had climbed into a sycamore tree. He stopped by the well-side to converse with a fallen woman. He made the hearts of men burn within them, as He talked with them in the roadway, giving His best self to personal interview.

"He selected His apostles one by one, or two by two—Matthew, Philip, Nathaniel, James and John, Peter and Andrew. He addressed Saul of Tarsus as an individual on that Damascus road. He disregarded the great work in Samaria and called Philip by name. He sent him into the desert, simply emphasizing by His errand the great importance of that work, for in that desert he was called upon to talk with an individual, and that Ethiopian eunuch an entire *stranger*".

Personal Effort the Key

It is the only effective way to reach an entire community; to reach all classes and kinds of men. Nothing is more potential in winning men to a change of heart than personal testimony. It is also the modern method in business, political and professional life. A very large share of the work formerly accomplished within a warehouse or store-room is now accomplished hundreds or thousands of miles away from the business center thru the personal interview of buyer and seller. Political interests of all kinds do not hesitate to press their claims personally, whether in office, lobby or on the street. Moral reforms, questions of public education, opinions, votes signatures are personally solicited. A well stocked law or medical library is no longer sufficient, but the clear-cut, alert personal opinion of the living local man has weight in convincing and winning other opin-

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Florida

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most large city of the country, where there is a large German population. Since the 1914 conference of the Indiana District, where the beginnings of this work were reported, three families and one other person, all of them permanent settlers, have purchased land near Lowell. Another family is soon to arrive, and several others have announced their intention to come. There are thus in the immediate neighborhood, in addition to the pastor's, six German families and one individual, with others at a distance as members of a prospective Evangelical church. The country is very beautiful, the climate superb and the soil very productive, well suited for general farming, truck gardening and fruit and cattle raising. Remarkable instances of the latter could be cited. There is plenty of rain and sunshine and sufficient good land at reasonable prices is still available for home seekers.

Why this information in connection with reports concerning the kingdom of God and the organization of churches? Churches in a rural neighborhood cannot exist without farmers, and farmers, of course, cannot exist without land. Hence this information is quite in order, and may at the same time serve as an answer to many past and future inquiries. The farmers who are here have not been idle, however; they have attended the services regularly, and they have on every occasion given voice to their desire for a real church of their own. The necessity of having a church organization was very evident, altho there was some question as to the wisdom of taking such a step with so small a prospective membership. But we took courage and did it after all. An offer of nine acres of fine woodland, centrally located, and made on condition that a church be organized, was accepted and on November 1, 1914, the organization was decided upon, a constitution drafted and all the details arranged. Meetings are now held every Lord's Day, alternately for worship, which is attended by about forty persons, and for Sunday-school, which is attended by from twenty to thirty. The young people have also organized a choir and their fresh, youthful voices are a valuable aid to the Sunday services. Preparations for building a church are also being made.

Such is the modest success we have been able to achieve, a success in which we gratefully rejoice. Those intending to establish a new home will find in our neighborhood opportunities not only suitable for temporal prosperity, but also for spiritual growth and eternal life. ***H. Niedernhoefer, Pastor.***

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Quinquagesima Sunday, February 14, 1915

The Young People's Meeting

Rev. Henry Katterjohn

LIFE'S SOLID FOUNDATIONS

M. Feb. 8. Building on Christ. Jude 1—3, 20—25.
T. Feb. 9. The words of Christ. Matt. 7: 24—29.
W. Feb. 10. Truthfulness. Eph. 4: 25.
T. Feb. 11. Love. 1 Cor. 13: 1—7.
F. Feb. 12. Mercy. Matt. 5: 7.
S. Feb. 13. Honesty. Prov. 11: 1—10.
Sun., Feb. 14. Topic—The Solid Foundations of Life. 1 Cor. 3: 9—15. (Consecration Meeting.)

Suggestions to the Leader

From time to time every society ought to take an invoice of the spiritual conditions prevailing among the members. Bring out the real aim and purpose of your society. No society dare be anything short of a *character builder*. We know that the character must be built on Jesus Christ if it would be real and efficient. Character, the sum total of all of our virtues, which are so fixed as to be considered habits, is the real tool with which we carve out the divine likeness in human affairs. *By this shall all men know that ye are my disciples, if ye have love one to another.* Men recognize the workman by the manner in which he uses his tools, the stability of the building by the resistance of the foundation. Build deep, build firm—if you would have a character fit to use in doing your life-work.

The Topic Presented

1. It is a fixed principle of life, that *we can never obtain something for nothing.* He who tries to do this is called a cheater and trickster, a lier and deceiver. We can't build into the air, using this space that the Almighty One has given us, and which no deed can take from us, without going down to a corresponding depth. The part of the building that rears up into the air is the rent-paying, profit-producing part. But the money that produces this interest and profit is invested in the deep, broad foundation. Where a man tries to gain space high in the air without such a corresponding investment, he will fail, for such a building cannot endure. Compare Christ's metaphor, Matt. 7: 16—18. A bad, evil tree cannot bring forth good fruit. And still many who delight in the fruit of Christianity, refuse to plant the good tree of faith. They want the fruit, but care not for the tree.

2. It is a *fixed law that our results will correspond to our investment.* There is no failure in God's kingdom. God gives us the profit, if we furnish the investment. To build a foundation requires labor, planning, study, persevering effort. No man ever became a Christian without labor and application. But the effort is worth while. The higher you build, the deeper your foundation must be. The great men are not great by accident, but because of the efforts of careful preparation. Edison's word is well-known:

"Inspiration is ninety per cent perspiration".

3. *Jesus Christ is the sure foundation.* He is *the life*, meeting and corresponding to every life's need. In Him we find the complement to all of our faculties. Without Him we are inferior in the development of our faculties. Our intellect, wealth, genius, power, physical strength find their completion in Jesus Christ. Weak men grow strong, strong men become giants thru the influx of Jesus' personality.

Name the great men of the world, and you find them to be Christians. You cannot grow upward, until you have reached the rock-bottom of your life, Jesus Christ.

Some Questions for Discussion

When is a foundation laid? To what time in life does this correspond?

How are foundations laid? What must first be removed?

Why is Christ the real foundation of life?

Why are the great men of the world Christians?

Name some of these great men?

Why can an unbeliever probably never become president of our country?

Some Scripture

Psalm 27: 1; 119: 105; Matt. 4: 16; Luke 2: 32; John 1: 4—9; Acts 26: 18; Jas. 1: 17; Rev. 21: 23.

A Prayer

We thank Thee, our heavenly Father, that Thou didst send Jesus Christ into the world. Without Him our life would remain incomplete. He is indeed the life of the world, thru whom we find the completion of our being with all our faculties.

May we not grow discouraged if we make but slow progress in our Christian development. But may we ever be anxious that our efforts towards a fuller life cease not. Make us firm in our determination, persevering in our efforts to grow more and more into the character and stature of Jesus Christ, our Saviour.

To this end bless the endeavors of our young people's society. Our society was organized to aid our young people in their Christian life. May we by word and example bring the lives of others into close touch with Jesus Christ thru whom alone we can obtain power and joy. Amen.

The Advanced Quarterly's Lesson

The Dispersion of the Human Race. Gen. 11: 1-9

Daily Lesson Readings

Mon. Feb. 8. Deut. 9: 1—5; Wickedness cannot Remain before God.
Tue. Feb. 9. Deut. 4: 25—31; God Threatens to Forsake the Disobedient.
Wed. Feb. 10. Psa. 107: 23—32; Jehovah Saves from the Storm.
Thur. Feb. 11. Psa. 107: 33—43; God's Blessing and Chastisement.
Fri. Feb. 12. Isa. 33: 13—24; The Upright are Secure.
Sat. Feb. 13. Acts 17: 22—34; The Unity of Mankind Thru Jesus.
Sun. Feb. 14. QUINQUAGESIMA SUNDAY; Luke 18: 31—43; 1 Cor. 13.

Gen. 10 describes how the sons of Noah increased and spread out over the surrounding country, in the course of generations developing into tribes and peoples, known afterward by the name of their progenitors. The record is of profound importance because it emphasizes the unity of all mankind. It would never have been written, to say nothing of being handed down thru the ages, if men had not from the very first been conscious of the fact that they were after all but one family and therefore belonged together. The significance of the statement with which Gen. 11 opens, "And the whole earth was of one language and of one speech", can hardly be overestimated.

It was this evident unity of the entire race that suggested to the leaders the building of a city and a tower,.....lest they be scattered abroad upon the face of the whole earth. Here was an attempt to bind together the sons of men, not in any divine unity or brotherhood, but around a human institution, symbolized in the city and the tower, which it was attempted to build as high as heaven. But a heaven of unity cannot be reached by merely material institutions, hence the confusion of tongues and the dispersion of the people were the inevitable result.

It was God's plan that the whole earth should be populated and cultivated. It would have been contrary to that plan to have the rapidly increasing population huddle around a center in steadily growing congestion and competition for a livelihood. Under such circumstances the development of the racial and individual characteristics would have been impossible, and men would have developed either into a mere mass of people, uniform in their development, but without incentive to growth and progress, and subject to the oppression of a few, or there would have been constant friction, strife and bloodshed between different tribes and factions. With each tribe inhabiting a land of its own, with its own world to conquer and its own problems to face and to solve, there would be opportunity for constant use and development of all the latent powers of mind and heart, and the greater satisfaction that comes with working out one's own destiny in one's own way. After each nation and race had made the best of its possibilities a real unity would become possible thru the mutual recognition of the value of each individual character as a supplement of all the others in the formation of a great world brotherhood in the kingdom of God.

The race problem as we know it today is the result of the coming together of the various sections of the human race that have been developing their own characteristics for thousands of years. As long as different races had abundant growing room and were separated by well-nigh impassable mountains and deserts, they kept the peace. But the pressure of growing numbers on the means of subsistence forced emigrations which involved contact with others and conflict as a result. Modern facilities of transportation and travel are stimulating commerce, migration and industrial competition, so as to multiply these interracial conflicts a thousand fold.

The race problem as it especially affects America concerns itself chiefly with the negro and with Asiatics. Conditions over which we have no control have brought the negro here and given him the vote. We cannot export him nor can we train him in a day or treat him as tho he were trained. We cannot ignore the fact of deep rooted race prejudices to which the negro himself and the whites of the South and of the North have contributed. Neither can we leave the problem alone for time to solve.

The prevalent hostility to Asiatics is the result of race prejudice and economic conditions. In consequence of a low standard of living which Americans will not accept, Asiatics are able to accumulate property on what to an American would not be a living wage.

In regard to all these questions Christians, i. e., persons who are intent on carrying out the will of God in the strength and the spirit of Jesus Christ, should teach and live *the brotherhood of man.* Both the negro and the Asiatic are made in the image of God and deserve to be given a fair chance to work out the best that is in them. Race prejudice is utterly un-Christian and should, in the Church at least, give way to the responsibility of brother for brother, not only in fine words, but in practical acts. The Church as a whole and every local congregation should, in the spirit of human brotherhood, make its influence felt on behalf of a *fair treatment of all races who come to our country.* Regarded in this spirit the same forces which have in the past helped to fuse together the different sections of the country and the various elements of its population will also help to make the various races with which we may be called upon to deal important and valuable aids in our national and religious development.

THE EVANGELICAL BROTHERHOOD

St. Louis Calls for Real Neutrality Periodical Campaign at Portsmouth, O.

St. Louis Brotherhoods Organized

The Federation of Evangelical Brotherhoods of the City of St. Louis, Mo., has become an established fact. At a meeting of the Executive Committee, held at Christ Church on Monday, January 11th, the constitution as drafted and modified was passed upon in final reading. It is now in the hands of the printer and will be ready for distribution in the near future.

The election of officers resulted as follows: President, Ernest Wm. Meyer; Vice-President, Frank H. Gurer; Secretary, Edward A. Kamp; Treasurer, Julius L. Cappelle.

The brotherhoods of the following churches have thus far affiliated with the federation: Christ, Jesus, Ebenezer, Bethel, St. Paul, Eden and Second English. Since brotherhoods have been organized lately in several other churches of our city, it was resolved to leave the charter open until February 11th in order to give these organizations a chance to enter the federation as charter members.

A Brotherhood Union Service was arranged for the evening of Sunday, February 14th, the same to take place at Bethel Evangelical Church. The pastors of the city have been asked to dispense with their regular services that night to make this first Brotherhood rally the success it ought to be. Addresses will be delivered in both the German and English languages, while the musical program will be rendered by men exclusively. Everybody is cordially invited to attend this service. It goes without saying that the good ladies will not be barred.

Anent the European war and the neutrality of our own country the following resolutions were passed by unanimous vote of the delegates:

The Executive Committee of the Federation of Evangelical Brotherhoods of the City of St. Louis, Mo.,

Greeting:—

President Wilson, on August 4th, 1914, declared the neutrality of the United States in the war then

inaugurated and since waged in Europe, supplementing this official act on August 18th with an exhortation to the people at large to observe strict neutrality in fact as well as in name.

Again, the President designated Sunday, October 4th, 1914, as a day of prayer and supplication on the part of the American people for an early restoration of peace in Europe.

As Christian men and American voters, comprising twenty-eight Evangelical churches of our city, we have complied with the wishes and earnest desire of our Chief Executive, but we know that there are two parties to a prayer, and that man must fulfill certain obligations to make prayer effective. Our obligations as a nation in prayerful attitude and desiring to enforce a strict neutrality are clear to our vision—we must stop supplying the belligerents with arms and ammunition. We cannot conscientiously pray for peace on Sundays and make money out of the war during week days.

On the other hand, we can only restore American business prosperity by restoring the legitimate American trade which is now outraged and restrained on the high seas. There are hundreds of thousands of families, women and children, suffering because legitimate American shipments of goods are interfered with.

We, therefore, are in full accord with the legislation now pending in the National Congress, notably the Hitchcock bill S—6688, and the Vollmer House Resolution H. J. 377, which measures purpose to stop the export—present and future—of all war materials to belligerents. We furthermore desire to go on record as enthusiastically supporting our administration in its endeavor to maintain the rights of sea-going vessels sailing under neutral flags.

Resolved, that a copy of these resolutions be sent to the President of the United States, the Secretary of State, the presiding officer of the Senate, the Speaker of the House of Representatives, to Senator Hitchcock, to Senators Stone and Reed of Missouri and the Representatives Vollmer, Bartholdt, Igoe and Gill. The daily press of St. Louis as well as THE EVANGELICAL HERALD shall also be supplied with a copy of these resolutions.

For the Executive Committee, Federation of Evangelical Brotherhoods of the City of St. Louis.

By Ernest Wm. Meyer,
President.

Attest:
Edward A. Kamp, Secretary.

The next meeting of the Executive Committee of the Federation will be held on Monday, February 8th, 8 P. M., at St. Paul's Church. A good attendance is anticipated.

What One Brotherhood Did to Put "An Evangelical Periodical Into Every Evangelical Home"

The question frequently arises whether the annually recurring requests at our conferences and conventions to read our church papers and gather new subscribers is heeded, or whether it is simply heard —and forgotten. I am merely writing this to show that the latter is not always the case, as undoubtedly other brethren have found. The fact was demonstrated at a gathering of our Brotherhood late in November. A banquet had been arranged at which our Ladies' Relief Society served dinner at 6 o'clock. The hall had been prettily decorated, myriads of candles had been placed on the tables and a most splendid repast was served. When the eighty-five of our members sat down to enjoy the good things served and listened to the fine toasts it soon became evident that the committee on arrangement was not satisfied that the members should return home after having enjoyed the evening, but that something more should have been accomplished.

At the suggestion of one of our members who had frequently heard the appeals concerning our periodicals at conventions and conferences the entire congregation was divided into districts and thirty men volunteered to visit the families in an endeavor to bring at least one of our papers into every home and to urge better church attendance, especially among the men. The result of their efforts is an increase of six *Friedensbote* and *thirty-four* HERALD over the already proportionately large number of readers. The increased attendance at all services is also evident.

I am satisfied the best method to keep up interest in our Brotherhood is to give them *something definite* to work at. *S. Lindemeyer.*

Sunday School Convention at California

The first annual convention of the California (Mo.) Sunday School Association was held on November 4th and 5th. The meeting was indeed a success and all that attended felt that they received something to take home with them in the line of new work and renewed energies.

The association represents 800 Sunday-school pupils and teachers. Delegates were present from Billingsville, Boonville, California, Florence, Hartsburg, Jefferson City, Jamestown, McGirk, Moniteau, New Franklin, Pilot Grove and Sedalia.

Rev. Fred Umbeck of California acted as temporary chairman and was elected the regular president. Numerous papers were read by pastors as well as delegates; one on the "Conditions of Success in Our Work," by Rev. Stoerker; one on "Cradle Roll Work," by Miss Debusman of Boonville, Mo.; one on "Infant Department," by Mrs. C. Triber of California, and one on "Home Department," by Rev. J. C. Rieger. All of the papers were very much appreciated and gave us "much food for thought."

On the evening of the first day we had a splendid devotional service, led by Rev. Doellefeld, and followed by a German sermon by Rev. D. Baltzer and then an English serman by Rev. R. M. Hinze. Rev. Hinze, of course, received the most appreciation because his sermon was in English and was understood better by the majority of delegates present. He dwelt especially on the work we have in God's vineyard and showed very clearly what a cheerful work it is. His sermon was based on the motto of the convention, "Love, Sacrifice and Service."

The good people of California showed themselves equal to the occasion and every delegate was taken care of in good shape and each vowed and declared that he or she stayed at the best home in California. On the evening of the fourth supper was served by the good church people and an abundant supply of everything good to eat was on hand.

The next convention is to be held at Boonville, Mo., August 25th and 26th. We are already looking forward to it, and hope to have a much better and bigger convention than we had at California.

We feel that we owe much to the originators of this convention and we want to help them all we can to further its work and "Bring more children, as well as grown-ups, into our Sunday-schools."—*Central Ch. Messenger, Jefferson City.*

The Belmonts of Oakdale

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ping at the front door and they all heard her startled cry a moment later. "Mother? Are you ill?" she said in a loud, excited tone.

"Hush!" said a strange man who was supporting Mrs. Belmont on one side while a trained nurse was holding her on the other. "Your mother is very ill and must be kept perfectly quiet. She must go to bed at once."

And in truth the drooping woman did look miserable. The sympathetic boarders cut their supper short and in silence slipped from the side door leaving the excited family to themselves. The nurse tucked Mrs. Belmont into bed and sat beside her while the doctor made preparations to return to the city on the night train.

"I have only a few minutes," said the busy professional man, "but I must give you some general directions." The frightened family gathered about him in silence. "Mrs. Belmont has been overworked and needs a complete rest. You must keep the house perfectly quiet. Mrs. Martin literally wore her out with social affairs and then sent her home ill and broken down. I warned Mrs. Belmont some weeks ago that she could not stand the strain of incessant social dissipation, but she would not heed. Mrs. Martin had planned a gay winter and she wanted her niece to help her carry it out. Of course it is none of my affair, but you should write to Mrs. Martin and make her pay all expenses. She is a cranky, ill-tempered old lady unless every whim is humored, and it is enough to give anyone nervous prostration to stay with her. She should pay all expenses, for it will be a long and serious illness. A trained nurse is a luxury but also a necessity in such cases. I must be getting back to the station for my train is due in ten minutes. Goodbye, and let me know how Mrs. Belmont gets along."

Accuse not nature: she hath done her part; do thou but thine!—*Milton.*

The Church and Evangelism

Continued from Page 6

ions. The physician is not so much the general practitioner, especially where great masses of men accumulate and center; and in cases of extreme illness even the rural district must have the consultation of the individual who, as a specialist, is an authority.

If the effectiveness of the modern individual method is thus recognized in all other lines of activity, why not within the Church of Jesus Christ? When Jesus Christ first called men that was His motive in calling them. "Follow Me", He said, and I will make you fishers of men". Mark made it more specific in his gospel: "Follow Me and I will make you to *become* fishers of men". The word *become* implies instruction and development. The motive of winning men for Him because He has first won us will gain power by its own motion and equipment. Dr. Torrey says: "With a holy motive we must be thoroly converted, must have a love for souls, must have a working knowledge of the Bible, must pray much and be baptized by the Holy Spirit". To which Dr. Stone adds two other requisites: common sense and common sympathy.

If preaching the good tidings to the poor is the special task of the ordained ministry, may we not regard that of fishing for men as the special privilege of the laymen? Already in the foreign field this personal method has received large emphasis. Korea is teaching us a great lesson in her sensible demand made upon converts to win others to Christ before being received into active membership. If each Christian became a center from which radii went out to win other souls, with what infinite rapidity and scope the work would develop. If this became a condition of membership thruout the entire Christian Church, how quickly our cities and the entire country, to say nothing of the world, would be evangelized!

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Lent in the Evangelical Church

Only a few days intervene before the opening of Lent on Ash Wednesday, which this year falls on February 17. The outward observation of the Lenten season by means of the special mid-week services and the cessation, to a large extent, of social events, which has become customary in all Evangelical churches, makes it easy to be content with a formal, superficial recognition and thus to miss the spiritual significance and inspiration which the season can and does afford all those who take time to realize and appreciate its deeper meaning.

Probably as far back as the fourth century Easter was preceded by a season of preparatory penitence and fasting, a manner of observation suggested by Matt. 9: 15, "The days will come when the bridegroom shall be taken from them, and then shall they fast". The period of fasting varied at different times and in different regions, from forty hours to forty days before Easter, and perhaps even longer. After the analogy of Christ's fast preceding His temptation, Israel's forty years' pilgrimage in the wilderness, and Moses' and Elijah's fast (Ex. 24: 18; 1 Kings 19: 8), the custom of observing forty days became more and more general, and was finally adopted by the European Church after Pope Gregory I in the seventh century, who ordered that Wednesday of the sixth week before Easter be the first day of the fast. This restricted the season to exactly forty days, Sunday being excluded, since the Lord's day has never been regarded as a fast day. The name *Ash Wednesday* is derived from the practice of sprinkling the priests and the people with the ashes of the palms used on Palm Sunday of the preceding year. During this ceremony the exhortation, "Remember, O man, that dust thou art and unto dust thou must return; repent, that thou mayest inherit eternal life", was read and repeated. The day before Ash Wednesday was at first observed by the confession of sin and the receiving of absolution. Being the eve of a rigorous season of abstinence, it became a common thing for the people to indulge in extravagant sports and inordinate feasting. These celebrations, still held in some places, even in this country, are called carnivals (Italian *carnevale*, farewell to meat; German *Fastnacht*, the eve of the fast season). The English name *Shrove Tuesday* has been derived from the Anglo-Saxon *shrive* or *shrift*, to hear confession. The name *Lent* for the entire season goes back to the Anglo-Saxon *lencten*, spring; German, *Lenz*.

Lent was at first a time of free commemoration of Christ's suffering, but later numerous forms of outward discipline were enjoined. Criminal trials and punishments were prohibited, also weddings and popular amusements, and a reverent silence was imposed upon public and private life, while works of charity, devotion and penance were multiplied. While many of these outward forms are still retained by or within Evangelical churches in America, this is not done because of any ecclesiastical ordinances, as no such ordinances exist, but as an *expression of the spirit of the season*. It cannot be too emphatically stated that these outward forms have absolutely no value where they do not spring from the spirit of reverent contemplation of and devotion to the sufferings and the sacrifice of the Saviour as the Lamb of God that taketh away the sins of the world. The idea of crowding a series of amusements and pleasures into the brief space just preceding Lent, and then rigorously observing the six weeks' abstinence, only to plunge again into the same kind of worldly life and conduct after Easter is utterly foreign both to the spirit of Christ and to Evangelical principles. The mid-week and Sunday services in the churches emphasize the commemoration of the Lord's suffering, meditation on our own spiritual condition, active service in winning others by witnessing for Christ's redemption, works of mercy and gifts for the cause of Christ, and prayers for the young people about to make their decision for Christ on Palm Sunday; all this, however, not only for the special season, but *thruout the entire Christian life*. In the same way as the Lord's day should not merely be a day of rest, or outward observance by formal attendance at the church services, but should rather inspire and govern the Christian's spiritual life and daily conduct during the week that follows, the Lenten season should be the inspiration that consecrates and controls the Christian's life thruout the entire year. The Evangelical Church has adopted only the religious spirit of the season, not the ecclesiastical forms and ordinances,

There is nothing that will so much help to make the Lenten season count in this way as the determination to make it *the* season for evangelistic effort in Evangelical churches. The emphasis already placed upon the fundamental facts of Christianity in the regular church services of the season, and the natural response to this emphasis on the part of all church members not wholly indifferent to the appeal of the Gospel, tends to awaken the spiritual life and confronts every normal human heart with the question of the ages: "This *did* I for thee; what *didst* thou for Me?" This will be the case all the more if the Lenten sermons are constructed with the idea of inspiring people to *do things for Christ*, rather than be satisfied with merely causing them to attend for the sake of listening or of meditating. The Brotherhoods could render no greater and nobler service to their congregations and secure no finer blessings for themselves than by planning to make every Lenten season the occasion for a renewed campaign of winning for Christ and the Church some of the men who have no knowledge of Christ and His salvation. There is plenty of material for work of this kind within and around every Evangelical church, and we are confident that there is enough latent spiritual power in the manhood of our churches to render effective and lasting service of this kind.

A THOUGHT FOR THE WEEK

It is the quiet worker that succeeds. No one can do his best, or even do well, in the midst of badinage or worry or nagging. Therefore, if you work, work as cheerily as you can. If you do not work, do not put even a straw in the way of others. There are rocks and pebbles and holes and plenty of obstructions. It is the pleasant word, the hearty word, that helps.

—Selected.

"Ueber Alles"

A good many of our papers are parading their ignorance of German life and conditions by following the lead of an equally ignorant and also malicious British press in its interpretation of the German national hymn, "*Deutschland, Deutschland ueber alles, ueber alles in der Welt*", (Germany, Germany, above everything, above everything in the world). One St. Louis paper even went so far in its display of ignorance as to show, in a cartoon, with the above heading, Mr. Bartholdt, who represents the tenth District of Missouri in Congress, and is one of the leading advocates of the House bill authorizing President Wilson to stop the sale of American arms to belligerents in this or any future war, in the act of placing the German flag over the national capitol at Washington, where President Wilson is industriously fastening the stars and stripes. It requires no little imagination to regard the attitude taken by the President and the Secretary of State in the affair of the Greenbrier and the Dacia, and in the letter to Senator Stone and the Senate committee on foreign relations as an attempt to exalt the American flag, but it requires a great deal more imagination, and that of a highly inflamed character, to discover any disloyalty to America in Mr. Bartholdt's efforts. Mr. Bartholdt and the other gentlemen interested in American neutrality have continually and insistently emphasized their whole-hearted loyalty to American ideals and have for that very reason protested all the more vigorously against subserviency to British interests. If any one is disloyal to the American flag it is not Mr. Bartholdt and his associates, but a weak-kneed administration that permits British officers to haul down the Stars and Stripes, search American vessels, "inspect" American imports and exports, and asks British permission to buy ships for American trade.

How ridiculous the charge really is that the hymn referred to expresses an insatiable world-imperialism, appears from an article by the well-known Italian writer, Gustavo Sacerdote, recently published in the *Tribuna*, New York. Italians are not just now regarded as being over-friendly to Germany, but this Italian at least knows whereof he speaks, and aims to be fair and truthful. "The first lines of the hymn", says Sacerdote, "are plainly contracted sentences, and the words omitted are, as is evident from the remainder of the hymn, 'for the Germans', the meaning being that *for Germans* Germany is above everything else, which is merely a very natural patriotic sentiment. In order to be very sure about the meaning these lines conveyed to others I have made it my business to inquire what Germans themselves thought about it. I have taken great pains to ask people of many different classes, lawyers, physicians, journalists, merchants, officials, officers of the army and navy, (if there is any imperialistic sentiment in the country it should be found among some of these) scholars, writers, teachers, laborers, servant-girls, and school-children and found but a very few who attributed any but patriotic sentiments to the hymn. Most of those I interviewed in the matter were quite indignant at the mere suggestion. And I was readily able to understand their position, for had not an Italian government official some time ago made use of the same phrase—and in German at that—to express his own most fervent patriotism."

The sense of the hymn is made still more clear when the time in which it was written is taken into consideration. It is the product of a period when it was considered as height of folly for any German to think of even national unity, to say nothing of any pretensions to world-dominion. It was written in August, 1841, by Hoffmann von Fallersleben, one of the most enthusiastic champions of German freedom and unity, and embodied an ideal regarded as merely poetic by all reasonable and matter-of-fact observers at the time. And do not the very boundaries by which the author limits his vision, 'from the Meuse to the Memel, from the Adige to the Great Belt', indicate that what he had in mind was only the provinces where German was being spoken? What we have here, then, is by no means the German version of 'Rule Brittannia', but merely a song of freedom and unity for a people working toward higher ideals and better things. And to the mass of the German people, high and low, rich and poor, educated and uneducated, the song means nothing else today. Only ignorance or malice could give it any other meaning."

"WHO IS HE THAT CONDEMNETH?"

"Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead who is at the right hand of God, who also maketh intercession for us", Rom. 8: 33, 34.

Forgiveness of sins is a matter of personal experience, in fact, there is no other human experience that is so intimately and directly personal. The conviction of sin, the sense of the guilt and distress which goes with it, and the feeling of separation from God which it involves, the godly sorrow which worketh true repentance and the longing for grace which trustingly reaches out to grasp the salvation which God freely offers, is an experience that goes to the very heart of things and turns inside out the innermost and secret corners of our being. Among the words that St. Paul uses to express and to explain this personal religious experience—reconciliation, redemption, justification, adoption—the word justification is very significant. It has been often misused and misinterpreted to denote a dry, lifeless, theological process that could not satisfy the hearts and minds of living men and women.

The real meaning of the word appears quite clearly in the passage quoted above. Paul imagines himself a prisoner in court and facing serious charges. The evidence is overwhelmingly against him and apparently the adversaries have won their case. In the light of the charges made, to which he can only plead guilty, and of the evidence by which they are supported, the culprit stands condemned and awaits only the pronouncing of the sentence. Imagine his surprise, under such conditions, at hearing the verdict: "Not guilty; the prisoner is discharged". How could it be possible! It was almost unbelievable, and yet there could be no doubt of it. The judge had spoken and the adversaries were silent and powerless to change the verdict. He had been actually delivered from the burden that had rested upon him and was a free man once more.

This is what the Apostle has in mind as he closes the argument he has been making in the preceding chapters. He feels himself sold under sin, with no good thing dwelling in him, i. e., in his flesh, and therefore captive under the law of sin and unable to stand in the presence of a holy God. But Jesus Christ has delivered him and there is therefore no condemnation to them that are in Christ Jesus. The Spirit himself even beareth witness with his spirit that he is a child of God, an heir of God, joint heir with Christ. If therefore God is for him, who can dare to be against him? And that God *is* for him, and for all who are in like condition, is abundantly proved by the fact that He did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? It is God that *justifies*, and no one can any longer lay anything to the charge of God's elect, i. e., those who have become God's chosen people by choosing to come to Jesus Christ and accepting His perfect and eternal salvation.

It is worth noting that the Apostle does not say that the adversaries no longer exist, or that they need no longer be feared. Even after the sinner has accepted the grace of God in Christ Jesus and received forgiveness of sins for Christ's sake *the foes still remain*, and there is no use denying that they are great and powerful. Chief among the hostile forces is our own conscience which constantly reminds us of the thoughts, words and deeds that are not as they should have been. Then there is the law of God, saying, Thou shalt, and Thou shalt not, and cursed be he who confirmeth not every word of the law to do it. Satan, the archenemy, is always at hand to tell us that our sins are too great to be forgiven, and is ever ready to deceive and lead us astray into new wrongdoing that will discourage and take away hope. The world and our own sinful flesh is constantly drawing us away from the things of God and dragging us downward into selfishness and ungodliness. It has only scorn and ridicule for our shortcomings and hatred and persecution whenever we seek to do our duty instead of swimming with the stream. All these are enemies of our spiritual life, adversaries that seek to destroy our happiness, to rob us of our peace of mind, to condemn us before the throne of a righteous and holy God until all hope of gaining the victory seems to have vanished.

And if we had to face these enemies alone there would be no hope. The charges they are able to bring against any one of us are such that there would be no chance of acquittal thru any merit or worthiness on our part. Conceived in sin and brought forth in iniquity as we are, and with imagination of man's evil heart from his youth, there is no doubt what the sentence would be if pronounced according to the letter of the law and the evidence against us.

But God is on our side, and it is He that justifieth. Not as tho He were a partner to sin, or could deny His holiness, which makes Him love only that which is good and judge and condemn all that is evil. He is on our side *against* sin and against every adversary who may want to rob us of our salvation. All who really want to be freed from the slavery of sin, who earnestly desire to conquer the old man and the power of evil in the world and in their hearts can count on God as their great and invincible Ally. Because Christ Jesus has died and was raised from the dead and maketh intercession at the right hand of God, and because we as believers in Christ have accepted the free gift of God's salvation, there is none to condemn. No adversary can lay anything to our charge, for our sins are forgiven, the burden of guilt removed, and we are clothed with the righteousness of Christ, and have the privilege of remaining.

To be thus justified means victory over sin, because it means that the *whole power of God Almighty is back of our weak and half-hearted attempts* to conquer the iniquity in our hearts and in the world round about us. If we are failing in such a conquest *it is not God's fault.* He is ready to be on our side *whenever we want Him there.*

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTER VIII.

SYNOPSIS. Dissatisfied with conditions in the small town of Oakdale, where the Belmonts had been obliged to live after business reverses, Mrs. Belmont had accepted an invitation from wealthy aunt Caroline Martin and spent a gay social season in New York, while her husband and children at Oakdale managed as best they could. The strain had been too much for Mrs. Belmont, however, and she returned home unexpectedly and seriously ill.

A month later the Belmont family held a little family meeting to devise ways and means to meet the increased expenses, but it was a meeting with one member absent. Mrs. Belmont had improved very little during the weeks she had been at home, even tho the house had been kept quiet and the nurse had been constantly in charge. The city doctor had been summoned once each week, and the village physician called in daily. Mr. Belmont and his children were anxious to do everything in their power for the invalid, but the drain on their finances was almost more than they could bear.

"We had three thousand dollars saved out of the business when we came and we have spent nearly a thousand of it since your mother came home," said Mr. Belmont in a discouraged tone. "I am glad to have it to spend, but we can't hold out very long at this rate. With thirty dollars a week for the nurse and her board and all the extras we must have, to say nothing of the doctor's visits from the city, I don't see what we are to do."

"You can have my money, father," said Fred promptly. "I have nearly fifty dollars in the savings' bank."

"And mine," said Jack. "I have six dollars and fifteen cents. I wish I hadn't bought that basket ball suit."

"I have nothing to offer," said Rose. "My little nest egg went long ago."

The nurse and her patient were both asleep, or at least the little quiet group in the sitting room thought the patient was asleep as they anxiously consulted how to save money, but in truth Mrs. Belmont was listening intently. The bedroom door had to be open to admit the warmth and also to allow them to hear in case the invalid rang, but they did not realize that she could hear what they were saying. Usually she lay listless and dreamy so the simple precaution of talking in low tones seemed all that was needful to prevent her hearing what was said.

"I am going to discharge the nurse and the doctor must not come again," said Mrs. Belmont with more energy than she had shown for a long time. "I never dreamed that my family would consider me a burden. You can take your boarders back tomorrow, Rose, and you can save your precious money, Frank. Aunt Caroline expected me to be made of iron and brought me to this, but I supposed my family cared for me."

Of course the Belmonts were aghast and upset. They hastened to call the nurse and the village doctor at once, but the invalid refused to see either. "I don't want to cause any more expense or trouble," she said.

"You had better humor her," said the village doctor. "In fact I think she will be better off alone. What she needs is to exert herself and rouse herself. I consider it a good move. Send the nurse away and don't call the city doctor. It can do no harm. Yes, and take your boarders back again. You must not be alarmed at what she may say. This indignation is really good for her."

Rose was skeptical, but in the morning she sent word to her former boarders that they could come for dinner if they wished and all of them joyfully responded to the invitation. For the first time in weeks the dining-room blinds were opened and extra cooking was going on in the kitchen. Rose was shocked to see her mother in an expensive trailing morning dress come into the kitchen and resolutely take a pan of potatoes into her lap to peel. The doctor had cautioned them against crossing her or opposing her will in any way, so she kept still, but it was all she could do to keep from crying as she saw the thin hands shaking over the potatoes.

"What is that on the stove?" asked Mrs. Belmont after a long silence. "It smells good."

"Chicken soup," said Rose. "All the boarders love chicken soup."

"If you don't mind I'll try some," was the unexpected reply.

Rose hastened to bring a cup of the hot, nourishing broth and some thin wafers. She had made chicken broth many times to tempt her mother as she lay in bed listless and despondent but it had always been untouched. Now the work and the exertion, and the wholesome influence of the bright sunlight made the invalid actually hungry, and she relished the well-cooked broth.

"Why, Maggie, ought you to be out of bed?" asked Mr. Belmont forgetting the doctor's caution. "I'm afraid you'll overdo."

"That's exactly what I want to do," said the sick woman. "If I'm such a burden and expense to my family I want to go quickly."

A decided gesture from Rose made her father curb the reply on his lips and a few minutes later the boarders began coming, subdued and cautious, but happy to get back to the food they liked. Some of the old people had been worrying at the Star Cafe, others had lived out of tin cans, they said, and still others had been trying with indifferent help to keep up a semblance of home life.

"Will you come to dinner, mother?" asked Rose when all was ready.

"No, I will not," was the ungracious response. "I'll take a bite in the kitchen."

Of course she shrank from meeting a number of strangers, but the real reason she wanted to be alone in the kitchen was that she was so hungry she was afraid she could not get enough to eat in the dining room. She knew that there would be plenty, but she would have to eat like a sick person and she was too hungry for that. All at once she felt ravenous and could hardly wait until they were out of the warm kitchen to begin to eat. It amazed her to think she could enjoy food so much, but the hot potatoes covered with thick gravy, the delicious creamed turnips and the apple pie were better than the wonderful things aunt Caroline's high priced cook was in the habit of turning out.

"I—I feel so faint!" gasped Mrs. Belmont about one thirty when she and Rose were again alone. "Don't call the doctor! I'll be all right soon, and if I'm not the end will come all the sooner."

The real cause of the trouble was that she had eaten too heartily and was too weak to stand the strain of remaining out of bed too long, together with the loading of her stomach with an unusual quantity of food, nourishing tho it was.

"Please let me call the doctor," begged Rose, but her mother would not hear to it. Mrs. Belmont knew the medical man would know at once what was the trouble and she was ashamed to have him read her thoughts. "Let me call somebody."

"No!" said Mrs. Belmont so decidedly that her daughter was forced to give up. "Go right out of this

room at once. Go and get your supper ready or anything. I told you I want to die."

"There's Mrs. Appleton," said Rose in relief as she saw the comfortable form of their neighbor moving about her sitting room. "I'll call her. I can't help what the doctor said. I can't stand it to see mother suffer like this."

By the time Mrs. Appleton arrived Mrs. Belmont was suffering so that she was glad for help. Gaspingly she told the old lady what she had done and the good woman at once provided simple home remedies to relieve her. "Don't you do such a foolish thing again," said Mrs. Appleton as she prepared to leave. "I'll be over and sit with you while Rose gets supper. I'm a master hand with sick folks if I do say it myself."

"You certainly relieved me," said Mrs. Belmont brokenly. "I'm sorry indeed to give you so much trouble."

"That's what neighbors are for," said Mrs. Appleton heartily. "Now you lay right down and I'll go home and make you a cup of herb tea."

Of course the next day Mrs. Belmont felt weak and more depressed than ever and she was glad to stay in bed. "Is there any newspaper published in the village?" she asked much to the surprise of her daughter. "Because if there is I want to put a little advertisement in it."

"Why, yes, we have the Weekly Eagle," said the astonished girl. "What kind of an advertisement do you want to put in the paper?"

"I want to advertise my clothes for sale," was the amazing answer. "You get a pencil and paper and I'll tell you what to write."

"Why, mother, you'll need your clothes to wear when you are well."

"People don't need clothes where I'm going, child. Do as I tell you. If you don't I'll get up out of this bed and do it myself. I have beautiful and expensive things and they'll be out of style in another year. I've figured it all out that they ought to bring enough to pay for all my expenses while I live and have enough left to bury me. Don't sit there crying!" she added impatiently. "I can't bear to see people cry." The oft repeated statements of her crochety aunt rose easily to her lips as Rose buried her head in the bedding and wept bitterly.

Finally realizing that her mother would probably do herself real harm by her vehemence Rose produced the pencil and paper and wrote out the desired advertisement promising to take it with her when she went for the morning supplies. "And then hurry back to get dinner," urged the invalid. "I'm sure I don't want to interrupt your plans in the least, nor to keep your boarders waiting."

In spite of her haste and anxiety Rose stopped to see the village doctor, but he was in the country and she went home with a heavy heart. Her mother was up and in the kitchen when she arrived out of breath but this time she had hunted out a morning dress she had worn back in their old home and the expensive one was hung away. Mindful of her error of the day before Mrs. Belmont schooled herself against the desire to eat, and when the food on the stove tempted her too much she retired to her bedroom. Mrs. Appleton came in with more herb tea and she laid out what the invalid was to be allowed to eat with a firm hand. Mrs. Belmont thankfully ate what was brought to her and remained in bed most of the afternoon. However she had her dress at hand so that if the paper which came out late in the afternoon of that day should attract any buyers for her clothes she could show them. Once the idea took possession of her she longed to carry it out, and she inwardly vowed to teach her family a lesson for treating her so cruelly, as she imagined.

Before the sun set flighty Nellie Mather, whose fond father indulged her every whim, called to see the fur cloak Mrs. Belmont offered for sale and when she left the invalid was clutching a check for two hundred dollars in her trembling hand. "That cloak cost aunt Caroline three hundred and fifty," she said to herself, "but I'm glad to get two hundred out of it. I'll never need it and that will almost pay for a funeral in this little place. When I'm gone they'll be sorry they never appreciated me. And that girl said she knew of a woman who wants a silk kimono. I may get enough to replace part of Frank's beloved thousand that he spent on me. People are all selfish, everyone of them. To think how I slaved for my family! But they'll see when I'm gone how much I sacrificed for them."

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

My Shepherd

My Shepherd's heart with fervent love is throbbing;
Wilt thou, my heart, deny His love to thee?
My Shepherd's lips speak comfort to the sobbing,
And when I stray, I hear them calling me.
My Shepherd's eyes, undimmed by sleep or slumber,
Keep watch and guard when dangers round me lie.
My Shepherd's ears, when cares my soul encumber,
Will hear my prayer and heed my faintest sigh.
My Shepherd's hands so tenderly do carry
The stricken sheep and lambs. O love untold!
My Shepherd's feet lead on, and do not tarry
Till all His flock has passed within the fold.

—*W. M. Czamanske.*

She Died for Others

"Greater love than this no man hath—that he giveth his life for his friend!"

By that final test Nellie Connor, the heroine of the great Binghamton factory fire, where scores of girls perished in the flames, proved beyond all doubt her long, long affection for "her girls."

For thirty years Nellie Connor acted as forewoman in the Binghamton Clothing Company, balancing the "rights" of one hundred needle workers with the best interests of the firm. As time is measured, she lived fifty-odd years, but Nellie Connor never grew old. A tiny little woman, hardly larger than a well-grown child of twelve, she unconsciously set fine standards for ten generations of operators.

"Her girls" honored her power to control, rejoiced in her merry kindness, "loved" the unvarying daintiness of her working-gown and the way in which she dressed her beautiful blonde hair.

As the years grew more lonely Nellie Connor gave more and more of her leisure to church work and to reading books of the big, bright world she would never see. But always her deepest interest lay with "her girls," their lives, their problems, their hopes.

"I cannot think what I should do without them—how I shall leave them," she would say, smiling.

Without warning the summons came on clanging gongs. From their posts of vantage by the open doors the forewoman and her deputy saw that this alarm meant fire!

"Girls, go out quickly," called Nellie Connor, standing alert and immovable at the second-story stair-head to guide and guard the file.

"Miss Connor, come * * * Nellie, dear, come!" cried her deputy as the last of the terrified workers in the lower room fled to safety.

The cheery answer pierced a wind-like roar.

"Nonsense," called the little forewoman. "I am going upstairs * * * I must see that everybody's safe!"

A momentary sight of the brave, small figure climbing the stairs, a glimpse thru the smoke-fog of the bright head passing a wind-swept doorway and Nellie Connor disappeared into the upper work-room where a hundred women still fought with death!

For her there was never a chance. When the workers in her charge were doomed, she, too, calmly refused life!

"I cannot think what I should do without my girls—how I should ever leave them," Nellie Connor had said, and, actually facing death, Nellie Connor still said it!

Ten of the rescued, dying in Binghamton City Hospital, weep not for themselves, but for their "forelady."

"Nothing you can say of her will be praise enough," whispered to me the lips that must soon be silent.—*Mary Boyle O'Reilly.*

Students of Medicine and Theology

According to an Eastern writer who has been studying statistics, the number of medical schools and the number of medical students both show a great decrease within the last decade. The reduction in the number of schools is explained, of course, by the fact that the higher standards of the profession and the consequent increased expense of meeting the requirements have caused the gradual elimination or consolidation of the weaker schools. Semi-fraudulent institutions that were issuing diplomas to students imperfectly equipped have also, in many cases, been forced out of business. As a matter of course the lessening of the opportunities for becoming doctors by short and easy methods has caused a decrease in the number of students, but the falling off is all to the benefit of the profession.

The same authority makes the rather surprising statement that the condition as to the ministry is exactly the reverse of that relating to medical men. In the past ten years, it is said, there has been a steady growth in the number of theological schools and the number of theological students. There are now more than 12,000 young men in the United States studying to become ministers in about 200 seminaries, an increase of sixty per cent in the decade. This does not mean that the profession is in danger of being overcrowded, for, as a matter of fact, the demands exceeds the supply; the interesting fact is that there is a growing disposition among young men to turn to the Church. It is a good sign, showing, as it does, that higher aims than the accumulation of wealth may govern even in this commercial age. There are high salaries in the ministry, but the average is low. In the Presbyterian church, it is $1,233, but in some other denominations it is very much lower.

There is said to be a demand in the Church for young, progressive preachers. This is probably a manifestation of the new life that is stirring in the Church, indications of which are numerous, and which involves fresh activities and a reaching out into the community to an extent not hitherto the practice. For service of this kind men of a high, strong type are needed—men of courage, self-reliance, resourcefulness, generalship. There is ample room for strong men in the Church and no one need hesitate to devote his life to it for fear he will not have opportunity to exercise all his powers.

The Share List of the Kingdom

"I can't speak for him; but I can do business for him; and by the grace of God, I will."

So said a capable young business man. He had been quickened in his spiritual life, and now the fire had got into his bones. As the preachers say: "The subject naturally divides itself into two parts": (1) What he could do. (2) What he would do.

He could do business. He could help run the Lord's business department. The Lord always has a business department attached to his spiritual department. Indeed, the business department is indispensable; the other can not go without it. And it has always been so. At the altar some gave attention to one thing, some to another. One company of them looked after the sacrifices; another had charge of the curtains and the tent-pins, and shouldered them around from place to place. Some of them, at a later day, had the crops to gather, and they kept up the stock of supplies. The priests could not do both; they could not run the sanctuary and plow the fields, too.

The same was true in the temple experience and in Paul's experience. Not only so, but even the Lord and His apostles had to have their business department, and, strange to say, perhaps it was run by the women who "followed Him, and ministered to Him of their substance."

In our day the demand for supplies has grown enormously—we mean the legitimate supplies for God's house and God's work. We will specify some of these some other day; but all we say at this time is that there are, and somebody must come forward and put in, or the whole work of God will go by default. Think of any of God's branches of business going into bankruptcy court; or of any of God's notes of hand going to protest for want of somebody to write "Accepted" on them!

Now here is a young business man who says that he not only can, but he will. Here is something to lean on; here is a man to tie to. God send him customers by the hundreds!—*Herald and Presbyter.*

The higher a man looks the farther he sees. The man who lifts his face to God in heaven is he whose eyes sweep simultaneously the farthest prospect of earth and bring to him a sense of the proportion of things.—*George Adam Smith, D D.*

Denominational

Called Higher

On February 1, 1915, Dr. C. H. Viehe, pastor emeritus, was called into the higher life at his home in Evansville, Ind., after a brief illness. The obituary will be published in an early issue.

Resolutions

of Sympathy and Condolence

Since it has pleased our heavenly Father to call home from his earthly labors our beloved pastor, Rev. J. F. Klick, therefore be it resolved

1. That in his death our church has lost a faithful and conscientious pastor;
2. That, however, since our loss is his gain, we bow in humble submission to the will of God;
3. That a copy of these resolutions be presented to the bereaved family as an expression of our sympathy in their sorrow;
4. That these resolutions be made a part of the minutes, and
5. That for a period of six weeks the church be draped in mourning.

The Church Council of St. Peter's Church, Granite City, Illinois.

H. Hunel	*F. C. Brunner*
John Mueller	*J. B. Maserang*
J. F. Berger	*Christ Baechtold*

South Illinois

The third Sunday in Advent, 1914, was a day of rejoicing for St. John's Evangelical Church, Breese, Ill., and its beloved pastor, marking, as it did, the fifteenth anniversary of the pastorate of Theophile Haas. It had been his intention to let the day pass by as other days, as far as a special observance was concerned. But the board of trustees desired it otherwise. Quietly a number of friends and neighbors were invited to come on that Sunday morning. When on the evening previous the Rev. J. H. Horstmann, editor of the HERALD, came into Bro. Haas's study ,he was not so much surprised, thinking it to be but natural that his brother-in-law would come and spend the day with him. Somewhat surprised tho he was when the visitor very decidedly insisted on preaching the morning sermon, instead of in the evening. A heavy snowfall and cold weather greeted the day. But that did not mar the proceedings. On the morning train Prof. E. Otto, erstwhile teacher of the pastor, and Rev. D. Buchmueller and wife, as nearby neighbor "of two sides" came. Altho somewhat astonished at these unexpected arrivals Bro. Haas did not fully realize the plans of his congregation.

The morning service was held in the usual order, with the only difference that Rev. Horstmann delivered the sermon on the Gospel lesson of the day, Matthew 11: 2—6 (this being also the text of the installation sermon for Bro. Haas fifteen years before).

At the close of this service the first surprise came when Mr. Otto Koch, president of St. Johns, in behalf of the church, Ladies' Aid Society, Sewing Circle and others, with a neat address gave to the pastor a visible token of esteem and appreciation of his services in the shape of Uncle Sam's most sought for "Seals." Then a special service was announced for the afternoon. This was the real jubilee service. In spite of very bad roads, a driving snowstorm and cold wind the church was well filled. Rev. Horstmann opened the service with appropriate words of greeting. Then Prof. E. Otto, taking the "Psalm of Brotherly Union" as his text, delivered in his characteristic way the final address, dwelling on the union between brethren, and between pastor and flock. The second address was by the undersigned, who used the last half of the Gospel lesson as his text, depicting the ideal pastor. At the close of the service Rev. Haas managed to say a few words of thanks. "If the heart is full, the mouth floweth over." That is not always true. That Bro. Haas felt and all who were there. After the service and after supper, served at the parsonage by a number of ladies, several hours of pleasant conversation and reminiscence were held. Then it came to light that day was also the twenty-third anniversary of the ordination of the worthy editor of the HERALD. The writer was one of those who assisted in the ordination in far-off Texas that rainy day twenty-three years ago. This fact of the double jubilee was heralded with joy by all those present. God has blessed both brothers-in-law greatly in their labors. May He be with them in the coming years. *D. B.*

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THE CHURCH AND EVANGELISM

How the Apostolic Church obeyed Christ's Command: "Ye Shall be My Witnesses", and how Ecclesiastical Narrowness dampened Evangelistic Ardor

II.

And not only during the years of His ministry did Jesus emphasize the need of preaching His Gospel to all who are in need of it, whether inside the Church or outside of it, whether by proclaiming it to multitudes or winning individuals thru personal effort and appeal. When we read at the end of the forty days after His passion that He led His disciples out to some quiet spot on the ridge of Olivet near Bethany for the farewell meeting, we hear Him say to them, among other things, "Ye shall be *my witnesses*, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth".

They were not to concern themselves about the times or seasons of His coming, nor of the restoration of the kingdom of Israel, their only business was to be that of witnessing concerning him, i. e., of preaching His Gospel and making people familiar with the evidence in regard to His life and work, His death and His resurrection, and the salvation He had established thus for all mankind.

Where Witnessing was Needed

It is worth while to note the progression implied in the names here mentioned. Their work of witnessing was to begin at home, right in Jerusalem, the very place where the great work of redemption had been accomplished, and where it might be supposed that enough concerning Him was already known to make witnessing unnecessary. But the very fact that Jerusalem, the Holy City, in spite of her great past and her glorious promises, did not know the things that belonged to her peace and had not known the time of her visitation, was sufficient reason for more persistent and emphatic witnessing, that all those of her inhabitants who were yet capable of recognizing Him as the Anointed of Jehovah and their Lord and Saviour might have an opportunity to accept Him before it would be too late. Tho the Gospel of Jesus Christ has been preached in the Church again and again until one should think there was none who had not heard and believed in it, there the nevertheless countless hosts professing church membership who need to hear more emphatic and insistent witnessing for Christ before they can be moved to accept Him and His salvation.

The names Judea and all Samaria stand for the outlying districts where Jesus had spent most of His ministry and where He had gone about doing good and healing all that were oppressed of the devil. Many, perhaps most of those who had come into touch with Him in this way, had not understood the full and real significance of His message; they had been attracted by the divine graciousness of His person and by the physical blessings His activity brought, but were still far from realizing their spiritual need and the necessity of accepting Jesus as the only Redeemer and Lord. Samaria, indeed, was the home of that mixed population, partly of Israelitish descent, which the restored exiles found in Northern Israel. Tho the name Samaritan was to the Jew a word of contempt and reproach, John 4: 9; 8: 48, the Apostles and the followers of Jesus in general are not to be controlled by such prejudices, but to become witnesses of Christ to all, no matter what their race or condition. We have no reason to think that the Master is today any less desirous of having His disciples be His witnesses among *all* the materialistic, indifferent, erring and irreligious multitudes by whom practically every Christian church is surrounded. People of many races and religions are coming to our country in steadily increasing hosts—after the war a still larger emigration from the Old World may be expected—and the mixed population growing out of this continued process of assimilation *must have the Gospel of Jesus Christ*, if it is not, together with our own unchurched and irreligious masses, to become a growing reproach to the Church of America and a positive menace to the nation. Both as a *matter of patriotism and as a matter of Christian obligation and privilege* the Church must be constantly reaching out toward all those who are without the Gospel of Jesus Christ.

Last of all the Apostles are enjoined to witness for Christ "unto the uttermost parts of the earth", among all the countless millions of heathen in absolute darkness as to the true way of salvation. By no means does the Master mean to say that the Foreign Mission enterprise is to be left until the very last; what He undoubtedly does mean to say is that the work of evangelizing the heathen cannot be carried on independent of the just as important work of evangelizing the people within the Church and those about us who have neither knowledge nor experience of the salvation of Jesus Christ. The Church's business is to bear witness of Christ *as far as its influence reaches*, from those it may reach first and easiest to those in the most distant lands and the most difficult of access. No church that bears the name of Christ can afford to neglect the important work of reaching out after the souls of men who have not yet come to know and believe in Him. And there is no more fitting and natural season for such evangelistic efforts, both by preaching and by personal work, than the Lenten season.

How the Apostles Obeyed Instructions

It is worth while also to observe how the Apostles carried out the instructions of their Master. Immediately after they had received power thru the coming of the Holy Spirit Peter delivered his mighty Pentecostal discourse, Acts 2: 14—36, the most powerful witnessing for Christ that has ever fallen from the lips of man. If his efforts were addressed to native Jews at Jerusalem and pointed out to them the fulfillment of the Old Testament promises, Joel 2: 28, Stephen, a little while later, made it his business to win the foreign-speaking population of the city, speaking among them with a grace and power that was invincible, Acts 6: 8—10. At about the same time his fellow-evangelist Philip labored in Samaria, Acts 8: 5, instructed and baptized the Ethiopian eunuch, 8: 26, and made the seaport town of Caesarea the center of his work, 8: 40; 21: 8. Later we find Apollos, eloquent, fervent in spirit and mighty in the Scriptures, engaged in a similar work, Acts 18: 24, etc. The many different offices mentioned in the writings of the Apostles, prophets, presbyters, evangelists, bishops, elders, pastors and teachers show an earnest force of workers busily engaged in witnessing for Christ in many ways. Nor was this work confined strictly to those who had been expressly called to do it. The Apostolic Church was rather like a great family, where each one had equal privilege and responsibility according to the gift he possessed, and the meetings partook largely of the character of family gatherings in which any one present could add his testimony to the power and the blessedness of Christ's salvation. All are supposed to be anointed and sealed with the Holy Spirit, 2 Cor. 1: 21; all were to be taught of God, John 6: 45; the divers and bountiful gifts bestowed upon the churches, 1 Cor. 12, and the universal priesthood, 1 Peter 2: 5, 9, were understood to give to each follower of Christ the power and the privilege as well as the duty to serve as witnesses for Christ whenever and wherever the occasion required. 1 Cor. 14 affords a very vivid picture of the many-sided activities that were found in the early Christian churches. The restrictions which it was found necessary to throw around the exercise of these manifold gifts are also mentioned, 14: 33, 34. Occasional reminders of general moral and ecclesiastical precepts were also found needful, as for instance, "let none of you suffer as a....meddler in other men's matters", 1 Pet. 4: 15; "only that in every way....Christ is proclaimed", Phil. 1: 18; "let us prophesy according to the proportion of our faith", Rom. 12: 6.

Evangelism Declines as Ecclesiastical Control Increases

During the second and third centuries, the period of the "Martyr Church", the Gospel continued to be freely preached, the right of laymen to give public testimony being fully recognized. The stress of affliction at that time, however, made a closer organization of the churches and a more centralized ecclesiastical government desirable, so that the influence of the bishop began to make itself felt in restricting the freer evangelistic activity of Apostolic times. Nevertheless a large number of itinerant evangelists

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Denominational

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Ohio

Waverly

Several of our pastoral "Lights" have come from quiet Waverly. Once a large congregation, now a faithful few. Yet under the leadership of their enterprising pastor, Rev. O. P. Schroerluke, always alert to innovations and things progressive, the Sunday-school is a "Front Liner" indeed. Therefore the institute under the auspices of Ohio Sunday-school Board was gladly welcomed. The instructors were Rev. Tim. Lehmann and Rev. H. L. Streich, both of Columbus. It was held on January 21 with afternoon and evening sessions well attended. Sunday-school Organization, Teachers and Teaching, Missions and Adult classes were the subjects discussed. The school lately started a Home Department. Our papers and lesson helps are being used thruout the school.

Zanesville

Our church here has lately undergone extensive alterations. The old floor has been covered with a beautiful carpet; fine oak pews have been installed; an artistic metal ceiling put in; a semi-direct lighting system installed, and the whole interior pleasingly decorated. And all paid for.

Under the leadership of the energetic pastor, Rev. R. R. Fillbrandt, a large mixed adult Bible class numbering seventy-five has been organized. It meets in the church auditorium for lack of room in the Sunday-school. New interest has been awakened for Sunday-school, and there is talk of erecting an adequate Sunday-school building. One of the things done by the class has been to hang posters in all public and business places inviting people to Pilgrim Evangelical Church.

On January 25 a Sunday-school Institute was held at the church. Program and speakers were the same as at Waverly.

Columbus

On January 27 a Sunday-school institute was held at St. Paul's Church. Three sessions were held—4, 6, and 7:30 P. M. At the afternoon meeting Rev. J. J. Tisdall of Columbus spoke on "Story Telling—Explained and Illustrated"; Rev. C. J. Keppel of Kenton on "Leading the Scholar to Christ"; and Dr. J. D. Darling, Secretary of Ohio State Sunday School Association, on "The Preparation for Teaching". At six o'clock supper was served at which Rev. Tim. Lehmann of Columbus spoke on "Missions in Sunday-school". In the evening "The Spirituality of the Teacher" was discussed by Rev. Keppel, and "The Way and How of Adult Classes", by Dr. Darling. Several solos and duets added to the interest of the program.

Since January of this year the Duplex Envelope System has been introduced into the Sunday-school. The system has been used several years by the congregation. Another innovation has been the change in the time of the Sunday-school hour from nine to ten o'clock. The German service now comes before Sunday-school at nine o'clock. Directly following and in connection with the school an English service is being held. In this way the whole school attends the preaching service. Both changes are meeting with hearty reception and good results. *H. L. S.*

A New Way Out of an Old Difficulty

Two problems have been for years and are still facing many churches that are becoming more or less English. The one has been how to meet the increasing needs of an English service in the morning; and, especially, of keeping the Sunday-school scholars in church who refuse to remain for the service now because "it's German". The other problem is how to satisfy the demands of the German members, where English has been introduced once or twice a month in the morning, for a German service every Sunday. Many of these Germans do not get much from an English service and some, for that reason, do not attend. How it pains every conscientious pastor to see, on the one hand, the children and youth growing up without getting the church-going habit, and, on the other hand, many of his people not at church every Sunday because of the language. What's to be done? And that quickly.

One solution is that of placing a short English service between the close of Sunday-school and the opening of the German service. This for instance is being done, during the summer months at least, by Salem's, Rochester, N. Y., and St. Matthew's Buffalo, with great success. In both cases practically the whole Sunday-school attending.

The other plan is that of reverting the order of services placing the German service at 9:30 o'clock and Sunday-school at 10:00, and combining it with an English service, beginning at 10:45 or 11:00 o'clock. This is being done at St. Paul's, Columbus. Here, as in the other plan, both of above problems are solved; an English service following Sunday-school, and a German service every Sunday.

The advantages of the second plan, as we see them, are several. First, it makes it possible to close at 11:30, thus not running up to the dinner hour of our Germans. Then the strain of two sermons in succession is broken by the Sunday-school session between. Again it makes it practical for those that prefer the German service to attend Sunday-school, the present order simply being inverted. The arrangement is likewise practical for those who attend the English service and go to Sunday-school. Indeed, it offers opportunity for the English-speaking parents to come to Sunday-school with their children and together stay for church. And finally the later hour for Sunday-school is more apt to bring our young folks on time, our German parents are earlier risers. And last, but not least, the old excuse of many of our house-wives, "I can't get to church because of getting dinner", is herewith dashed to pieces.

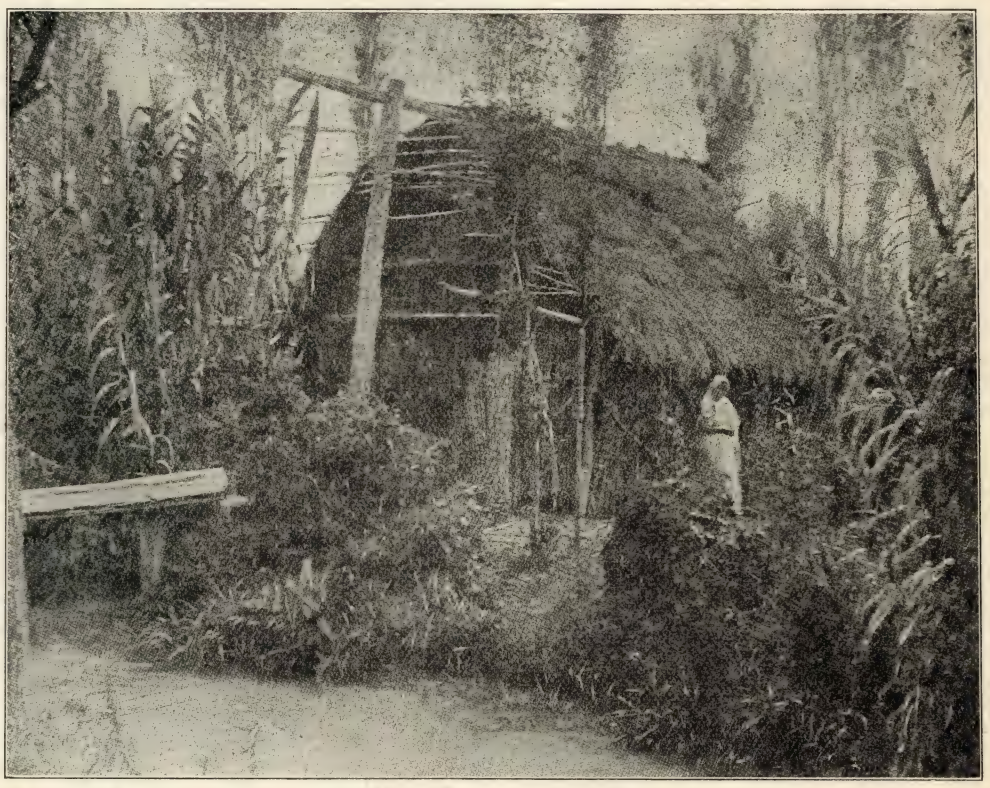
These plans are being tried and are worthy of our consideration. They may offer us a new way out of an old difficulty.

BATTLES AND BIBLES IN MEXICO

Neither Political Strife nor Religious Persecution can stop the Bible's Conquest

By Mrs. Frances S. Hamilton, Mexico City Agent of the American Bible Society

Thru all the distressing years of revolution and counter revolution in Mexico the sorely tried colporteurs of the American Bible Society have been encouraged to carry God's Word to their unhappy compatriots. In its pages alone can they find light and guidance for these turbulent times. The Mexicans have been told that the great American nation was founded on the Bible and that any greatness it possesses is the result of adherence to the principle laid down in the Sacred Book. The Bible Society colporteurs are urged to give God's Word to Mexico, and thus to prepare the way for a higher civilization.



A Typical Mexican Indian Hut

The newspapers have insisted that the "Colossus of the North" is waiting only until Mexico should be so torn by internal strife that it would fall easy prey to the "northern vulture." This, at times, seemed very plausible, and one must give the Mexicans credit for much self-restraint in dealing with foreigners in their midst. Not until the marines actually landed in Vera Cruz did the pent-up feeling find expression, and even then one wondered that more harm was not done.

A favorite verse in the Mexican National Hymn is as follows:

"If the foot of foreign foe dare profane thy soil,
Know, dear Motherland, that heaven gave thee, in
every son, a soldier."

When it became known that the "foreign foe" had actually "profaned their soil," Mexicans everywhere proffered their services in defense of the Fatherland. President Huerta called on the whole country to unite in repelling the invaders, and the situation for resident Americans became very tense.

As the days wore on and "the enemy" continued to "watch and wait," many of the newly enlisted troops were shipped north to fight the Constitutionalists. This was not their program, and a revulsion of feeling sent many over to the rebel side and made life more endurable for Americans in Mexico City. It was at this juncture that the missionary workers who had persistently remained at their posts, were finally ordered to leave the country.

To turn one's back on the beloved work, to abandon faithful friends who had labored patiently under desperately trying conditions for three tragic years, was for the missionaries a heart-wringing experience, and was accepted only because of imperative orders.

The agency of the American Bible Society was closed three days while the anti-American feeling was intense, but since that time it has opened every morning as usual, and the German bookkeeper, with two Mexican employes, attend to keeping colporteurs at work in districts where they can still be reached by mail.

Small Scripture portions were distributed among the Federal soldiers who were very glad to receive them, liking especially the Four Gospels in one volume. Rev. Arcadio Morales, the veteran pastor of the Presbyterian Church in Mexico City, has distributed hundreds of these little books in the penitentiary, prisons and barracks. He has received many expressions of appreciation and gratitude for the books, and finds that as the soldiers are sent to other parts of the country, they continue the seed-sowing.

A little blind woman, who for twelve years has been employed by the Bible Society to sell the Spanish New Testament in the streets of Mexico City, has found it increasingly difficult to make sales at the regular price, but whenever any one expresses the desire to possess the little book, she sells it for whatever may be offered. Her plan is never to leave a Testa-

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The Kingdom's Advance

THE UNITED STATES

The United States and the World Missionary Situation

Great leaders of missionary work, long prosecuted by churches of America and Canada, admit that they are facing graver difficulties than they ever faced before. Others declare that upon them rests heavier responsibility than any officials, Christian or Jew, ever stood up under. The war is the cause. More than $30,000,000 a year is involved, and this in foreign work alone, nearly 20,000 missionaries, and millions of people in every country under the sun.

United States and Canada leaders in this missionary business have just been in session at Garden City, Long Island. They include such well-known men as Dr. John R. Mott, head of the whole foreign missionary propaganda of the world; the Rev. Dr. Arthur J. Brown of the Presbyterian Board; the Rev. Dr. James L. Barton of the American Board; Bishop Lloyd of the Episcopal Board; the Rev. Dr. R. P. Haggard of the Baptist Board; S. Earl Taylor of the Methodist Board; President Clark of Christian Endeavor, and the Rev. Dr. A. McLean of the Christian Board.

Catholic and Jewish leaders in foreign work face like difficulties with Protestants. French Catholics, the chief supporters of world-wide Catholic work, have broken down, and Catholic missionaries face starvation. Jewish work in Palestine is that of relief and is in desperate straits. American missionary zeal and gifts are looked to in all of these bodies to save conditions and maintain some remnant of the vast world missionary enterprise if possible. Hence the burdens and worries, declared everywhere to be the most serious any similar body of men and women ever met, and the most far reaching.

Protestant figures for 1914, prepared by a committee of which the Rev. R. P. Haggard of Boston is the chairman, show foreign work as maintained by the United States and Canada to have reached in the year just closed its high water mark in money gifts, in numbers added to Protestant churches on foreign fields, and in contributions by foreign Christians, and all this in spite of the war. However, returns from Europe are not yet in, and it is known that continental gifts have fallen far behind. Hence it is expected that while America kept up its end Europe failed in great part. The continued failure of Europe, save perhaps England and Scotland, and the call to America to maintain world work, are the causes which make the outlook serious.

The four great mission boards of the United States, having incomes for foreign work exceeding one million dollars, are: Presbyterian, $2,112,900; Methodist (North), $1,482,500; Baptist (North), $1,114,400; Congregational, 1,082,200. Other large United States boards include Methodist South, $874,700; Northern Methodist women, $837,200; the Episcopal Church, $823,300; Presbyterian South, $560,900; and Baptists South, $587,400. Foreign work of the Y. M. C. A. amounts to $445,000 a year, and Disciples of Christ to $352,000. Medical and educational work gave last year $466,400. Canada's largest single board is the Methodist, with gifts last year of $380,000, and the next largest is the Presbyterian with $372,000.

Money gifts to the whole foreign missionary enterprise, United States and Canada and to all the rest of the world, amounted in 1914 to $17,938,700, or almost $2,000,000 ahead of 1913. This money is almost all given by the United States, of course, and as it surpasses in amount all of Europe, it shows Protestants of the United States to lead the world.

For the first time the Rev. Dr. Haggard's committee this year includes money given to foreign work by passing thru home societies. Apart from this new count, however, the increase of gifts over 1913 was above $1,000,000. Just ten years ago United States and Canada money gifts to world missionary work amounted to $7,807,000. They have reached in the decade practically an even $18,000,000.

Christians on the foreign fields themselves gave, toward their own support last year, $4,243,000. There are an even 10,000 Protestant missionaries in the world fields, and last year additions to the churches by baptism reached a total of 159,286. Educational institutions, growing rapidly and in China and elsewhere laying the foundations for public school systems, have 550,000 scholars in them. Movements are on foot to establish great Christian universities in strategic centers, such as Calcutta, Peking and Manilla, and in this effort all religious bodies are co-operating. Their unity is so striking that its reflex action upon Christians in the United States is bringing, it is claimed, a large measure of unity at home.

Protestant world money gifts amounted in 1913 to $32,131,000. Figures from Europe for 1914 are not yet available, but it is known they have fallen off heavily there because of the war. American missionary money is going at present in considerable sums to support missionaries sent out by Germans. England and Scotland are known to be making brave efforts to keep up their gifts, but America and Canada are coming to their rescue in some fields. Roman Catholic world mission gifts to Palestine and Russia, almost wholly from the United States, bring the total foreign mission work of the world to more than $40,000,000 a year. Asia used to be the one great field, but today Africa and South America are opening. Competition between religious bodies is waning, and helpfulness is coming to be the rule, even between Roman and Greek Catholics, Jews and Protestants.

Because of the European war, however, the United States and Canada are asked to shoulder much of this tremendous enterprise or see it fail.

ASIA

Astonishing Facts About India

In India the census results just published have astonished the British government with their evidence of the spread of Christianity, especially among the village people.

The total number of Christians in India at the time of the census was 3,876,203, or twelve per thousand of the population. During the decade since the previous census, the increase was 32.6 per cent, and the number of Christians has more than doubled since 1881.

The proportional increase is by far the greatest in the Panjab, where there are now three times as many Christians as in 1901; in the central provinces and Berar the increase in 169 per cent and in Hyderabad, Assam and the United Provinces the increases are 136, eighty-nine and seventy-five per cent, respectively. Lutherans, chiefly found in Madras and in Behar and Orissa, have increased by forty-one per cent, and Methodist adherents are two and a half times as numerous as a decade ago. Presbyterians have achieved even more remarkable results. With 181,000 adherents they are more than three times as numerous as in 1901. The Panjab has shown a phenomenal increase among Presbyterians, whose numbers have grown from 5,000 to 95,000 in ten years.

As to the effect of Christianity on the converts, Mr. Blunt, one of the census superintendents, draws attention to the greater cleanliness of dress and habits among converts as compared with the classes from whom they are drawn. "The new convert, maybe, is no better than his predecessors; but a new generation, the children of the first generation of new converts, is now growing up.....The children of the converts, born in Christianity, are very different from their parents; their grandchildren will be better still. It is this which provides the other side to the black picture so often drawn of the inefficiency of Christian conversion.....The Hindu fellows of these converts have now to acknowledge, not only that they are in many material ways better off than themselves, but that they are also better men." The Mysore superintendent, himself a Hindu, says that missionaries work mainly among the backward classes, and "that the enlightening influence of Christianity is patent in the higher standard of comfort of the converts.

American Missionaries in Turkey

Press dispatches from Turkey have consistently affirmed the friendly feeling of the Turkish government toward America and toward the American educators and missionaries in that country. The representatives of the American Board have repeatedly written to the home office in Boston that for themselves they fear nothing, except difficulty of securing money and supplies, altho they foresee great hardship for the people among whom they work.

That the missionaries wisely cultivate the friendly attitude of the authorities toward themselves and their work is well shown by the following message recently received from Van, the capital of ancient Armenia, and the center of the Turkish province whose name it bears. The message reads: "Our good vali, Tashin Bey, has been promoted to Erzroom. He leaves today, October 13th, and Jevdet Bey, the brother-in-law of Enver Bey, is his successor here. The missionaries invited them both to an informal reception yesterday and Dr. Ussher read an address, expressing appreciation of Tashin Bey's accomplishments here, gave him a copy and will send a copy to our embassy. He responded with an appreciative address."

Dr. Ussher, who read the address, is in charge of the American Board's hospital in Van. He is of Illinois birth and got his medical training in Kansas Medical college. He has been in Van since 1898 and has made valuable contributions to medical knowledge as to the manner of typhus infection and its treatment, the result of his experiences in typhus infection and its treatment considerably reducing typhus epidemics among the Turkish soldiers stationed at Van.

Van, the province, joins Persia and the Russian Trans-Caucasian provinces. The city is on the shores of Lake Van, a beautiful sheet, whose surface is 5,500 feet above tide level. Into the lake flow twenty streams, but out of it not one. A century and a half ago it had an outlet thru a tunnel. The Kurds, in a quarrel, filled up the outlet with bags of wool, and now the water is heavy and bitter and the surface has risen 150 feet, covering villages and old churches. The city dates back to the time of Sennacherib and contains records inscribed by Xerxes the great.

The American Board college in Van serves a section as large as the state of Missouri and its nearest college neighbor is distant ten or fifteen days' caravan journey over hard and dangerous trails. In addition to college and hospitals, to girls' and boys' high schools, with kindergartens and primary departments, and to evangelistic work in city and country round about, the Board maintains an industrial department for the help of the widows and orphans of the Armenian massacres of 1905.

* * *

The following from a missionary in Constantinople gives a good idea of existing conditions in Turkey:

"Now that Turkey has been drawn into the war, it is forbidden to write any letters in languages other than French, Turkish or German, and these must be left open for the censor. The ambassador, however, allows us to send American letters in his pouch.

"I do not know whether we shall be allowed to receive letters or not. We have had no mail for a week, and the papers are only allowed to publish such war news as the military staff gives out. You probably know more than we do about the course of the war, for we do not place much confidence in the tidings of interrupted victories which are served out to us.

"Yesterday the police placed a cordon around Robert College and said they must search for wireless telegraph apparatus. I told them I would facilitate their search in every way I could. I showed them all our instruments and conducted them around the buildings. They became very much interested in the college. I heard one say: 'This is a very well ordered school.' Another said: 'This is the biggest school in the country.'

"The inspector himself grew very affable, apologized many times for the trouble he was giving us, and, when he left took my hand and said: 'In my opinion, your office is greater than that of a king.' I could easily have had a row with them, but I treated them nicely, and they responded at once in kind.

"This afternoon we had a vesper service. At the close I found a policeman waiting to inquire what this theater was which we were holding. Fortunately an army officer was present. I turned to him and said: 'You were present; explain to this man what you have seen and heard.' Then I told the policeman to present my salaams to the commissionaire and say to him that we hold these services once a month, and I should be much pleased if he would honor us with his presence and see for himself what it is.

"It seems a Russian is using wireless telegraph somewhere on the upper Bosporus, and the police are trying to locate him.

"The position of our college seems secure. The ambassador thinks we shall not be molested in any way. The changes in the Turkish government are often kaleidoscopic, and they are now somewhat under foreign influence, but the Supreme Control changes not, and we are content to leave our cause to the King of kings. I am very anxious that we should get a spiritual blessing out of this. Surely now, if ever, we ought to draw near to God."

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Invocavit, First Sunday in Lent, February 21, 1915

Helps for a Good Meeting

Rev. Henry Katterjohn

FAVORITE CHAPTERS

M. Feb. 15. The shepherd chapter. John 10.
T. Feb. 16. The consecration. Isa. 6.
W. Feb. 17. The Messiah. Isa. 53.
T. Feb. 18. No condemnation. Rom. 8.
F. Feb. 19. Spiritual riches. Eph. 3.
S. Feb. 20. Christian Endeavor. Rom. 12.
Sun., Feb. 21. Topic—Favorite Chapters of the Bible, and Why. Ps. 23: 1—6. (A memory meeting.)

Suggestion for the Leader

It must be the aim of every young people's society to train its members to study the Bible systematically. Daily Bible reading ought to be one of the requirements of membership in the society. This cannot be enforced thru rules and statutes, but we can make the study of Scripture so attractive that at least some of our members will make the reading and study of Scripture a habit.

Our topic gives us an opportunity to emphasize the attractiveness of Bible Study. Ask those members, who are regular readers and students of the Bible, to tell the story of their favorite chapter of God's word. Remember, the favorite chapters are like the colors of the rainbow. Each color differs from every other color, and yet it requires all colors to make the rainbow beautiful. Every so-called favorite chapter has its own, peculiar and individual beauty, but it requires the sum-total of these chapters to make the Bible complete.

Let the leader adopt all or part of the following suggestions:

1. Make this a Favorite Chapter contest.
2. Select Bible students to demonstrate the beauty and helpfulness of specific chapters.
3. Call for pledge on part of the members to read the Bible every day.

The Topic

There will be no difference of opinion as to the pre-eminence of the 23rd Psalm. This Psalm is out of the running in the contest for recognition. It stands supreme among all chapters of the Bible. It reads like a fairy tale—so rich is it in promise, it concludes with a real testimonial, that God has made all of His promises true. Its promises conduct the Christian thru the trials and tribulations of life, its sufferings and want thru the dark valley of shadows and danger, into the conflict and strife, they give assurance of beauty in the midst of danger of mercy and godness to the end of days, when the tired and tried pilgrim finds rest and comfort in the House of the Lord forever.

Other chapters that stand out from the other chapters of Scripture are the following:

Genesis 45, the climax of the story of Joseph.

Ex. 20, containing the Law of God.

Psalm 90, the wonderful panorama of life.

Prov. 8, portraying wisdom as the fundamental quality of life.

Isaiah 53, which gives a wonderful portrait of the suffering Saviour.

Matt. 5, the Beatitude chapter.

Luke 15, the chapter of the Prodigal Son.

John 14, the 23rd Psalm of the New Testament.

John 17, the great Intercessory Prayer.

1 Cor. 13, beautiful in style and contents, picturing the power of love in the individual life.

John 3, containing the greatest verse in the Bible.

Some Questions

1. Why are some chapters of the Bible better than others?
2. What determines the value of a chapter?
3. How can we demonstrate the value of a chapter in our own life?
4. What danger must we guard against in giving one chapter preference over others?

A Prayer

Thy word is a lamp unto our feet and a light on our path. Thou didst not confine Thine divine revelation to one time or person, but didst reveal Thyself at all times to Thy servants. From every page of Thy Holy Word comes to us the light of Thy truth. Thy chapters are beautiful because they are helpful, giving us a better knowledge of Thee, our Saviour.

We pray that more and more young people may decide tonight to study Thy word more thoroly and sincerely. May daily prayer and reading of the Scriptures become the habit of our life. Then only can we grow in faith and knowledge when our soul communes daily with Thee.

Help us in making this decision and support us in continuing in the fellowship with Thee our blessed Lord and Redeemer. Amen.

The Advanced Quarterly's Lesson

The World for the Kingdom. Isa. 60: 1-14

Daily Lesson Readings

Mon. Feb. 15. Isa. 60: 1—14; The World for the Kingdom.
Tue. Feb. 16. Acts 15: 1—12; The Gentiles for the Kingdom.
Wed. Feb. 17. Acts 16: 1—15; A new Continent for the Kingdom.
Thur. Feb. 18. Matt. 5: 1—12; The Citizens of the Kingdom.
Fri. Feb. 19. John 18: 33—40; The Rejected King.
Sat. Feb. 20. Acts 18: 1—11; The Kingdom Persecuted.
Sun. Feb. 21. INVOCAVIT, FIRST SUNDAY IN LENT. Matt. 4: 1—11; 2 Cor. 6: 1—10.

It is not always easy to believe in the presence and the progress of the kingdom of God on earth. Very often the forces of darkness, mammon, unrighteousness and the lust for power, seem so great and influential that it is apparently only a question of time when they will have complete control over all the affairs of men. The achievements of Christianity, on the other hand, appear to the superficial observer, so insignificant in comparison, and so unimportant in point of numbers, wealth and influence, that it seems useless to expect that it will ever conquer the whole world. During the past months we have often heard people say: If Christianity, after two thousand years of growth and work in the world could not prevent so awful a calamity as the European war among the very people who were supposed to be most Christianized, it seems idle to think that it will ever accomplish anything more.

Those who think thus have no true vision of God's plan for the world nor of the manner in which He is working out His ideas. The stranger in a large city or the wanderer in lonely mountain region easily lose their way because they do not understand the lay of the land. A glance at the map or a bird's-eye view of the country at once show them which way to turn in order to reach their destination. Thus we too are also often lost among the strange and perplexing events that happen to us or around us because we have not the true perspective. The things that directly touch our lives seem so big and important and we know or think so little of the other things of which they are but a part that we fail to understand how they can fit into the scheme by which a just and righteous God governs the lives of men and women, of peoples and nations and of the whole world. If we could but lift ourselves up above our immediate surroundings and get our bearings, as it were, the difficulties would soon be ended. What we need is a bird's-eye view of God's work in the world so that we may be able to see the events going on around us in the proper perspective, i. e., in their relationship to the past and as a part of His plan with the whole human race.

That is the help we get from the study of history. And just as the study of our country's history enables us to form a better estimate of to-day's politican events and the trend of our national development, so the study of Church history gives us a truer view of God's ways of working out His eternal plans, and of the place which present-day happenings occupy in regard to them. Because God is constantly at work in His world carrying out the plans of His paternal Providence, history is just as much a revelation of God's character and work as the Bible. The Bible lays down the fundamental principles, while history records their working out thru the instrumentality of sinful men. The Bible and history are bound together by God's wonderful plan of salvation thru Jesus Christ, and the more we study the handiwork of God in the history of His Church on earth, the better we come to realize the truth of Dr. Pierson's quaint saying: "All history is mystery until it becomes His (Christ's) story".

It is of the day of the consummation of God's plan of redemption, conceived in the dim distance of eternity, that the prophet speaks. In language of inimitable poetry and majesty he portrays the glorified Zion now become the center of the world; the conquest of Jehovah and His righteousness and salvation will be complete; people from every portion of the earth shall come with their offerings for Jehovah and the Holy One of Israel, and even the sons of them that afflicted her shall bend and bow down at the soles of her feet. We can hardly imagine what a comfort these inspiring words must have brought to the heart of the faithful Israelite, often oppressed by hostile powers and deeply humiliated by the consciousness of the disobedience of his people toward Jehovah. That the chosen people should, in spite of their waywardness and corruption, be thus glorified among the nations of the earth, was a sign both of the infinite greatness and the endless goodness of their God, and made the trials of the present easier to bear. Upon the background of the prophet's knowledge of God's dealings with His people in the past the Holy Spirit enlightened him as to the coming conquest of the Kingdom, and such a look into the future gave new courage and hope to bear the burdens of the day and strengthened the faith in Jehovah that might have been weakened by the triumphs of the unrighteous.

Our own confidence in the power and the goodness of our God may be all the stronger in the midst of the doubts and perplexities of our day, because many things appear clearer to us than they did to the prophet of old and to the people he addressed. We know that the kingdom Christ came to establish is not of this world, that it cometh not with observation but is within, in the hearts of those who have surrendered themselves to the royal reign of Christ, hearts of men and women that are counted by the million in every quarter of the globe. We know that the civilization of today, if it is not entirely Christian as yet, is becoming Christianized more rapidly and more thoroly than ever before, in spite of the convulsions thru which it is passing. The great conflict now going on in Europe is not the death-struggle of Christianity, but a fever-heat brought on by the effort to rid itself of the poisons that have accumulated in its system. In the light of the history of God's kingdom we may be fully confident that the outcome, whatever it may be, will be to the greater glory of God because it *must* mean a step forward in the march of His eternal, world-wide kingdom of blessedness, joy and peace.

The Church and Evangelism

Continued from Page 4

are mentioned. Without any secular calling they devoted themselves entirely to the spiritual care of the churches. Wherever they were received, they preached the Word, forgave sins and with prayer and fasting healed the sick and demoniacs. Many of them taught unscriptural doctrines and became victims of fanaticism and bigotry. The most distinguished Father of the Early Church, Origen (185—254), may be classed as one of these evangelists. The son of a martyr he was early imbued with a most earnest devotion to the Gospel, and his great learning and ability gave him great influence as a teacher. That he should undertake to preach and interpret the Scriptures without being ordained earned for him the violent disapproval of several bishops, and some of his teachings were severely attacked. In consequence of tortures endured during a persecution in 250 he died four years later.

Traces of evangelism outside of the ordained ministry are also found in the next period of Church history, the fourth and fifth centuries, but the efforts of the clergy to restrict and repress them are more numerous and more successful. Severinus and Columban were both lay evangelists in a sense, but their work partook of the peculiarity of the period in which they lived. The former (?—482) was one of the chief agents in the conversion of modern Carinthia, in southern Austria-Hungary during the difficult period when the German tribes from the north and west were steadily pressing the Romans back and finally completely crushed the weakened empire. The latter (550—615) was an Irish monk who spent his life in bringing the Gospel to the pagan tribes in northern France, southern Germany and in Switzerland.

From the seventh to the sixteenth centuries very little evangelistic effort is found, and what there is is antagonistic to the Church, which had been so sat-

urated with superstition, idolatry and ecclesiastical-political corruption that little of the pure Gospel of Jesus Christ remained. Practically all the witnessing for Christ that was done during this period is connected with the names of Peter Waldus (?—1197) and John Wiclif (1324—84). Peter Waldus was a wealthy merchant of Lyons, who had earnestly studied the Word of God and was so imbued with Gospel truth that he felt under obligations to communicate it to others. Distributing his goods to the poor he founded an association for preaching the Gospel to the people in their own language. He and his associates preached on the streets, in the houses, and even in the churches and made a deep impression as peddlers, tinkers and in other disguises; they carried with them parts of the Bible and devotional books, gathered the faithful to service in secluded places, and visited them in their families. In spite of many cruel persecutions the Waldenses, as the followers of Peter Waldus came to be called, retained their existence in Italy until religious liberty was granted in 1848, and are now stronger than ever. Wiclif, a teacher in the University of Oxford, distinguished himself by faithful Bible study and attacked the monastic orders for their indolence, beggary and perversion of religion. He began the translation of the Bible into English, and formed societies of devout men, the Lollards, who preached the Gospel among the people and went from village to village, bearing copies of the Holy Scriptures, thus performing a great service in preparing the soil for the Protestant Reformation, both in England and on the Continent.

Battles and Bibles in Mexico

Concluded from Page 5

ment with a purchaser until she has explained something of its contents and awakened the desire to read it. Notwithstanding that more than 800,000 copies of the Scripture have been circulated in Mexico during the last thirty-six years, the Bible is practically an unknown book except to adherents of the Protestant churches.

Roman Catholic Opposition

Nearly all Roman Catholic communicants know many of the Bible stories, and every year during Holy Week, the story of the Passion is enacted more or less crudely in the churches; but the book from which these stories are taken is prohibited. Many times it is bought and studied at the risk of excommunication, because priests generally will not allow their people to open its pages. Tho this statement has been repeatedly denied, and while it is claimed that the prohibition applies only to "Protestant Bibles," the fact remains that a "Catholic Bible" is almost never encountered in the home, and its price at book-stores when on sale in the window of a large book-store on Cinco de Mayo Street early in 1919. It was marked "Bargain"—only ten pesos ($5.00), formerly 25 pesos." It was in four large paper-bound volumes, much shopworn, and is the only Catholic Bible the writer has seen on sale ln a window during thirty years' residence in Mexico. Hundreds of Bibles have been burned by the priests' orders, but in many cases, a torn, half-burned page has brought the Holy Spirit's message to a hungry soul, and the history of more than one evangelical church begins in a scrap of printed page saved from a bonfire. One church and twelve chapel services resulted from the reading of two bits of a burned page, one of which said, "Thou shalt not make unto thee and graven image, nor any likeness of anything that is in heaven above or that is in the earth beneath...."; and the other,—"Know ye not that the unrighteousness shall not inherit the Kingdom of God? Be not deceived, neither fornicators nor idolators."....

In many cases the Bible is literally a new book to its possessor, and its message come to him with an appeal almost inconceivable to those of us who have known it from childhood.

Rev. Carlos Amador of Tulancingo, has been engaged, during the past year, in furnishing the Scriptures to men who had never even heard the Bible mentioned. While he was imprisoned for political reasons, he made use of the opportunity to give the Gospel message to his fellow prisoners. When he was finally released, he continued to send the Spanish Gospels to the prison, and recently the warden told him that he never before had charge of such an orderly lot of prisoners; that men who formerly spent their time gambling and quarreling, gathered in little groups around those able to read and listened for hours to the "old, old story." Two of the men released and returning to their homes in other towns, have formed little centers of evangelical work, and beg Senor Amador to go to them and hold Protestant services.

Another interesting feature of the year's work, carried on thru revolutionary territory and often in real peril from opposing factions, was the long journey made by the Superintendent of Colporteurs, Rev. A. H. Sutherland, who traveled from Guadalajara up the west coast of Sinaloa, crossing to Lower California, where he put in circulation more than two thousand copies of the Scriptures. He found the people of the peninsula generally glad to receive the Word, and he made it a point to leave no house unvisited in any of the towns he went thru. In a few cases he met with the same priest-inspired opposition as is encountered in other parts of Mexico. On one occasion, while searching for a purse which he had dropt in a sandy road, two old women passing, told him that the loss was a punishment from God for selling bad books. At another time, an ex-priest who had been worsted in an argument concerning the Bible, attempted to take revenge by overturning the boat in which he and Mr. Sutherland were being ferried to shore. Fortunately, the latter could swim, and tho hampered by his bag of Bibles he made his way safely to the beach. Another passenger, unable to swim, was with difficulty saved by the boat's captain. The books damaged by the sea bath were afterward given away, and, in the Providence of God, will probably be the means of bringing other souls to the knowledge of His truth.

In one town Mr. Sutherland was invited by the municipal president to hold a Bible conference in the City Hall, and had the privilege of preaching the Word to a large and eagerly attentive audience—the result being a large sale of Bibles on the following day.

Dangerous Business

A Mexican colporteur has not an easy task, even under the most favorable conditions. With a great part of the country at the mercy of bandits, much of the Bible work has been carried on during the past year under circumstances of great stress and peril. One man, Saulo Medel, has suffered more than most of the colporteurs because his home has been in a region infested by *Zapatistas*, whose methods of "warfare" have been most barbarous. Three times Snor Medel has been arrested and held as a spy, but has escaped death in each case because of his acquaintance with some superior officer to whom he could appeal. Twice he has fled from home with his little family, and the second time his life was threatened and they were obliged to leave at a moment's notice, abandoning house and furniture and carrying only such clothing as could be packed for the thirty-mile walk up the mountains to Ozumota.

A horse, belong to a neighbor who wished also to escape from Cuautla, was utilized to carry her child, two small Medel children and a little luggage. Saulo carried the baby, and the ten-year-old daughter walked with the mother. In this fashion they made the perilous journey thru mountain paths when at any moment they were in danger of being shot by passing soldiers—as neither federals nor revolutionists stop to ask questions. Many an honest workman going to his daily toil has been shot down merely as target-practice for the soldiers riding by, so Senor Medel regarded their escape and safe arrival in Mexico City as due to the particular protection of God. All thru the three past tumultuous years this colporteur has continued to carry the Bible to the inhabitants of that bandit-infested region, traveling in 1913 more than a thousand miles, and visiting fifty-one towns.

The spirit of the men engaged in Bible work in Mexico, is illustrated by a portion of one of Senor Medel's letters dated December 15, 1913 (translated).

"I was unable to get a safe-conduct at the barracks because they paid little attention to me; and as I do not like to beg for favors, there came to my mind all the care that the Lord has trown about me, and I remembered the work which says—'Blessed is the man that trusteth in the Lord and whose hope the Lord is'; so I resolutely left the cuartel and here I am, trusting all the present and the future to the infinite mercies of God."

When all is said, this is all that any of Mexico's evangelical workers, native and foreign, can do in the present crisis; but thru the prevailing darkness gleams the splendid hope that after the war-clouds pass away, a fairer, happier Mexico will emerge, ready as never before to receive that Word which is the Life—and the Life shall be the light of men.

Among the 13,000,000 of Mexicans there are at least a few hundred thousand who, thanks to the evangelizing work of the American Bible Society and Protestant missions, are prepared to stand by and uphold the coming patriot who shall lead his country once more into the ways of peace.

Many evangelical Christians, scattered thruout the Republic, and praying daily that right may prevail. It is they who demand better schools, better teachers, and improved social conditions for their fellow men. It is they who still believe that the American nation is their friend, and expect us to prove our friendship by deeds, not by mere empty words. They have learned that "Righteousness exalteth a nation," and in this little leaven of right-thinking citizens will be found in the hope for the future of Mexico.—*Missionary Review of the World.*

Statement

of money received by the General Treasurer or the treasurers of the various denominational boards and institutions from December 1, 1914, to February 1, 1915.

General Treasury	$ 2.50
Educational Institutions	2,365.97
Eden Seminary	7,046.56
Elmhurst College	1,698.65
Ft. Collins Seminary	268.59
Home Missions	4,230.17
Church Extension (Building Fund)	675.17
Ogden Utah Church	6.12
Immigrant Mission	236,04
Foreign Missions	4,322.38
India Orphans	898.03
Native Helpers	312.00
Leper Mission	182.61
Zenana Mission	33.75
Ministerial Pension and Relief	4,679.40
Central Sunday School Board	113.00
St. Louis City Mission	26.07
German Red Cross, etc.	7,627.48
Total	$34,625.49

Bequests

By Pastor R. G. Kurz, from F. W. Rothert, Richland, Ind., $25 for Foreign Missions; $50 for relief of suffering in Germany, a total of $75.

By W. C. Schaich, executor of the estate of Mrs. Anna B. Schaich, Coshocton, O., $40 for Eden Seminary; $15 for Elmhurst College; $25 for Home Missions; $20 for Foreign Missions; $25 for India Orphans, $20 for Pastors' Home, Blue Springs, Mo.; Ministerial Relief, $30; Emmaus Hospital, $10; Orphans' Homes in Detroit, St. Louis and Jerusalem, each $25, a total of $265.

Received thru Pastor J. Sauer from Wm. Butz, Rochester, N. Y., for Pastors' Home, Blue Springs, Mo., $50.

Thru Pastor Ed. Fuhrmann, from Mrs. Caroline Schmitt, Newark, N. J., for Home Missions, $100; $50 each for Foreign Missions, Ministerial Pensions and Relief, Eden Seminary, Ft. Collins Seminary and Church Extension (Building Fund), a total of $350.

CHANGED ADDRESSES

Rev. Ph. H. Bassler, 329 N. 14th St., Murphysboro, Ill.
Rev. K. Freytag, R. R. 3, Westbend, Wis.
Rev. Oscar Guthe, 501 N. Lombard St., Richmond, Va.
Rev. S. A. John, 1400 Packard St., Ann Arbor, Mich.
Rev. A. Schulz, 197 Pine St., Muskegon, Mich.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

VOLUME XIV — ST. LOUIS, MO., FEBRUARY 18th, 1915 — NUMBER 7

A Declaration of Principles

On January 30th there met in the Hotel Willard at Washington, D. C., about fifty representative men from all sections of the country for the purpose of discussing ways and means of bringing about and maintaining a real and absolute neutrality on the part of the United States in the present European war. Among the Americans gathered there were found those with an American ancestry of several generations, those born in America of foreign-born parents, and citizens naturalized for many years. They represented influential Church, benevolent, educational and civic organizations (President General Pastor Baltzer represented the German Evangelical Synod of N. A.), most of them German- or Irish-Americans, with a sprinkling of Anglo-Americans. Letters were read from men from every State in the Union from which no representatives were present, and each letter expressed full sympathy with the objects for which the conference had been called. The sentiments of the conference are embodied in the following resolutions and declaration of principles:

Whereas, The spirit of absolute neutrality toward foreign nations at war with one another is a basic tradition of the American people, which in justice to all it is not only a privilege but a duty to uphold, and

Whereas, In the course of recent events it has become evident that this cherished attitude has been endangered thru a foreign control of our newspaper service and of our communication by sea, and

Whereas, Our commerce and our citizens have been compelled to endure violations of the principles of international law, and

Whereas, The ships of our country, in common with those of other neutral nations, having on board the property of citizens of the United States, have been arrested on the high seas by a belligerent power, conveyed into its ports and there subjected to a process of search involving delays and losses, and

Whereas, Citizens of the United States and of nations friendly to us, have been forcibly taken off our ships in defiance of the protection accorded them by the American flag, and put into prisons or detention camps, and

Whereas, Articles hitherto considered absolutely free in international traffic have been arbitrarily made contraband, and

Whereas, The rules of international law governing neutral commerce have been altered or disregarded in the special interest of one set of belligerents, to the manifest injury of the United States, as an independent nation with rights to be respected and with citizens to protect, and

Whereas, The shipment of arms, ammunition and munitions of war under conditions now prevailing is unfair, unneutral and in violation of America's ethical ideals, tends to prolong the war and is irreconcilable with our prayers for peace, and

Whereas, This condition of affairs is intolerable to all American citizens who believe in the principles of neutrality, fairness and friendship applied to all nations alike, and in the noble mission of this country as a promoter of peace and a champion of justice and humanity,

Therefore, In order to re-establish genuine American neutrality and to uphold it free from commercial, financial and political subservience to foreign powers, be it

Resolved, That we citizens of the United States agree to the effect a national organization, the objects and purposes of which may be stated as follows:

1) In order to assure the possession of an independent news service we favor an American cable controlled by the Government of the United States.

2) We demand a free and open sea for the commerce of the United States, and unrestricted traffic in non-contraband goods as defined by international law.

3) We favor as a strictly American policy the immediate enactment of legislation prohibiting the export of the arms, ammunition and munitions of war.

4) We favor the establishment of an American merchant marine.

5) We pledge ourselves individually and collectively to support only such candidates for public office, irrespective of party, who will place the American interests above those of any other country, and who will aid in eliminating all undue foreign influences from American life.

Since the legislation prohibiting the export of arms, ammunition and munitions of war during this or any future war is a matter now before Congress, and of the most immediate importance as a practical method of helping to end the war and promoting peace, we request our readers to write their representativss and senators in Washington urging them to support this legislation by every legitimate means. Forms that can be used for letters of this kind will be found on page eight. If petitions are to be circulated every sheet should have the letter form at the head; in the case of letters it will be found more effective if the wording is slighty changed in order to bring out the writer's individuality.

A THOUGHT FOR LENT

"Come unto Me ye weary,
And I will give you rest".
O blessed voice of Jesus,
Which comes to hearts oppressed;
It tells of benediction,
Of pardon, grace and peace,
Of joy that hath no ending,
Of love which cannot cease.

"And whosoever cometh,
I will not cast him out".
O patient love of Jesus,
Which drives away our doubt;
Which calls us, very sinners,
Unworthy tho we be
Of love so free and boundless—
To come dear Lord, to Thee.

William C. Dix.

The Literacy Test

President Wilson has undoubtedly done the proper thing in vetoing the immigration bill because of the literacy test it contained, and his act has been quite generally approved by newspapers and individuals with little respect for party ties. There can be no doubt that the feature of the measure which ignores the debt which Americans of today owe to the past generations of men and women from all countries of Europe who came to this country, in many cases with little or no education, but with clean bodies and sound minds, and a desire to engage in honest toil and strive for self-improvement, deserves all the severe criticism it has been getting.

In his veto message the President recognizes many admirable provisions of the bill which "would undoubtedly enhance the efficiency and improve the methods of handling the important branch of the public service to which it relates". But he considers that the literacy test would involve a radical departure from the traditional policy in which has been expressed "the very mission and spirit of the nation in respect of its relations to the peoples of the world". He bases his objection on two grounds: first, that the restrictions imposed are unwise; second, that in imposing these restrictions Congress has not received a mandate from the people. He says: "In this bill it is proposed to turn away from tests of character and of quality and to impose tests which exclude and restrict; for the new tests here embodied are not tests of quality or of character or of personal fitness, but tests of opportunity. Those who come seeking opportunity are not to be admitted unless they have already had one of the chief of the opportunities they seek—the opportunity of education. The object of such provision is restriction, not selection".

Another point made by the President is also exceedingly important—the provision respecting the exclusion of revolutionists Of this the President says: "It seeks to all but close entirely the gates of asylum which have always been open to those who could find nowhere else the right and opportunity of constitutional agitation for what they conceive to be the natural and inalienable rights of men" It is this provision which, if it had been enacted, would have subjected every such revolutionary as Kossuth, or Carl Schurz, or Tschaikovsky, to a secret trial without counsel, and an unappealable decision to return him to the hands of the tyrannous government which he had opposed. It is a monstrous provision. President Wilson's veto ought to be fatal to it.

The message of the President shows that he is in complete agreement with the various persons who have fought the literacy test before committees of Congress, and also in the special public hearing which the President granted to 500 men and women, social workers, labor leaders, and publicists, who crowded the historic east room of the White House on January 22nd. The three-hour argument was divided equally among the opponents and supporters of the bill. The bill was supported by J. H. Patten of the Farmers' National Union, and the National Grange; Dr. Stewart Paton of New York, the representative of various organizations of alienists, eugenic societies and State boards of health; Frank Morrison, secretary of the American Federation of Labor, and the right-hand man of Samuel Gompers. The opposition was represented by Representative J. H. Moore, of Pennsylvania, on behalf of the German, German-American, Italian, Jewish and other organizations; Professor Larned of the University of Pennsylvania, who contended that the bill would shut out the farmers of Europe who were needed in this country, and would let in the worst class of people; and by Representative Bourke Cockran of New York, who declared that no claim could be proven that immigration had harmed the development and progress of the country.

After the indorsement the President's veto has found all over the country it is hardly probable that the bill will be passed over that veto. One should think that three vetoes—a similar bill was vetoed by President Cleveland and Taft—should put an end to the agitation for a literacy test to be applied to all persons from foreign shores who seek admission to this country. "In principle, provision and method the Immigration Bill is at variance with the spirit, history and temper of the American people. It is one of the most undemocratic measures ever presented to Congress; and if it passes that body over the President's veto it will change the traditional American attitude from hospitality to the lovers of freedom into a determined antagonism. It will close a door opened by the Revolutionary war and kept open ever since. It would be the very irony of political history if that door should be closed by a party loudly professing democratic principles".

LENTEN MEDITATIONS

I. The Longing

"O, that the salvation of Israel were come out of Zion! When Jehovah bringeth back the captivity of His people, then shall Jacob rejoice and Israel shall be glad", Psa. 14: 7.

In the book of Psalms there has been preserved for us the hymnbook of the Old Testament Church. The prayers, the songs of praise and thanksgiving, the meditations and didactic poems and historical descriptions found there were born out of the lives and experiences of faithful Israelites, their joys and their sorrows, their enthusiasms and their distresses. They were used in the temple worship, in the devotions of the home, and wherever pious Jews were gathered together, and there is plenty of evidence that their words had become the common property of all who cherished the religion of their fathers, just as "Nearer, my God, to Thee", or "Praise God from whom all blessings flow" are the common property of Christians of today. The book of Psalms thus reflects the spiritual life and thought of the people who used it, and affords an insight into their thoughts, their feelings and desires. And as we again enter the Lenten season to commemorate in a special way our redemption from sin by Jesus Christ, it will be helpful to learn how the believers of two thousand and more years ago felt and thought in regard to their spiritual needs and the kind of help they expected from their God.

Psalm 14 portrays the wickedness and the folly of men in a very vivid and dramatic form. Weighed down by the heavy fact of wide-spread corruption, David contemplates the sad picture of the prevalence of evil among men, rises to a vision of God's judgment of it and upon it, triumphs in the prospect of the sudden panic which shall shake the souls of the workers of iniquity when they see that God is with the righteous, as will certainly be proved to be the case when Jehovah's hour is come, and ends with a sigh of ardent yearning for the time of salvation. The prayer that the salvation of Israel—apparently the true Israel, the handful of good men in an evil generation—were come out of Zion, God's dwelling, from which He comes forth in His delivering power, is a most fitting close for the psalmist's meditation. The word *captivity* does not necessarily refer to the bondage and exile that came over Israel as a result of their disobedience long after David's time, but may also mean any kind of misfortune, as appears from Job 42: 10. To be suffering from oppression, or to be surrounded by unbelieving, evil-minded men, may well be called a captivity from which only Jehovah can deliver.

We cannot know the exact circumstances under which these words were written, nor do we need to know just what misfortune the writer had in mind, or what kind of salvation he may have most desired. What is very clear, however, is the fact that he suffered from the bondage and burden of human sin, and that he turned to his God for deliverance, not only for himself, but for his people. When Jehovah bringeth back, i. e., returneth to the captivity of His people, then shall Jacob rejoice and Israel shall be glad. For us, who can see far more distinctly than David could in his day, it is almost impossible not to think, in this connection, of St. Paul's words, "sold under sin", Rom. 7: 14, and to remember the bondage from which we have been delivered thru Jesus Christ, 7: 23—25. What the minds of the Old Testament believers could only dimly recognize is revealed to us in all its blessed fullness and significance, because we know that even tho we are in the bondage of sin so that the imagination of our heart is evil from our youth, and that which is born of the flesh is flesh, yet God so loved the world that He sent His only begotten Son, that all who believe in Him should not perish, but have everlasting life. The deliverance and salvation for which David yearned has been accomplished in a far greater and exalted sense than he could have imagined, and thru faith in Christ every one of us may share all its blessings.

That being the case should we not think that those who know about this salvation should long for it at least as ardently as David did three thousand years ago for the salvation he had in mind? Should we not expect that something which fills so universal and urgent a need for all the ages and among all sorts and conditions of people, as does the salvation which God has provided, should be far more eagerly sought after than is the case today? Humanity has not changed since David's day, and altho men have learned to hide their evil desires and deeds behind names and masks of many different kinds, the power of sin remains the same, and the captivity in which it holds the souls of men is unchanged. The burden of guilt with which it loads its victims, the harvest of iniquity that grows out of even the most insignificant piece of wrong-doing, and the wretchedness, distress and misery which the innocent must suffer with the guilty is still there and plainly visible, but it seems that even those who know the help which God has provided do not yearn for it as for something which they very earnestly desire. If they did there would be more evidence of it visible in the personal life and in the homes and the churches, and more real effort to claim and enjoy its blessings than one finds today. If an oil-well were discovered on one's farm, or an inheritance to be possessed, how eager we should be to seize our fortune at the earliest possible moment. And here is a gift of God far more precious than all the wealth of a world, Matt. 16: 26; beyond the reach of all that could destroy it, Matt. 6: 20, and freely offering all the fullness of joy and perfection in Christ to all, John 15: 11; Col. 1: 28, and yet men are so indifferent and careless as to live and to die without even making any effort to secure the price. Have you ever *really longed* for God's salvation, dear reader? Have you ever felt so oppressed by the power of sin within you and about you that you actually felt you could not be satisfied without the assurance of God's deliverance and salvation? If you have, your heart is open for the blessings from on high, and He who came into the world that all might have life and have it abundantly will make this Lenten season a period of blessedness and power for your own life and the lives of those around you.

For the salvation from captivity thus provided thru the mercy of God is not individual blessing intended only for private consumption. The real article is a living, growing thing that will not stay confined to any one heart or life, just as the life of the tree cannot and will not be confined to the trunk or the branches, but must bring forth fruit for the enjoyment and nourishment of others. Because all humanity is under the power of sin the whole social order and all its institutions are contaminated with its corruption. It is sin that has poisoned the relationship between the employer and employe, destroyed confidence in the administration of justice, multiplied divorce and desertion and made honesty and virtue almost a curiosity. As a result the followers of Jesus Christ and the Church He has established are in captivity—not without their own fault—and wait for the hour of their deliverance. God's hour will certainly come, and when He bringeth back the captivity of His people, then shall Jacob rejoice, and Israel shall be glad.

And that hour will come all the earlier the greater our longing for His salvation and the more earnest and persistent our efforts in its behalf.

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTER IX.

SYNOPSIS. Dissatisfied with conditions in the small town of Oakdale, where the Belmonts had been obliged to live after business reverses, Mrs. Belmont had accepted an invitation from wealthy aunt Caroline Martin and spent a gay social season in New York, while her husband and children at Oakdale managed as best they could. The strain had been too much for Mrs. Belmont, however, and she returned home unexpectedly and seriously ill. Overhearing Mr. Belmont and Rose discuss ways and means for meeting the heavy expense of her illness, Mrs. Belmont decided to teach her family a lesson by getting up the very next day and working herself to death. "Then they can keep their money and will find out what they have lost," she thought.

Contrary to all her expectations Mrs. Belmont did not die speedily but steadily grew better. She was amazed and provoked as the days passed swiftly by to find that the more she tried to make a real martyr of herself the less she succeeded. Her appetite attained almost vulgar proportions, she felt, and she slept thru the long quiet nights like a baby. She sold off most of her fine clothes at good prices and was still hoarding the money for the expected funeral, but there were days when she thought she would have to use it to buy new garments for herself, particularly since her old ones were getting uncomfortable on account of her increased weight. Not for years had she felt so vigorous and healthful and she really was disgusted.

"If I hadn't acted so foolish in Oakdale I really think I should want to get well," she mused one day when she was alone in the kitchen baking some of the best bread she had ever made. "I wonder what on earth came over me to act in that fashion. I'm so ashamed to go on the street or anywhere after the way I treated the kindly, hospitable people here. And then the way I worked for Aunt Caroline! Of course she gave me all those expensive clothes and I ought to be thankful, but she thought I should sacrifice body and soul in return. Why, I didn't even have an hour to myself on Sunday when I was with her."

The villagers made no advances this time, so Mrs. Belmont was left to herself except for kindly Mrs. Appleton. That good lady speedily forgave her neighbor and helped her in many ways, but the other ladies could not quite overlook the way in which the newcomer had treated them. If she had made the first advances no doubt they would have allowed the ice to melt gradually, but she was too much ashamed and far too timid to venture forth.

"Rose, I'm going to start a little home bakery!" said Mrs. Belmont suddenly one winter day. "I am sure people will be glad to have a chance to buy home made things and I want some money of my own. All the rest of you are earning money and I want to."

"But, mother, you are earning money. Look at the increased number of boarders we have now. I never thought but that the money was part yours. Forgive me for not saying something about it sooner."

"No, I won't have any of that, Rose. I want some all my own. I'm going to begin this very day, for I have plenty of time. I'll put a card in the window."

Rose did not guess until weeks afterward that this was her mother's plan to meet people and get accustomed to going out. When the people came, as they quickly did for the good cakes, pies and bread, Mrs. Belmont met them and handed out the things. At first it was very hard for her but she knew she could not stay indoors forever, so she bravely met one and all and courteously served them.

"That Mrs. Belmont isn't such a peculiar person after all," said Mrs. Giles one day to Mrs. Emerson as they left the brown house with savory smelling parcels. "I think she is quite ladylike."

"Humph! She has to be to customers. I'll never forget the day she shut the door in my face. If I could get a soul to do for me, or if we could endure baker's bread, I've never go near her."

"Well, I am willing to forgive and forget," said placid Mrs. Giles. "I have found out that it doesn't pay to hold grudges. Maybe Mrs. Belmont was ill and peevish when she came and couldn't help what she did. I've had days when I felt like shutting the door on people, tho I never did."

"Yes, and so have I," said the other lady in a milder tone, "but she was so uppish. She thought Oakdale was not good enough for her."

"I'm going to ask her to come to the Church social next Wednesday, Mrs. Emerson. Let's try to work up a little kindly feeling for her. I don't think it will be easy for her to go, but we ought to try to show her that we overlook the past. Don't you think so?"

"Well, I'll try," said the other doubtfully. "I think you'll have your hands full trying to work up sentiment in her behalf. Our ladies are not anxious to run after a woman who snubbed them on all occasions."

Poor Mrs. Giles found little encouragement as she tried to interest the ladies in Mrs. Belmont. They were willing to buy her good food and to eat the dinners her daughter cooked, but it was hard to overlook the past. Several promised doubtfully and some were outspoken in their disapproval of what they called "running after that stuck-up town-woman," while others were so vague that Mrs. Giles could not tell which side they were on. And yet any one of the number would have given her last bit of time and energy if the Belmonts needed help. It was only that women forgive grudgingly when they forgive at all, and these good ladies, most of them professing Christians, were only human in their natures and were slow to receive a woman who perhaps did not want to be received.

But before the social Mrs. Hunt had a little sewing party and insisted that Mrs. Belmont should come. Mrs. Hunt was not the richest woman in Oakdale but she was the one most people looked up to both for her social standing and her charm, so if she

approved of Mrs. Belmont others would naturally follow.

"I never can thank your mother enough for her kindness to my mother," said Rose to James Hunt that evening as she had a moment alone with him. The ladies had tea at the party so Rose's list of boarders was much smaller than usual, and also she had everything to do herself. James Hunt had lingered to replenish the fire for her after dinner when the rest had left.

"Mrs. Belmont seemed to be having a good time," said James. "Of course I didn't venture into the sitting room but from the closet where I was hunting my fur mittens I could see that she was chatting and laughing with the rest."

"I almost feel that Mrs. Hunt did it for mother's sake," said Rose earnestly. "I know she has not been well enough to entertain or do much lately, so I think she did it to accustom mother to meeting people."

"She did it for my sake, Miss Rose," said the young man. "If you were like most girls you would long ago have seen thru my little schemes. I asked my mother to give this little party for your sake and mine."

"For my sake? Why, I didn't go to the party!"

"But your mother did. Can't you see, child, that you have been staying in too closely? Young people need life and exercise and activity. How many times have you been out since your mother came home?"

"Not very many times, but surely it is my duty to stay at home with her, isn't it?"

"Yes, partly, but it is also your duty to try to get out into the world. She needs the contact with the world and so do you. We need your whole family in our Sunday-school and in all our gatherings, and you need us. 'No man liveth to himself', you know, Miss Rose. You and your family have new ideas and ways and we have ways that are new to you. The mutual exchange will be good for all. This party this afternoon will not tax my mother's strength. In fact it will be good for her. She, like your mother, has stayed at home too long."

"Everyone is so good to us," said Rose. "We had kind friends back home and nice neighbors, but out here people are particularly friendly. I was thinking yesterday that you and your mother had done so very much for us—more than anyone else."

The young lady sat by the open fire puzzling over the things she had just heard and the young man opposite regarded her with wonder. She was so guileless and so innocent, or else she was so artful that she seemed to be perfectly innocent, and he could not accept the latter idea. It seemed almost a pity to open her wondering eyes. As he had done oft before the young man was on the point of leaving but something in the sweet puzzled face caused him to hesitate.

"To me it seems wonderful that for the sake of my grandmother who has been dead a number of years, everybody should long to show us kindness," Rose was saying. "It makes it seem risky to live when one thinks of the influence that lives after death comes. I can't understand."

"But did you ever think?" said the young man with a quizzical smile, "That some people may be kind to you for your own sake?"

"I don't know what reason they have for being kind to me for my own sake," said Rose. "By your own statement I have not taken a hand in anything outside my own home for weeks so—"

"You blessed little innocent!" said the amused young man. "Here is one person who is selfish enough to take an interest in you and your family solely and only for your sake. I coaxed mother to give this party so I could get a few minutes alone with you this afternoon. I've been expecting you to jump and run to get supper every minute."

Rose was plainly bewildered. "I—I don't understand," she began but James Hunt took the restless hand that was fingering the frilled white apron in his two strong ones in a manner that was unmistakable.

"Dear," he said gently, "I am so much interested in you and your welfare that I could love the whole world if it belonged to you. Now, is that plain enough? I've been scheming and planning for a chance to tell you this for more than a month and even now I suppose somebody will interrupt me. Don't you see that I want your mother to take her place in the church and the home and in society so you can have freedom and enjoy the things that be-

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For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

Neutrality

Weep, Columbia, weep,
  Hang low thy honored head,
Humble and grieved
  Let thy tears be shed,
Mourn, mourn, mourn,
  In sorrow and in shame,
Thy high repute
  Is lost, and ours the blame.

Weep, Columbia, weep,
  Our fathers did not bow
To Mammon's rule;
  Why should we falter now?
Mourn, mourn, mourn,
  That broken Europe's need,
Should give thy sons
  A chance to show their greed.

Weep, Columbia, weep,
  Despite the hallowed past
Thy sons rejoice
  In tainted wealth amassed.
Mourn, mourn, mourn,
  That conscience can be stilled
By hope of gain
  While brothers' blood is spilled.

Weep, Columbia, weep,
  That greed can stem the flow
Of brother love
  And blind to human woe.
Mourn, mourn, mourn,
  That we should fail to see
How feeding war
  Is not neutrality.

Weep, Columbia, weep,
  Once we for freedom fought.
But now, alas,
  Our soul by gold is bought.
Mourn, mourn, mourn,
  For policies ignored;
By Lincoln loved
  And Washington adored.

Rise, Columbia, rise,
  From foreign bondage freed,
On Eden's quest
  Thy erring children lead.
Strive, strive, strive,
  This happy land to find
Where wealth shall mean
  A service to mankind.

—Prof. Simon M. Patten, University of Pennsylvania, in The Vital Issue.

Cutting Down Sunday Work

The problem of keeping the Sabbath is not an easy and uncomplicated question even for men of pronounced Christian principle. A new sense of this has been pressed on me by conversations with two men whose good repute among those who know them best honors their Christian profession. One is city editor of the strongest daily paper in a big Western city; the other is a druggist in a thriving village.

Said the city editor:

"I have made up my mind that the Sunday paper is a necessity in modern life. To know promptly what is going on in the world has become so important to everybody, that I don't see how the daily paper could be omitted one day every week. Therefore I feel I am only helping in a work of necessity when I do newspaper work on Sunday.

"But the Sunday work in our office is very different from what is was when I took my position. Of course, everybody knows that the Sunday paper itself is made on Saturday; it's the Monday paper that takes Sunday work, and that work I plan to cut down to the lowest limit.

"Saturday night I assign every reporter on the staff to attend church Sunday morning. It's good for the reporters, and then I calculate that the churches and the church people have a special right to the Monday morning paper. So the bulk of our local space on Monday is given up to sermons of the day before.

"Then in the afternoon, I make the work just as light as possible for the boys. I send one man to do police and hotels both, and of course that lets one man off. I double up in other places, too. Of course, if something big happens, I have to call out the whole staff and we all get busy, but ordinarily, Sunday is a very quiet day.

"Yes, I do feel that a Christian newspaper man can do a great deal to clean up the papers and make them count more for good. Take it just now, we have had an awful rotten divorce case on in the courts here, and we have handled it very carefully and suppressed lots of the testimony that some papers would have reveled in. I think that is serving the Lord."

Said the druggist:

"I wish I was a little more sure of how firmly I'm established here, and I wouldn't keep my store open on Sunday, the way I do now. I would cover up the soda fountain and the cigar stand Saturday night, and I would be open just one hour in the morning and one hour in the afternoon on Sunday, and not sell a thing except prescriptions.

"I'd do it right off now if I thought my Sunday trade would be all I'd lose. It would cut me out of $10 to $15 every Sunday, but it would be worth that. The thing I'm afraid of is that people who couldn't get soda water and cigars here on Sunday would get mad and take their week day trade away from me. I might not be able to stand that.

"You know my neighbor, the grocer down here, who is such a strong Methodist,—I wouldn't like to do like he did. He came to think it was wrong to sell tobacco at all, and so he threw it all out. But all his tobacco-buying trade started to going to the other grocery for all their supplies, and so our Methodist friend put the tobacco back again.

"I don't doubt I'll do it some of these days soon. When I do, I don't want to make any noise about it, but I hope my friends will stand by me."—*Selected.*

Happy Living

Cultivate faith, obedience, service. The secret of holy and happy living is gathered up in these three words. There are a great many things we cannot understand, but these lie within our reach, and if we hold to them they will bring us thru the darkest night beneath which the soul of man ever wrestled into the perfect day.

1. Faith. If you cannot see God clearly, look toward the spot from whence His voice comes, as a child instinctively turns in the dark toward the place from which its mother's voice issues; and remember that the mountains which soar the highest in the dark will be the first to catch the glint of the morning beam at dawn. Follow on to know the Lord. Faith is the motion of the soul Godward.

2. Obedience. Every time you obey you pull up the blind and let in more light. Every time you obey you break down the restraining reef and let more of the sea into the bay of your life. Obey the voice of God in the Book, the voice of God in your heart, the voice of God as He speaks thru circumstances and His servants—obey.

3. Service. Never let a day go by without making the world a brighter, happier place for others and, as you do so, the life abundant will gush out. A friend once told me that while he stood in the old Forum at Rome, watching the workmen using the pickax, one of them happened to strike away some rubbish and *debris* which had lain for centuries and, as he did so, a fountain of water, well known in classic times as the Virgin's Fountain, but which had been imprisoned for centuries, found glad utterance again; the imprisonment was over, the stone was taken away from the sepulcher, and the beautiful fountain gushed into the Italian sunshine.

It may be that to-day such an experience is to be yours and that some *debris* which has accumulated upon your heart, choking your life, by the grace of God and by the act of your own choice shall be put away, so that the life which has been checked and restrained may become abundant and you may know the fulfillment of our Lord's words, "It shall become in them a well of water, springing up into eternal life."—*The Parish Visitor.*

Denominational

Reminiscere Sunday, February 28, 1915

One of the obligatory offerings of the Evangelical Church is the annual offering for the **Church Extension Fund** on Reminiscere Sunday. The object of this valuable adjunct to our Home Mission work is to advance money to small and struggling churches for the purpose of erecting the buildings needed in their work. The money is loaned under the most favorable conditions possible, and being returned to the Fund as the notes mature, becomes available for further usefulness. *A dollar given to this fund continues to do good as long as there are Evangelical mission churches in need of assistance.* Many urgent appeals for assistance are at present in the hands of the Board of Trustees. Unfortunately however only a limited number can be considered, owing to a scarcity of available funds. In order that the Board may be placed in a position of greater usefulness an appeal is made to all members and friends of the Evangelical Church not to overlook the offering on Reminiscere Sunday, but to contribute in a liberal Christian spirit.

The Church Extension Board.

Joys and Sorrows of the General Treasurer

Since the fiscal year of the Synod closes with Jan. 31, it is only proper that the more important aspects of the Church's financial condition be brought to the attention of the churches. The detailed statement will be presented to the District conferences, but the receipts on behalf of the educational institutions are so far short of their needs that a special appeal seems necessary.

The recent receipts for this purpose have been as follows:

Educational Institutions	$ 7,757.59
Eden Seminary	7,105.54
Elmhurst College	4,223.34
Fort Collins Seminary	3,524.73
Reformation Day Offerings	14,074.24
Total	$36,685.44

When it is considered that of the above only $3,422.07 have been received for wiping out the indebtedness of $67,065.24 resting on the educational institutions, and that in spite of the fact that special efforts have been made, and even a special representative was secured to arouse a greater interest in the educational institutions, it is clear that the result is not at all satisfactory. Ought not every Evangelical Christian to inquire for the reason for such a condition? Do the churches and their members no longer take an interest in the institutions that are training their pastors? Do we not realize the importance of the educational institutions for the whole work of the Church? Do we not know that our Church stands or falls with them? Is it not clear that we cannot, as a Church, solve the problems that confront us, nor occupy the position among the denominations of the country to which we are entitled, if we suffer the financial support of our educational institutions to decline?

The indebtedness resting on these institutions accumulated as a result of the building of Irion Hall at Elmhurst and of the annual deficit in the current expense account, about $3,500 per year, during the past six years. The cost of living has considerably increased, while the receipts have remained practically what they were before. The educational institutions are the very heart of the denominational life. It is here that the Church receives her distinctive character, it is from here that the forces of her life pulsate and invigorate the whole body. *We must appeal to all our churches and to every member to take real active interest in the payment of this indebtedness.* Should not the Synod's seventy-fifth anniversary see this debt wiped out entirely? This is your business and mine, dear reader, and we ought to take it to heart. Here are some letters from people who are actually interested. Mrs. C. S. writes:

"Herewith another check for our educational institutions. The appeal of the Board reminds me that if one thousand well-to-do people contributed $100 each the entire indebtedness would be paid and we could look into the future more hopefully. Let this be a beginning. It would be well to encourage others also". Communications like these from this aged friend of our Synod always bring a ray of light into my study. May God give us many more such members. Under

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On the other Side of the Earth

How our Women Workers in India make use of their Opportunities for sowing the Seed which is the Word of God

Sowing the Seed

"Be strong and work: for I am with you, saith the Lord of hosts". Hag. 2: 4.

BY MRS. HELEN ENSLIN-SUEGER, BISRAMPUR, C. P. INDIA.

These words were given to Miss Jost and me as one of the daily texts on the morning we left Bisrampur for camp. Our hearts rejoiced in the fact that God commanded us to be strong and that He promised to be with us especially on this tour.

We left Bisrampur early in the morning and reached our camping place Lawr, after a few hours' ride per bullock tonga. The tent was pitched under a large pepal tree, near a small stream and we found it to be an ideal place for camping. As the pepal tree is one of India's sacred trees, we found some idols placed under it. Just to look at the ugly images made one feel how necessary it was for us to have come to the worshipers and to bring them the Gospel message.

As soon as we arrived at Lawr, we learned that it was bazaar day. As many people from the surrounding villages come to this bazaar, we found it a splendid opportunity to reach many by remaining at our camp-place which was very near the bazaar place.

Under this very sacred tree we decided to have our first meeting. We had brought some large colored Sunday-school pictures and they proved a great attraction to many. Sometime before we began to speak, a great crowd of at least one hundred had gathered about our tent. It was with great joy that we told them of Jesus, the only Saviour and Redeemer.

As most people speak their dialect (the Chattisgarhi), I had the Biblewomen interpret it to them. Several asked questions and at the close of the meeting we felt God surely had spoken to some hearts.

We were made very happy when several asked us to come to their villages. These invitations we gladly accepted.

The next morning we went to Mobhata, about one hour's ride from our camp. We went to the village owner's home but learned that he was not there. His manager was there but did not allow us to see his wife. He said we might speak to the village women and this we gladly did. Altho, we had a very small number gather about us, they listened attentively. Among the listeners were an old man and woman. It was simply astonishing the way these old people drank in the word of Life. It was a new message indeed to them and the expression on their countenance told that their hearts were gripped by His Word. It was so interesting to hear the old man tell anyone who said a word while we were talking, to be quiet and listen. There surely are many such hungry souls here in India which must hear of Jesus and His love.

In the afternoon we went to Kharangadi. This village-owner was not at home, but his wife received us cordially. She had the women of the village sent for and within a short time the women who had not gone out into the fields to work were in the home of the village-owner. Here we showed some pictures and told them of Jesus. The village-owners little daughter looked very ill and upon inquiring, we learned that she had fever and was suffering much. We told them that our Saviour could help her and if we believed and prayed He would do it for her also. The mother said she would believe in His power and so we all united in prayer for this little girl who was suffering much. God did answer our prayers for the next day the little girl with her mother came to our tent.

The following day was an interesting one, for we again reached two new villages and had a meeting at our tent. Many had come from different villages to see us so we sat down with them and gave them some of the Bread of Life. Many children came, so we distributed cards to them and they viewed the pictures with great joy. I am sure these cards were the first ones that many had ever received and they appreciated them.

In the afternoon of this day we went to Dongaria. It was bazaar day here so we had a good opportunity to speak to many again. While in this village, we met the schoolmaster of the Hatband Government School and he invited us to come to the school the following Monday. It was an invitation which we gladly accepted for in this school there were at least eighty children who came from many of the surrounding villages who would not have an opportunity to hear of Jesus their Saviour unless they heard thru us.

Chitapara was our last village to reach from Camp Lawr, so we started early in the morning of the next day. To our delight, we found a very kind, old village-owner who at once called the village people together in order that we might speak to them. As the large roll-pictures were shown and explained he sat attentively and listened to all. As the messages were given I was impressed with the way this old village-owner listened and seemed to have some conception of the Word. As it was the first time that I had met him, I could not quite understand it all. Many of these village people had never seen a white woman before, so of course I afforded them a great deal of amusement. They gazed and gazed and some children screamed for fright and ran away.

The old village-owner urged the people to sit quietly and listen. He also asked questions which delighted me much. After answering some of his questions I learned that two of his grandsons were attending the Simga English school and had come in touch with Christian teaching. He referred to some little Sunday-school picture cards which his grandsons had received in reference to the Scripture and from these grandsons and the pictures he had learned what he knew concerning our Christ. These two grandsons are under Christian influence in our Simga school and they have often spoken of Jesus while in their grandfather's home, hence he learned to know something about our dear Lord. I rejoiced to see the fruits of a Christian school and I am sure our friends in America who are helping to establish schools will rejoice with me. (It will be interesting to know that the school at Simga is supported by readers of our *Evangelical Companion.—Editor's Note.*)

As the following day was Sunday, Miss Jost, the Biblewomen and I returned to Bisrampur. On Monday morning we started for Alda. It is almost a four hours' ride per tonga and bullocks from Bisrampur. In order to make the trip more pleasant, we stopped under a nice shady tree at Hatband and enjoyed our noon lunch. As soon as the Hatband Government School master saw our tonga, he at once came to tell us the boys were in school still and he would be pleased to have us speak to them. To my surprise, upon entering the school, I saw the old village-owner of Chitapara. He had learned from the master, who lives in his village, that we were to come to the school so he came also. We spoke to the children of Jesus' love for children. We promised to tell them more on our return trip from Alda.

At 4:30 in the evening we left Hatband for Alda. After two hours' ride over rough country roads we reached our destination. We were delightfully surprised to find such a fine camping place. The tent was pitched at the border of a large mango grove. It was a little distant from the village and so we had a good view of the village and the mission school which stood like a light-house in the midst of heathendom.

After a restful night we were ready to go to the village and visit his wife. The village-owner's wife with other village women had gathered together and we showed them several pictures of Jesus and they listened quite attentively. The village-owner's wife gave each of us a rupee as a gift. As this is the greatest honor the people of India can bestow upon us, we gladly took the rupees and thanked them.

In the afternoon we went to Sarponga. Here we met a very pleasant village owner's wife. Upon showing the picture-rolls, she said: "Is that Jesus?" She had evidently heard her sons (for she has two who attend the Alda Mission School) mention the name of Jesus, but had never had seen His picture before. How many hearts rejoiced to hear her say His name. This, too, was the fruit of our Mission School. Certainly the mission schools pave the way for Christianity. This village owner's wife had never seen the mission school before, so she decided to come to call on us and at the same time see the mission school which her sons attended.

Upon returning to our camp we found a group of children. They had come to see all they could and as the most of them had never seen a white woman, you can imagine what a spectacle we were to them.

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Denominational

Continued from Page 4

date of Nov. 24, 1914, B. H. N. writes: "I believe there are more than one thousand men ready to contribute $100 each. What we need is more enthusiasm. Here are $50 from me; I am sorry that I cannot do more". So far these wishes have not been fulfilled. We have the names of only 100 men, and one friend has signed $200. N. N. writes: "Enclosed find check for $100. I am not giving this out of my abundance, but it is very sad to learn of so large an indebtedness. All our members should be willing to help in a cause like this. When I came to this country with my parents in 1852 there was no Evangelical church here, and for eight years we went to the German Methodist church. But we have remained faithful to our Evangelical Church". Mr. N. N.'s example certainly deserves imitation.

How enthusiastically have our churches contributed to the German Red Cross fund! Only recently $25,000 could be sent to the proper persons in Germany, to say nothing of the amounts for the same purpose going thru private channels. And we are confident that our Church will not have to suffer on account of this generosity. Now that you, dear Evangelical Christians, have learned to give, do not close your pocketbooks so tightly and lay them away. Keep your hands upon them and give just a little more for your educational institutions. See that moths and rust do not consume nor thieves break thru and steal that which is left. In order to stimulate interest in the payment of this debt, a special account will be opened for this purpose, which may then serve as a sort of a barometer of our interest in the denominational work.

In order to insure proper support for their educational institutions many members of other church bodies have endowed the different chairs of their seminaries and colleges so that the salary of the instructor can be paid out of the interest. One of our faithful churches is considering a similar proposition. There are no doubt many of our people able to do this. May not your Church appeal to you for an endowment of, say, $25,000, for the chair of Church history or dogmatics, etc., from the interest of which the teacher's salary could be paid? What a help this would be! Who will make a beginning?

It seems that the Lord wants the money of our well-to-do German people for the purposes of His kingdom that we are to help build in this country. They are to remain true to their Church and not forsake it for the sake of social or business advantage. Let us make ourselves influential and we shall the sooner induce others to come to us. Shall we be financially able to assume our share of the work in the interest of a stronger and greater American Church Shall we be able to measure up to the intellectual and spiritual requirements? Let us not forget *to pray* for a deeper living faith, for faithful and positive preachers on every pulpit, for hearers that long for the spiritual milk of the Gospel without guile, and as a fruitage may He give us the means we need for our work. Then His blessing will rest upon it.

H. Bode, General Treasurer.

† Pastor John F. Klick †

Again we are obliged to place a cross against the name of a well-known member of our Church. But the cross not only reminds us of death, but also of Him who has abolished death and brought life and immortality to light thru the Gospel.

John Ferdinand Klick was born in Pomerania, Germany, May 26, 1849. At the age of ten he came to this country with his parents, who founded a new home for themselves at Stolpe, Mo. Interested in the ministry of the Gospel as a life work thru his brother-in-law, Pastor Schierbaum, he entered the Seminary at Marthasville in 1868, and was ordained to the ministry six years later. His first charge was at Dubois, Nebraska. In 1877 he was married to Miss Magdalene Buechele of St. Joseph, Mo., a union that was happy and blessed for more than thirty-seven years. Their union was blessed with nine children, one of whom died in early infancy. Two of the seven sons followed the father's example in choosing the ministry as a calling, and the youngest is preparing himself to do the same.

After brief periods of service at Pinckneyville and Alhambra, Ill., he followed a call to St. Peter's Church, St. Louis, in 1885, where he spent twenty-three years in faithful and tireless service of His Master and His kingdom. For in addition to his many pastoral duties, which he always aimed to fulfill with the utmost devotion, he was soon called upon to render service in a larger field. He was one of the founders and the first president of the St. Louis Deaconess Association, for many years chairman of the Board for Publications; he was also actively interested in the Orphans' Home and in the former Good Samaritan Home for the Aged, and was for some years president of the Missouri District. In all this work his clear vision and practical sense stood him in good stead, and he was able to meet the strain of his many duties with an exceptionally robust constitution, so that during thirty-five years he never missed a single sermon on account of illness. In 1908 he resigned and was for some years engaged in itinerary work on behalf of the Synod. Four years ago he followed a call to St. Peter's Church, Granite City, where his remaining strength was spent much quicker than he or his family had expected. His health gradually failed and the ordination of his son to the ministry in the summer of 1914 was the last public act he was able to perform. With great patience he submitted to this unaccustomed trial until the hour of his release, which came in the early morning hours of Jan. 20, 1915, after an earthly pilgrimage of sixty-five years, seven months and twenty-five days.

The interment, which took place on Jan. 22d, was preceded by two memorial services, the first of which took place in St. Peter's Church, Granite City, Ill., and was conducted by the pastors Hempelmann, Plassmann, president of the South Illinois District, Buschmann, Hempel, Schlinkmann and H. Buchmueller. The second service took place in St. Peter's Church, St. Louis, and was conducted by Revs. Hackmann, pastor of the church, J. Irion, H. Walser, F. P. Jens, superintendent of the Deaconess Home, H. Bode, H. Mohr and Dr. W. T. Jungk, editor of the "Friedensbote", the writer reading the obituary, while the male chorus and the mixed choir rendered appropriate selections in honor of their former pastor. After the President General, Pastor J. Baltzer had committed the mortal remains to their last resting-place, Pastor Mohr closed the solemn services with a brief prayer.

The departed is mourned by his widow, eight children, one son-in-law, Rev. F. H. Krafft, four daughters-in-law and ten grandchildren. Amid the passing away of this mortal life we are comforted by the hope of the life that is eternal, "This is the promise, which He promised us, even the life eternal", 1 John 2: 25.

Karl Kissling, Pastor.

THE CHURCH AND EVANGELISM

Few Americans realize the mighty Evangelistic Force set free by the Reformation

III

The Reformation marked the beginning of a new era in religious life and teaching in nearly every country of Europe. Its great aims were truth and freedom in matters between man and God, and for a century the new struggled against the old, the true against the false, and intellectual and moral freedom against the bondage of Church authority. The Reformers placed the open Bible above all the creeds, traditions and ordinances of the Church and the decrees of the pope, and made it alone the sole and infallible guide of faith and conduct for all believers, the one standard by which existing conditions and institutions were to be measured.

Luther on Evangelism

The preaching of the Word in the language of the people was one of the first inalienable spiritual rights for which the Reformers contended, and in order to meet the needs of the awakening people the preaching must be *adequate* and *general.* Luther immediately recognized the unassailable right of the every believer to preach the Word whenever there is occasion for it. In 1522, in a sermon on Acts 6: 8—15 and 7: 54—60 he says: "As to the question that may arise whether an ordinary layman may be allowed to preach: Tho Stephen was not appointed to preach—the Apostles, as stated, reserved that office to themselves—but to perform the duties of a steward, yet when he went to the market-place and mingled among the people, he immediately created a stir by performing signs and wonders, as the epistle says, and he even censured the rulers. Had the pope and his followers been present, they certainly would have inquired as to his credentials, his Church passport and his ecclesiastical character; and had he been lacking a bald pate and a prayer-book, undoubtedly he would have been committed to the flames as a heretic since he was not a priest or a clergyman. These titles, which the Holy Scriptures accord all Christians, the Papists have appropriated to themselves alone, terming all other men the 'laity', and themselves the 'Church', as if the laity were not a part of the Church.....

"The precedent of Stephen holds good. His example gives all men *authority to preach wherever they can find hearers*, whether it be in a building or at the market-place. He does not confine the preaching of the Word to bald pates and long gowns. At the same time he does not interfere with the preaching of the Apostles. He attends to the duties of his own office, and is readily silent when it is the place of the Apostles to preach."

This primary privilege of all believers finds its first and most natural expression in *the home*, where it is the father's bounden duty to teach and train his children and all members of his household in religion, or to see to it that they are so trained and taught. "As the head of the family", says Luther again, "he is their priest and bishop and must answer for what they learn and know. And it is thy business to do this in thy own home, and not in the families of others unasked".

The Minister a Leader Among Equals

As far as the congregation of believers is concerned this fundamental right of Christian believers is exercised in the *ordained public ministry.* "The ordination by the bishop", to quote Luther again, "means only this, that in place of the entire congregation he selects one person from the number of those who are equally privileged, and commands him to exercise his privilege *for all the others;* even as tho ten brothers, all of them princes and equally heirs of the kingdom, were to choose one of their number to rule for them; tho they are all kings by right and entitled to reign, yet only one is authorized to be king. For, as we are all priests, equal in rank, no one dare exalt himself and undertake to do, without our consent and choice, that which all of us are entitled to do, for none can assume without the consent of the community, that which is common property. For the selection of one or another member of the congregation as leader and minister there are necessary certain gifts in the person to be selected, as well as a definite order according to which the selection is made".

In laying down these principles Luther assumes the existence of a regular ministry preaching the true Gospel: "What a fine thing it would be", he exclaims, "if any one could interrupt the preacher in his sermon and dispute his word"! But the primary Christian privilege of universal priesthood is in force wherever an ordained ministry or the preaching of the true Gospel is lacking. "Here two things may be possible", says Luther; "if any Christian comes to a place in which there are *no Christians*, he needs no other call than the fact that he is a Christian, called and anointed of God; there it is his bounden duty to preach the Word, teach the Gospel to the heathen or unbelievers because of his brotherly love, even tho no man has called him to such a work. Thus did St. Stephen, who had not been appointed to preach by the Apostles, yet he preached and performed signs and wonders. Philip, the deacon, also did thus, tho he also was not called to preach, and neither was Apollos. In such a case a Christian sees the need of the poor lost souls and does not wait for the command or authority of princes or bishops, for need knows no law, and love helps wherever ther is need of help. Again, if there are other Christians in the place, who have the same right and authority that he has, there he does not seek to distinguish himself, but waits to be called and chosen. Yea, a Christian has the authority to stand up to preach and teach in the midst of other Christians when he sees that false doctrines are taught, but he does it decently and in order".

The same idea underlies Article XIV of the Augsburg Confession: "Of ecclesiastical orders they teach, that no one should publicly teach in the Church or administer the sacraments unless he be regularly

called". This has been misinterpreted to mean that the principle of order abolishes that of freedom. "This, however, is not the case, since the article does not concern itself with the fundamental Christian privilege above referred to, which becomes operative in emergencies. Neither are the rights of the father as the head of his family denied. The article aims only to protect the organized evangelical church against the reproach that in it any one may assume the right to preach the Word and administer the sacraments. For the word "publicly" as used in the article, and as frequently used by Luther himself, means as much as "by the authority of the congregation". "Public" is the word which the ordained minister speaks to his parishioner face to face; not "publicly" but "private" is the preaching of the unordained layman before an audience of thousands in the market-place. All that Luther has said in regard to the primary Christian privilege, the rights of father in his family and the right of the layman in emergency cases remains in force without in any way contradicting Article XIV".

Evangelism During the Reformation

One need not wonder therefore that lay preaching flourished during the early years of the Reformation. "Untaught laymen, peasants, miners and day laborers know and teach the Gospel better than canons and priests, yea, even than pompous doctors", says Eberlin von Guenzburg (1465—1539). Among the many names that might be mentioned are those of Hans Maurer, a physician, who preached at Strassburg and at Basel and other places about 1524; Adolf Klarenbach and Peter Fliesteden, both of who suffered martyrdom at Cologne in 1528 for preaching the Gospel with boldness were laymen. Hans Haeberlin, about 1526, was another conscientious, soundly evangelical lay preacher who paid the death penalty for the assuming the privilege of freely preaching the Word of God; Johann Kessler (1502—1547), was also one of the characteristic figures of this class of the Reformation period. There were of course others who mingled political dreams and schemes with their preaching of the Gospel, and still others whose preaching was unsound and utterly false, but abuse of a privilege does not abolish the rightful use. This comparatively right and wholesome development of lay preaching during the early Reformation period was not fostered, but rather antagonized during the period of orthodoxy which followed. The fundamental Christian privilege for which Luther contended was half a century later restricted even to the extent of requiring a woman in Wittenberg, who desired, on the occasion of a visit to a sick friend, to read a chapter of the Bible and offer a simple prayer to obtain the written permission of the superintendent; otherwise it would have been considered an encroachment upon the rights of the ministry!

Even during the Thirty Years' War we find examples of a certain kind of lay preaching. One of them was von Muenchhausen, the elder (1593—1657), a faithful and conscientious preacher to his large household and peasantry in the midst of a most distressing and trying period; his writings indicate a sound doctrine and a living faith in Christ whom he was seeking to serve.

The Influence of Pietism

The rise of Pietism in the latter half of the seventeenth century gave a new impulse to lay preaching in the Lutheran Church of Germany. Convinced that the formal orthodox type of Christianity prevailing in the Lutheran Church of his day was in urgent need of reform, Philip Jakob Spener (1635—1705) sought to bring about the desired reform by making the living faith active and manifest in upright conduct. One of the first means by which he sought to accomplish this result was the establishment (1670) of his famous *collegia pietatis* (associations of piety), private devotional gatherings which he assembled twice a week in his own house, and thru which he strove to arouse and maintain personal and vital Christianity in his church at Frankfort. A few years later he issued his celebrated *Pia Desideria* (Pious Desires), depicting the Christianity of his day, which left much to be desired in every rank and station. One of the helpful measures he proposed was the wider diffusion of the word of God among the people, this end being furthered by discussions on the Bible under the pastor's guidance; the establishment and maintenance of the *spiritual priesthood*, which is not possessed by the clergy alone, but is rather constituted by the right and duty of all Christians to instruct others, to punish, to exhort, to edify, and to care for their salvation. Tho Spener's ideas in the main were sound, his aim to make these select devotional gatherings "little churches in the church", and the tendency of those who attended to judge those who took no part, created many difficulties which brought him and the movement in general into disrepute.

Count Nicholaus von Zinzendorf (1700—1760), Spener's godchild, became one of the foremost representatives of lay evangelism in Germany. Educated under the influence of Pietism his chief interest expressed itself in his view of Christianity as a "heart religion" leading to a life of communion with God and of participation in a common activity for the kingdom of God. When in 1717—26, under the stress of Roman Catholic persecutions Moravian and Bohemian refugees came to Germany, Zinzendorf invited them to come to his estate Berthelsdorf, where they built a town called Herrnhut (the Lord's protection), which in time became a center of Pietistic influence. A large part of Zinzendorf's time was spent on missionary and evangelistic journeys in Germany and different parts of Europe, and altho especially the later years of his life contain much that is depressing his sincere and eloquent testimony for Christ made a deep impression upon his time.

When it is remembered, in connection with the brief outline here presented, that John Wesley, the founder of Methodism, obtained peace and the experience of saving faith in a Moravian meeting in London, 1738, while listening to the reading of Luther's preface to the epistle to the Romans, in which explanation of faith and the doctrine of justification by faith is given, and soon after went to Herrnhut to learn more of a people to whom he felt deeply indebted, the far-reaching influence of the life and power of the German Reformation as an evangelistic force is easily evident.

In the next and final installment we shall endeavor to set forth in the light of Christ's instructions and Church history the principles by which an efficient scriptural evangelism should be governed.

Sowing the Seed

Continued from Page 4

The next morning we went to Tursi. Here we found a very nice village owner's family. They cordially invited us in and called the women of the village to their home in order that we might show them the large picture and talk to them. This village owner also showed us special favor by presenting us with some rice, *dhal*, etc.

After returning to Alda, we were surprised to find that the Alda village-owner's wife had cooked us a fine native meal consisting of rice and curry and sweet bread. I can assure you it was much appreciated and relished. It was not finished, however, as the amount sent was for **four instead of two.**

In the afternoon of this day we visited two villages and were able to tell the glad tidings to many.

The next day was the last day at Alda. Miss Jost and I each took a Bible-woman and went to a separate village. In each village we found attentive listeners and we trust that Word of the Cross found lodgment in some hearts.

In the afternoon of this day the various village-owners' wives came from the surrounding villages to see us. It was with great delight that we spoke to them about our dear Lord and after we had talked and talked until we were almost hoarse, they asked us to tell them still more. So again we sang some songs and told them some more of the Gospel until it became quite dark and then it was necessary for them to leave. We were indeed happy to be able to tell them of a Saviour who can save and keep us from sin. Many who heard we are sure were impressed.

We trust that the seed sown will spring up and bear fruit unto repentance. This is our prayer.

The next day we broke up camp. The cooking utensils, dishes, etc., were packed into baskets and boxes and put on the large wagon with the tent and furniture. In a few hours we were ready to go on our way to Bisrampur. The Biblewomen went ahead of us in a separate native cart.

With great joy we said "Goodbye" to the village-owner and our Christian teachers who had shown us great kindness. Altho happy because we felt how short the time was that we had been in this vicinity and the great need of Him. Oh, the need is great indeed! Only a few Christian teachers to tell them of Jesus. How we long to stay at such a place longer and give them more of the sweet Gospel.

On our way home to Bisrampur we made a stop of several hours at Hatband. We went to the Government school where we were expected. We showed the children the Bible pictures and they viewed them with great joy. We also called on some of the women whom we had seen on our trip to Alda. With great difficulty we were able to leave them, as they wanted us to tell some more and some more. As we mounted the tonga for Bisrampur, we felt that God had been with us and given us many opportunities to witness for Him.

Oh, the need is so great here in India and we women workers are so few. Pray ye therefore that the Lord of the harvest may send more women to those who lie in darkness and sin.

The War and English Mission Papers

Among English publications which avoid all references to the war and deal only with the advance of God's kingdom special mention should be made of "*The Church Missionary Gazette*" (C. C. B. Bardsley). In a recent issue the following sentiments are found: "Nowadays Christians in the West exhibit terrible symptoms of sin; now is the time to show real loyalty to missions and not to permit the interest for them to wane. Mission work must mobilize for peace; and it must prove that political strife can have no influence on it, but should carry out its mission in earnest prayer for our workers in German and other continental mission societies which are now cut off from their field of labor". We have all sinned and need first of all humility, and repentance (Nehemiah 1) is our duty.

Just as free from politics is the London "Chronicle" in its September number: The War and God's Cities mobilizing for Peace. Only great good can come from such a stupendous evil as exemplified by the cruel hatred shown in this war. The desperate immorality, the terrible exaggerations, the general unbelief in Christian ethics abounding in recent years are bound to be wiped out in this terrible holocaust. We will be subjected to a proof of our new life: Will we be able to stand this test, personally and socially, which will be required from us? Christianity had no success because it had never been tested. We are still heathens and must embrace the Gospel, must make war on hatred, pride, on our claims to social and racial superiority and our conceit, which are the foundation of the present war. This war has also thrown a strong searchlight on our denominational status, and if we are lukewarm God will assuredly reject us. As the entire war strength of Europe is armed for the battles caused by hatred, for which they have their reward, so we must arm ourselves for the battle against sin and must mobilize for the redemption of the peoples of Europe and the whole world. This we have already begun. Eight hundred German missionaries in our territory have been cut off from their country and we now have the best opportunity to show our home church and our people the unity existing between our German friends and ourselves. Even in its admonishment to prayer it breathes naught but peaceful desire: "Remember the fatherless German homes and give us loving hearts for this great people, who (and this is the only reference to politics) have been drawn into war with us by a few mighty rulers."

A Regrettable Error

When things that have nothing to do with each other are unconsciously confused the result is an error, and is bound to cause trouble. We have already called attention to the fact that many of our dear friends of the missionary work are relaxing in their zeal, are becoming discouraged and careless. And why? Because our mission field is in India and *India is under British rule.* I must confess that such a conclusion reflects a bad judgment or to say the least, makes a bad impression. What has our mission to do with England? Well, is the answer, England has been the cause of this terrible world war; England is the real enemy of Germany, and when we support the mission in India we also support, indirectly, Germany's enemy, which we do not want to do.

No, my friend, such is not the case. Do not confuse the worldly with the spiritual, the kingdom of God with the kingdoms of the earth. Depend upon it, I know as much about England's past history as you do, perhaps more. But England and missionary work are two entirely distinct and different matters. What is our mission and why did our Synod found it, or why did we take it in hand? For England's sake? *Certainly not.* But to carry out the Lord's command,

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"Thy Word is a Lamp unto my Feet and Light unto my Path"

Reminiscere, Second Sunday in Lent, February 28, 1915

Helps for a Good Meeting

Rev. F. Tschudy

BETTER PRAYER MEETINGS

Home Daily Bible Readings

Mon. Feb. 22. Luke 18: 1—8; More Prayer.
Tue. Feb. 23. Phil. 3: 7—14; More Consecration.
Wed. Feb. 24. Mal. 3: 16—18; More Fellowship.
Thur. Feb. 25. Neh. 4: 12—18; More Co-operation.
Fri. Feb. 26. Jas. 1: 1—8; More Faith.
Sat. Feb. 27. Jas. 1: 22—27; More Service.
Sun., Feb. 28. Topic—What Will Improve Our Prayer Meetings? 1 Cor. 14: 1-12, 26.

Suggestions to the Leader

The meeting should be led by the prayer-meeting committee, devotional committee; or, if the society has none of these, by the officers of the society. There is perhaps nothing which a Christian should be more efficient in than in prayer. Let this lesson serve a purpose. Pray for a spirit of prayer to prevail at the meeting. Have several prayers. Let the prayers be short and to the point. Let one leader pray for the meeting and the Home Society; another for the Evangelical League in general, the Kingdom of God at large, etc., in order to avoid repetition. Ask the Lord for something. He is ready to hear words of praise, but also to hear and to bless.

Topic

It is a sad fact that the younger generation has just cause to ask the question: "What will improve our prayer-meetings". Only then when we seek the answer from Christ and learn from Him will improvements be achieved.

Among the things that might tend to improve the conditions in our prayer-meetings the following three are sure to be:

1. *Regular attendance.* Sometimes the religious or devotional meetings are not as well attended as say, the educational, musical or social meetings are. Should it not be the opposite? Therefore, when as society we appear before God in prayer, let us all be present.

Just as a large audience not only fills the building in which it is assembled, but decidedly fills the speaker with a longing to satisfy the hearers, it also tends to make a prayer meeting a more interesting and a more successful one. The regular attendance of one single member who used to be irregular means a great improvement.

2. *Active Participation.* "Only live fish swim up stream". The dead ones are carried along by the current. A devout Christian who keeps spiritually alive by drinking from the fresh waters of God's Word, and daily communes with Him, will also work up in the stream of life. Whereas he, who lets others do the work and the praying and who is satisfied to drift with the stream and be an inactive, passive member, a rotten stump drifting on the waters, as it were,—such a one will complain of lost chances.

Many, we must blush to say it, are ashamed to pray in public. Let us remember that Daniel and Lincoln and Washington were men who prayed.

Christ does not wish to tell us in the parable of the Pharisee and Publican that we should not pray in public, but that we should humbly approach the throne of God.

3. *Thoro Preparation.* If we would do our part well, we must be prepared. The same is true if we would help improve the conditions in our Young People's League. Let us prepare with prayer. Xenophon says: "Pray at the beginning of thy works, that thou mayst bring them to a good conclusion." If one prepares for the meeting by thoughtfully and prayerfully perusing the daily readings he will come to the meeting, ready to give spiritual aid, ready to receive spiritual aid and ready to pray.

Furthermore, when prepared, one will not only know when and how to begin praying, but also when to stop. At a certain prayer meeting the active members would vie with each other in making the best prayers, while the passive members passed the time looking at each other between their fingers or over the tops of the seats. On one occasion a pious brother prayed an almost endless prayer, and having finally completed, he drew out his watch and with pride-speaking eyes he said: "I just prayed twenty minutes". God forbid that we ever misuse our minutes for devotion.

Some Questions on the Topic

1. How should we prepare to take part in prayer-meeting?
2. What spirit should we bring to the meeting?
3. What makes a prayer-meeting successful?
4. When is it not successful?
5. What position is the correct one in prayer—standing, sitting or kneeling?
6. Which is biblical? (See Ps. 95: 6; Dan. 6: 10; Acts 7: 60; 20: 36; 21: 5; Matt. 17: 14; Mark 1: 40.)
7. Which is Christlike? Luke 22: 41.

A Prayer

Lord we thank Thee for the Spirit of prayer. We thank Thee for the privilege we have to commune with Thee at all times. Forgive us, Father, if we have neglected these rights and thus impaired our souls. Help us to be up and doing, to repair the loss by earnestly seeking Thy presence. Let us feel it more and more from day to day that Thou art our dearest Friend and let us ever come to Thee with our spiritual wants and needs. Be Thou our strength in the conflicts with the powers of darkness. Grant that we may overcome the evil and accomplish much for Thee.

Teach us to pray, dear Lord. Hear us and bless us. In Jesus' name we pray. Amen.

The Advanced Quarterly's Lesson

The Call of Abram. Gen. 12: 1-9

Daily Bible Readings

Mon. Feb. 22. Gen. 12: 1—9; The Call of Abraham.
Tue. Feb. 23. Gen. 12: 10—20; Abraham Sojourns in Egypt.
Wed. Feb. 24. Gen. 13: 1—18; Abraham Separates from Lot.
Thur. Feb. 25. Gen. 14: 1—24; Melchisedek blesses Abraham.
Fri. Feb. 26. Acts 7: 1—8; Abraham the Father of the Faithful.
Sat. Feb. 27. Heb. 11: 1, 8—16; Faith Defined.
Sun. Feb. 28. Reminiscere, Second Sunday in Lent; Matt. 15: 21—28; 1 Thess. 4: 1—7.

In Abraham there stands before us the first really great man of all history. Of all the primeval generations of that day his is the only name remembered. Tho mighty conquerors built up great civilizations in Mesopotamia and in Egypt, one must search thru dusty and well-nigh unintelligible records to find even their names. Abram, on the other hand, tho merely a wandering chieftain, without even owning sufficient land for a burial-place until he buys it toward the end of his life, and without any subjects or contemporaries to exalt his name, is known and honored by two-thirds of the world's population. What was there about him or his achievements to make such a difference?

Abram surrendered himself to God. That simple fact is at the bottom of all his greatness. There may have been others in his country and his kindred who believed in the one true God, but there were none besides him willing to believe in God to the extent of forsaking country, kindred and their father's home for His sake. When the call came—perhaps thru the still, small voice of his conscience protesting against the idolatry round about him,—to separate himself from all that he held dear and to go forth into a new and a strange land, there is no hesitation, no wavering, no longing, regretful look at the material and social advantages that had to be left behind, only the simple statement: "So Abram went".

It sounds very easy, doesn't it? And yet obedience of such a kind is the most difficult thing in the world for human beings with a mind and a will of their own. Abram would not have been able to do it if he had not had his mind made up as to what was really worth while. No one knows when the turning-point came nor how long it took him to decide. Doubtless the step was well considered before it was taken, otherwise Abram could hardly have held out the way he did in all the trials and tests that came to him. Convinced as he was that there is only one true God, the Creator and Lord of heaven and earth, and that His will must be absolutely right, it was a comparatively simple matter to realize that anything that opposed the voice and the will of God must be wrong. Dissatisfied with the idolatrous practices prevailing round about him, the call for separation from those who follow them becomes more insistent as he listens and meditates. Because he does not want to become a partaker of other men's sins, he recognizes that there is only one thing that can save him: to put God absolutely first and above everything else, and to get away from all enticing and ensnaring evil influences. And "so Abram went". And because he was the first one to follow out this conviction to the end regardless of consequences to himself, his name became great and he has become a blessing. God had become so great and so precious to him that he was ready to separate himself from anything and everything else rather than be separated from Him.

That is what complete surrender to God means, giving up everything else but God, and the few people who are willing and able to go all the way are the people who become really great and blessed in God's kingdom. Most of us don't even really try to surrender completely to God. We are too easily content with going half-way and have an idea that that is about all that can reasonably be expected. As tho God were not great enough to fill up our entire life, as tho He were not precious enough to outweigh anything else we might want to obtain or accomplish, we want to reserve some things for ourselves, a few friends, a little profit here, an advantage there, a good time once in a while, safe, comfortable living, a good name, etc. And so we feel inclined to bargain with God and to discover just how much of the things we are accustomed to prize highly we can keep without losing God altogether.

Abram got the big things of his life, including all in the way of this world's goods that men value most, by constant separation and sacrifice. He was continually giving up things, and every time he gave up something that he might very well have kept, he received something bigger and better from his God. There is no better way of getting rich than that given in Matt. 6: 33.

A Regrettable Error

Continued from Page 6

to lead the poor heathens in India who are smothering under their sins, to Jesus the Saviour and Redeemer; to bring them within reach of the abounding grace to be found in the Gospel and to lead them into Christ's glory. From the very beginning and even now that has been our object, and the war has nothing whatever to do with it. We are not concerned about England, but with those poor, suffering heathens whom we have befriended in the past and who still need our help.

But, some say, England has certainly the indirect benefit from our mission work. They refer to our mission schools and say we are doing England's work, as the state must attend to and support educational institutions. But how about the Church? Those who have eyes to see can observe where we would land if we depended on religious instructions in the public schools. No good would result from it. It is quite proper for our missions to support schools and is in accord with the Lord's command: "Feed my lambs". And if the English government is benefited by these schools they acknowledge such and assist in the work by grants according to a certain plan. All outward improvement of these converts can be considered a blessing, a fruit of the Gospel without which Christianity cannot exist.

Finally, so continues the argument, America is always called upon to help when a famine strikes the country, when it is evident that the government should help its subjects. Don't we help the needy in this country when called upon? Must I bring to your mind the beautiful sacrifices and gifts of which our suffering San Francisco congregation was the recipient in 1905? And how about the many donations for the flood sufferers in Ohio and other states two years ago? Who of us would have dared to suggest: "Let the government help the needy, or, let each state take care of its own sufferers". They were our Evangelical brethren and sisters and we could not bear to see them suffer. Should we do otherwise towards those committed to our care just because they are subjects of another government? No! Love could nevermore view matters in that light, only those entirely void of love and fellow-feeling would be guilty of such thoughts.

Those who wish to know can easily learn what the government in India does for its people. But would we have the people of India say that the people in rich and wealthy America have nothing and do nothing for the sufferers in their missions?

And do not forget that England, for years, stood foremost in mission work, and tho English Christians may yet be blinded, and tho they still follow their government thru thick and thin, the time will come when the Lord will open their eyes and cause them to see the truth. Also remember that we are Americans and as such are not at war with England. Our missionary labors are for the Lord, not for man, Him we serve and none other. Banish disloyalty and do not hold back. Forward must be our motto, forward in the name of our Lord and Master.

Dr. W. T. Jungk in "Der Friedensbote."

This and That About the Work

On the Field

A number of post cards carrying greetings from our missionary workers, altho considerably belated, indicate that most of them enjoyed good health up to the latter part of November. Pastor Gass and his son and Miss Dieffenthaler were the only exceptions, but they too had recovered from short fever attacks when the mail left them. The work is progressing as usual. In Raipur an increase in the attendance of the girls school could be recorded, but Miss Dieffenthaler greatly regrets that lack of time prevents frequent and necessary visits to the parents. Without such visits the attendance of pupils is irregular. Much good work is done to improve the existing conditions, and special pressure is brought on the necessity of having pupils attend the schools for a longer period.

The rice and kodo harvest which had been completed at the various stations at the end of November has aroused a feeling of gratitude among the missionaries and surely also among many native Christians. One woman missionary refers to it in these words: "The Lord has been exceedingly merciful to us and we can look hopefully into the new year".

Another missionary begins by complaining about her own work and its deficiencies, but interrupts herself by remarking: "But I ought not to speak that way. The work is His and so are my efforts. Whatever has been done has been done by Him thru my instrumentality only that my lack of faith and my inability have often hindered His work. But He is so willing to forgive and can turn our mistakes into good results. So I continue to pray, not for easier work but for more strength to accomplish my work; not for lighter duties but for the ability to perform those before me. And the Lord has heard our prayers wonderfully. Verily, His grace suffices".

It is astonishing how many people nowadays look upon the missions and particularly upon the missions in English territory with unfriendly eyes, and always find new reasons for withholding their support and for shirking their obligations towards this work. We must therefore continue in our supplications for them and be guided by the Lord's parable: Luke 17: 1—8. Then our persistance will be rewarded by His patience and His help which will come quickly.

Pray, dear friends, that we may overcome all prejudice; pray for more understanding and more love; pray for more grace and strength for the missionaries and their assistants; pray for speedy results among the heathen; pray that the Board may be blessed with wisdom and faith to accomplish things energetically, and that the Lord's kingdom may be advanced everywhere and in every way.

At Home

We are happy to be able to report about two of our mission workers, both now in home mission work. Miss Graebe, who has several times been under medical treatment by a noted Baltimore specialist, has found it possible to speak before several Baltimore congregations during the month of December, and has appeared in a like capacity before audiences in Washington, D. C., and Richmond, Va., during the first half of January. In the last named city she took part in the thirty-fifth anniversary of the Tabea Circle, which society for years has manifested a live interest in mission work. Miss Graebe seems to be regaining her strength slowly.

Pastor Nottrott has made good use of the Christmas holidays to arouse interest in missionary work at Fort Collins and other places in Colorado, Laramie, Wyo., etc. According to a plan worked out by Rev. E. J. Becker he visited congregations in the west Missouri district from January 9 to 24. We trust his strength will not wane during these strenuous tours, especially severe owing to the cold. It might be advisible to insist on one or two days' rest each week for traveling pastors. Pastor Nottrott undertakes this severe work most cheerfully and we trust he may be successful in opening the hearts of his hearers in every instance.

He requests the acknowledgment of the following donations for traveling expenses (other moneys he accounts for thru the Board for Foreign Missions): Rev. Vieth, Kansas City, Mo., $7.10; Rev. Jennrich, Paola, Kans., $2.50; Rev. Meinzer, $5; Rev. Jueling, $16; Rev. Jans, $2.50; Rev. Bekeschus, $1.00; Rev. Wichmann Laramie, $10.00. In addition he has received the following to be used for the purchase of a tent: Rev. Ott, $1.00; Rev. Seybold, $2.43; in Newton, Kansas, $19.23; Congregationalist church, Windsor, Colo., $4.00; Mrs. Hasbach, Laramie, $5.00.

Our treasurer's report for the period ending January 1st should prove of interest to all our readers, and should cause them to meditate.

Dec. 1—Balance on hand	$3,448.52
Donations received by the treasurer of the Synod up to Jan. 1	2,894.03
Donations received by the treasurer of the missionary fund	280.93
Total	$6,623.48
Disbursements, remittance to India, etc.	1,319.95
Balance on hand January 1	$5,303.53

Unfortunately a footnote follows the treasurer's report of January 7, in which he says: "We could remit only one-half of the first quarterly payment to India, and are therefore obliged to record a deficit."

How large may this deficit be? One-third of the annual allowance is necessary to cover the first quarterly remittance to India. Our officers have estimated this first remittance at $14,130.94. We have therefore remitted $7,000.00 short of the proper amount not counting the $5,303.53 mentioned above as being on hand January 1, but sent since that date. Let us therefore not cease in our efforts. Friends, continue with your prayers and supplications, with your offerings and your collections, that the good work may go on. Make preparations in all Sunday-schools for a **Lenten Offering,** for which collection boxes may be procured, gratis, from the general secretary, for Home and Foreign missions. As many offerings during fall and winter have been diverted to the war victims we should apply renewed efforts towards the raising of funds for the purpose of advancing the Lord's kingdom. Is it not possible to have *every* Sunday-school take part in this Lented offering? Teachers and pupils will gladly co-operate if the matter is presented properly. Wonderful and astonishing sacrifices are brought in Europe for the benefit of their king and country. Should we display less love for our eternal Lord and His everlasting realm? It is to be desired that this matter be brought to the immediate attention of the teachers in their weekly meetings that sufficient collection boxes may be ordered for *every* member of the Sunday-school. *P. A. M.*

The Belmonts of Oakdale

Concluded from Page 3

long to young girls—that are their birthright. I love—"

"Well! Well!" said an irritated voice behind them. "No wonder I rapped and rapped. Where is your mother, Rose? High goings on, I must say. Let me stand at the door in the cold all this time while you are allowing this stranger to make love to you, for that as what he was evidently doing."

The young people jumped at the suddenness of the interruption and confronted an angry, imposing old lady. "Why, Aunt Caroline, where did you come from?" stammered Rose. "Why didn't you send us word you were coming? This is Mr. Hunt, a friend of ours, Aunt Caroline. Mother is gone to a party but she will be home soon."

"Gone to a party?" said the old lady not deigning to acknowledge the introduction. "Well, that's queer! I supposed she was at the point of death until I heard thru Mary Latty who has relatives in this village that she was well and strong. I'm surprised that you didn't send me word. Gone to a party? Do they have parties in an insignificant place like this? She'd better be at home looking after her daughter, I think."

"Please go now," said Rose to Mr. Hunt as she was taking off the old lady's wraps. "I'll be very busy."

"As always," said the young man rather gloomily. "I'll have to kidnap you and run away to a desert island if I ever hope to have a word alone with you."

"What's that?" said the sharp old lady. "When I was young I was taught that whispering in company wasn't good manners. O, the young man's gone. Well I think it is high time that your mother gets home if such things go on in her absence. Rose, I'm amazed that you'd allow a common village person to think of you! I thought you had some ambition in life."

Forms for Letters to Senators and Representatives

To the Honorable Representative in Congress,
Washington, D. C.

Dear Sir: As an American citizen and voter I respectfully call your attention to House Resolution H. J. 377. I ask you to work actively and to vote so as to make that bill a law during this session of Congress.

Name .....

Street and Number.....

City ..... State .....

and after you have sent the above letter then:

COPY THE FOLLOWING LETTER TWICE IN YOUR HANDWRITING, SIGN WITH YOUR NAME AND ADDRESS AND MAIL ONE LETTER TO EACH OF THE SENATORS FROM YOUR STATE. GET YOUR FRIENDS TO DO LIKEWISE.

To Senator ————, Washington, D. C.

Dear Sir: As an American I respectfully ask you to vote for and lend your active support to Senate Resolution 6688 so that it may pass the Senate at this session of Congress.

Name .....

Street and Number.....

City ..... State .....

The bills mentioned above, when they are enacted into law, will give PRESIDENT WILSON THE LEGAL POWER TO LAY AN ABSOLUTE EMBARGO upon the exportation of contraband of war except food stuff sent from any point within the United States to any point outside of it. The United States Congress shall say which articles under above-named bills shall constitute absolute contraband of war. No list prepared by any foreign power shall be binding upon the United States. Thus these bills are American in spirit as well as in operation. Every loyal American should do his duty which is to WORK FOR THE ENACTMENT OF THOSE BILLS INTO LAW AT THIS SESSION OF THE CONGRESS.

CHANGED ADDRESSES

Rev. John S. Ernst, 820 N. Collins Ave., Pittsburgh, Pa.
Rev. E. H. Spathelf, 1107 Lincoln Way, La Porte, Ind.
Rev. C. F. Stoerker, Hartsburg, Mo.
Rev. Paul Thomas, Black Creek, Wis.
Teacher Carl Toelle, 106 Morgan St., Tonawanda, N. Y. (not Detroit, Mich.)

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

VOLUME XIV | ST. LOUIS, MO., FEBRUARY 25th, 1915 | NUMBER 8

The War—A Survey of the Situation

The larger activity on the European battlefields of which information was received during the past week encourages the hope that a decisive event of some kind may bring the end of the awful struggle nearer. The latest advices report a signal German victory on the eastern battle-ground in spite of the great noise made last week over the new Russian advance on east Prussia, which is now reported entirely cleared of the enemy. One should have thought that the hundreds of thousands lost among the Mazurian Lakes last fall would have taught the Russian commanders an unforgettable lesson, but they are apparently not proof against making the same mistake twice. The declaration of a "war zone" around England by Germany and the consequent warning given to the neutral powers has caused no little uneasiness to the United States Government, altho Germany has given assurance that every precaution will be used to safeguard neutral shipping. What makes the danger real is the cowardly act of the British government, the "mistress of the seas" in making unwarranted and unfriendly use of the American flag to protect her vessels. The act is cowardly because Great Britain, unable to protect her own vessels, is seeking safety under neutral colors by means of deception. The act was unfriendly toward this country because it subjected our shipping to additional and needless dangers. In view of this the protest issued against this practice by the United States should have been much more emphatic and to the point. Since this unwarranted practice exposes the United States vessels to especial danger it is no more than right that Great Britain should be held responsible for any damage to American shipping on account of the abuse of the American flag. England's refusal of the German offer to drop submarine attacks on merchantmen if the Allies pass food cargoes indicates her intention to adhere to the "starving out" policy repeatedly announced with much bombastic rhetoric by Mr. Churchill.

As the struggle continues the inhumanity involved in such a proposition is becoming more repulsive, even to many of the American journals who have been inclined to sympathize with Great Britain. The unbiased observer is beginning to see that England, with her army making no headway, and unable to protect her commerce at sea, and afraid to seek out and destroy the German battleships or submarine base, has already practically lost her supremacy on the sea.

In view of the antagonism which Great Britain's course is arousing in this country it is well to bear in mind that, altho the conduct of the British government is revolting to fairminded men, saying or thinking harsh things about the British people, besides being un-Christian, because it encourages enmity between fellow-men and fellow-Christians, will neither help Germany's cause nor that of actual American neutrality. If we desire to remain really neutral England and her people have the same right to fair treatment at our hands that we demand from other nationalities for Germany and her people. It would have been something to be proud of if Congress had prohibited or could be brought to prohibit the export of war material to any belligerent, because it would mean the refusal of the United States to profit from the destruction of human life, and this would have done far more to bring about peace between the warring nations at the earliest possible moment than any international conference or discussion could accomplish. It is only fair to the people of the United States, however, to remember that they represent many different races, nationalities and traditions, and that it is only after long and thoro discussion of political and moral problems that definite expression can be given to popular sentiment. It is also true that most Americans are naturally so unfamiliar with European conditions, especially of those among non-English-speaking peoples, that the point of view of the latter must be quite foreign to their way of thinking. When in addition to this the intimate financial relations that have long existed between New York and London, the unity of language that binds America and England together, the historical connection between the two countries for over three hundred years in spite of many political differences and antagonisms, and the shrewd and energetic press campaign in the interest of England's position in the great war —when all this is taken into consideration, together with the exigencies of politics that have placed in charge of our foreign relations a man absolutely unqualified, both by training and temperament, to take a calm and statesmanlike view of his serious responsibilities in so critical a situation, one understands, even tho one deplores, the lack of a definite and dignified American foreign policy in the present crisis. President Wilson, cautious opportunist that he is, seems unwilling to assume personal responsibility for urging upon the country any policy that may threaten to draw the United States into the terrible maelstrom of destruction that seems to have seized Europe, and so the people themselves must think out and work out the line of action which the situation requires. It is unfortunate that in doing so they should be obliged to be without an unbiased and reliable American press actuated only by the highest motives and ideals. It may be of some comfort to realize that the American press, known to be devoted to material gain rather than to moral leadership, has long ceased to be a molder of serious public opinion and in no way reflects the sentiment of the mass of the people. In the present crisis the lack of competent press leadership is indeed a serious handicap, altho by no means serious enough to make those who, like Abraham Lincoln, believe in the American people, despair of a satisfactory settlement. The American people have always shown their willingness and their ability to settle great moral questions righteously and we hope and believe that the various questions which the war has raised will be so settled eventually. We are all the more confident of this as it is our firm conviction that the issue of this titanic struggle will be, *must* be in accordance with God's plans for His world and the establishment of His eternal kingdom.

A THOUGHT FOR LENT

"Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste." Isa. 28: 16.

"Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. . . . All that which the Father giveth me shall come unto me; and him that cometh unto me I shall in no wise cast out." John 6: 35, 37.

"For as thru the one man's disobedience the many were made sinners, even so thru the obedience of the one shall the many be made righteous . . . that, as sin reigned in death, even so might grace reign thru righteousness unto eternal life thru Jesus Christ our Lord." Rom. 5: 19, 21.

Credit Unions for Relief and Thrift

In these days of enforced idleness and consequent distress and the important social problems raised by the extraordinary conditions it is pleasant to mention and pass along to wider usefulness the plans and suggestions for relief made by practical and public-spirited citizens in different parts of the country. A plan having the joint object of promoting thrift among people with small incomes and supplying them with easy credit facilities, and of helping incidentally to relieve the pressure of present unemployment, has just been announced by the Russell Sage Foundation and the Mayor's committee on Unemployment of New York City, working together.

This is the organization of a credit union with a subscribed capital of $250,000, the immediate purpose of which will be to encourage the formation of other credit unions among the members of labor, fraternal and religious organizations in the city. According to a report in *The Survey* both the parent union and the local unions will accept deposits from members and make loans to them. Relief to the employment situation is expected to come in this way: the local unions, in getting started, may receive loans from the central union to supply initial capital, *on condition* that the local unions accept as members, and grant loans to, associates *now out of employment*. These loans are to be secured by the joint liability of all the members and are to be renewed at maturity only in the event that the local union has raised a certain amount of capital of its own.

The credit union is a co-operative association, membership in which rests on some common bond or community of interest. This may be nothing more than the tie of neighborhood relationship. It may be a common occupation, or membership in the same church, club, lodge, labor union or other organization. In rural communities the church, school district, or local grange serve as a basis. Only the honest and industrious are admitted to membership, and each member must subscribe for at least one share of his union, payable, if he likes, in small installments. By means of compulsory payments on shares and by accepting deposits the credit union encourages thrift. The main security on which loans are made to members is their known character and personal worth. Credit unions are formed on the principle that a man's best asset is the estimate of him held by his own associates. Only when loans are of considerable size is the further security of endorsement by fellow members required. Thus the cost of investigation, under which the commercial lending agency labors, is largely eliminated, and the rate of interest charged to borrowers can be kept down to the commercial level.

Credit unions abound in other countries, it being estimated that there are more than 65,000 the world over with 15,000,000 members and an annual business of seven billion dollars. Legislation authorizing their establishment exists in Massachusetts, New York, Wisconsin and Texas. In 1913 thirty-four unions had a membership of 4,529, to which had been loaned $146,740.53. Eighteen rural societies have been organized by the New York Jewish Agricultural and Industrial Society. They have loaned to members eight times their capital, charging six per cent interest and realizing an annual profit of thirteen and one-half per cent.

There is thus an ample field for the credit union both in the city and in the country. Small borrowing is often necessary not only as a result of emergencies, but as a prudent act of economy. Many farmers who need new equipment or supplies must now buy upon credit or mortgage their farm. The wage-earner and small tradesman who can save money by buying in large quantities or paying cash have need also for elastic facilities for credit. For many persons these needs are already met in some form. The credit union is a complement to such form agencies, for the basis of its loans is not collateral but character.

LENTEN MEDITATIONS

II. The Answer

"Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever", Psa. 73: 25, 26.

The seventy-third Psalm grapples with the age-old problem of reconciling God's government of the world with things and conditions as they actually seem to exist to the superficial observer. The prosperity of the wicked and the influence they are able to exert upon the course of human events seems in so great a contrast with the righteousness of God that many an earnest believer is unable to find the key to the mystery. The psalmist himself was very nearly swept off his feet by his doubts and perplexities, and found no satisfying answer to his inquiry until he went into the sanctuary, i. e., into the presence of his God. There he found light and there the mists were cleared away from his mind and soul. In the communion with his God he found the answer to all the yearnings and questionings of his heart, in fact, his all in all in heaven and earth, the very stand-by and support of his life forever.

This is the spirit that pervades the entire book of Psalms. There are many problems that confront the believer in Jehovah, the problems of sin and of suffering, the problems of God's justice and of man's salvation, and others, and the Psalms reflect the efforts of the godly Israelite to find the answer in one way or another. But whatever it is that concerns or occupies him, the answer is always the same: only as he finds the way to God and learns to look at things from God's point of view does he find the way to peace. "My shield is with God", "the God of my salvation"; "Thou art my King, O God"; "God is our refuge and strength"; "Thou art our rock and our redeemer", are only a few of the many expressions of trust and confidence with which the psalms abound. To the faithful Israelite there is nothing higher and more precious than to be conscious of the nearness of God and delight in being at peace with Him. The things that separate him from his God are felt as a hindrance and a stumbling-block, as a burden of distress that weighs down his soul. It is this getting closer to God and learning to look at ourselves and the things of earth with the eyes of God that constitutes a most helpful Lenten lesson for our own day.

Those who properly appreciate and observe the Lenten season find themselves face to face with a problem more fundamental and perplexing than any which puzzled the godly Asaph three thousand years ago. He could not know the manner in which God was getting ready to deal with the whole vast and complicated problem of human sin in the fullness of time thru the life and the work of the Son of God, the Holy One of Israel, and the redemption he was to bring to all peoples of all ages and times. For us, however, who do know all these things, as for all who believe in the holiness and omnipotence of God, and in Jesus Christ as the Son of God and the Saviour, Redeemer and Lord of men, and who also know that the leaven of Christianity has been at work in the mass of humanity for nearly two thousand years, it is a most perplexing problem that, in spite of the great victories the Gospel has won thru the divine power it represents, still nearly one-half of the human race is without knowledge of the power of God unto salvation from sin, and a far too large proportion of the other half have only a very superficial idea of what this salvation actually means. Is there a flaw in the plan made by God in Christ Jesus before times eternal? Did some unexpected obstacle make the carrying out more difficult? Is the power of evil in the world strong enough to delay and perhaps even to prevent the divine conquest? Why have not two thousand years of the love and mercy of God in a world of sinful men made a deeper impression upon mankind as a whole? Why do so very many of those who hold the form of godliness deny the power thereof? These and a host of other questions and doubts more or less intimately connected with them are puzzling many sincere and earnest believers in our day, and destroying their peace of mind. And they will continue to do this until the troubled ones find their way into the sanctuary, until they seek the presence of their God and seek the light He can shed upon the seeming mystery. Our flesh and our heart faileth, humanly speaking there is no way out but to "give it up". Those who do this in order to let God give the answer, *and are then governed by that answer* as was the psalmist, will find peace and contentment in the deep and joyful conviction that God still is the strength of their heart and their portion forever.

Those who know something of the manner in which the message of God's salvation has been received and used by different peoples at different times, and are open to the light and wisdom from above, the answer to their doubts and questionings is quite plain. The failure of the Gospel of Jesus Christ to accomplish greater things in a larger field is by no means due to any imperfection in that Gospel, but rather to the imperfections of men in the task of spreading, interpreting and utilizing it. Where the followers of Christ content themselves with a mere knowledge concerning Him and His Gospel; where they place the chief emphasis upon purity of doctrine, or upon outward forms and ceremonies or methods of work and organization; where human sin is looked upon as a mere weakness, an evil habit, the result of a lack of education and training or of an unfavorable heredity or environment; where Jesus Christ is regarded merely as a great Teacher and Example, and where men take for granted the ability to become like Him by reason of their own intelligence or will power, there the Gospel must lose its power just as an engine loses its power if the boiler or the fire-box is empty. The Gospel of Jesus Christ has been made largely of no effect in the world, because so many of its adherents have so often fallen into one or the other or several of these mistakes. And there is no little danger of falling into them today, *in Evangelical churches as well as in any others*, unless one keeps very close to God, in the sanctuary of His Word, and hearkens to what He has to say in regard to all these things.

The close and intimate communion with God which the Lenten season encourages should make it clearer to each one of us than it ever was before that sinful mankind, i. e., *you and I and all the rest of us*, being "sold under sin", can be saved neither by precept nor example, but only by the all-sufficient offering in the suffering and death of our Lord and Saviour Jesus Christ. By accepting the grace and mercy of God revealed in His life and His death we come into the closest possible communion with His Father and ours and become partakers of His eternal life and power, which, tho often thwarted and much delayed, must finally overcome the world. It is thru Jesus Christ alone that we learn at last to desire nothing in heaven or upon earth but God, the strength of our hearts and our portion forever.

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTER X.

SYNOPSIS. Dissatisfied with conditions in the small town of Oakdale, where the Belmonts had been obliged to live after business reverses, Mrs. Belmont had accepted an invitation from wealthy aunt Caroline Martin and spent a gay social season in New York, while her husband and children at Oakdale managed as best they could. The strain had been too much for Mrs. Belmont, however, and she returned home unexpectedly and seriously ill. Overhearing Mr. Belmont and Rose discuss ways and means for meeting the heavy expense of her illness, Mrs. Belmont decided to teach her family a lesson by getting up the very next day and working herself to death. "Then they can keep their money and will find out what they have lost," she thought.

But the exercise thus obtained soon brought color to Mrs. Belmont's cheeks and wholesome thoughts to her mind, and she roused herself to mingle with the village people, who gradually forgave her for being so "uppish" at first. Aunt Caroline surprises her niece by an unexpected visit to Oakdale.

James Hunt went straight home, but he did not take the trouble to tell Mrs. Belmont that her aunt was with Rose. He made himself useful in the kitchen helping serve the refreshments and it was not until late twilight that the guests departed and he was left alone with his mother. He found that the party had pleasantly excited her and made her feel much better than usual, so he felt relieved that his little plan had worked no harm.

"Margaret!" cried Aunt Caroline as her unsuspecting niece entered the sitting room, glowing from contact with the fresh air and wearing that satisfied, happy look ladies always put on unconsciously when they have really enjoyed themselves, "I wouldn't have known you."

"Aunt Caroline!" said the surprised lady. "In this uncertain light I would hardly have recognized you if you had not spoken."

Aunt Caroline drew her niece to the window and there in the rosy twilight she examined her critically. She was dressed in a pretty little silk frock which was a relic of the old happy town days, and her whole being seemed to radiate health and happiness. Her eyes were bright and her skin smooth and beautiful so it is no wonder the painted and powdered old lady looked long and earnestly at her.

"Why didn't you come back when you got well?" asked Aunt Caroline abruptly.

"I can't explain just now, Auntie," said Mrs. Belmont gently. "I must help get supper. We have a number of boarders, you know."

"Boarders? Have you descended to that level?"

"Yes, we keep boarders and like the work very much. Supper will be ready in a few minutes. I must change my dress and help Rose."

"You'd better stay at home and look after Rose," said Aunt Caroline grimly. "When I got here this afternoon I knocked and knocked at the front door and finally walked in to find some young fellow holding Rose's hand. I'm amazed at her low tastes, Margarent."

"Somebody holding Rose's hand?" cried Mrs. Belmont in alarm. "Rose never had a lover, Aunt Caroline. She is only a little girl."

"She will be nineteen in a month or so, won't she? Anyway, she has a lover, I tell you I may be getting old, but I know my eyes didn't deceive me this afternoon."

Supper was served almost immediately, and Mrs. Martin expected fully to awe the villagers with her diamonds and her silks and laces, but she was disappointed to find that they treated her exactly like an ordinary human being. They were polite to her and tried to include her in the conversation, but beyond that there were no signs that they were impressed by her presence. The fact that she sat dignified and silent had no effect on the merry group, and she was obliged to admit to herself that they were as well bred and intelligent as the people with whom she daily associated.

"Margaret, I must say that you have a good cook," said Mrs. Martin as she graciously accepted another helping of creamed oysters and more biscuits as they lingered at the table after the others had gone. "I don't see how you keep help at all in this forsaken place."

"Rose cooked the supper, Auntie. It is very simple. Won't you have some more of the gingerbread and apple sauce?"

"Rose? Don't you have any help?"

"Not a bit, and when I was with you she did everything herself, tho there were fewer boarders then."

"Well, Margaret, I must say that you have lost your wits. If you had told me that Rose was such a beauty I could have married her off long before this. It would be a fine thing for her to spend a winter or two with me. There's Herbert Towne, crazy about every pretty girl, and his folks are anxious to marry him off so he'll settle down. I am sure it could all have been arranged if you had brought her with you this winter."

"But I don't want my pretty, innocent Rose married to a dissipated young wretch like Herbert," said Mrs. Belmont firmly.

"Highty! Tighty! Where did you get those notions? You didn't have them this winter."

"I've learned many things this winter, auntie," said Mrs. Belmont sadly. "Rose shall marry whom she pleases, provided he is clean and manly and honorable. I prefer those traits to any position in society or to money."

"She'll get over those high flown ideas," said the old lady to herself. "I must begin gradually. She always did do as I said and she will again" So she shrewdly changed the conversation and soon retired for the night.

But as the days passed Mrs. Martin became aware that the niece of the present was not quite the same person to deal with that the niece of a few months before had been. Mrs. Belmont was pleasant and respectful but she was not the yielding, pliable woman who had managed her aunt's social affairs so successfully.

Finding herself unable to move Mrs. Belmont Aunt Caroline took it upon herself to influence Mr. Belmont to decide in her favor. Mrs. Belmont and the

boys had gone out to a high school entertainment and Rose was at a little party with James Hunt so the old lady had the field to herself.

"Now, Frank," she began with diplomacy and skill, "I depend upon you to help me. As you know I like Margaret better than any of my relatives and I intend to do well by her, if she shows the right spirit. And you must think of your family, too. The boys should go to college, you know that, and Rose needs society of a different type than is to be found in Oakdale."

"We have some mighty good people in Oakdale, Aunt Caroline."

"O, to be sure, there are good people everywhere. But the point is do you want your family to grow up in this place?"

Now Mr. Belmont was just as sick of certain features of village life as his family, tho he had been manly enough to bear his burdens in secret. He missed the street cars of his native place, he missed the lectures, he missed the elegance and charm of the stately church in which they had worshipped, he missed the modern conveniences of his once beloved home, he missed his familiar friends, he missed the independence that comes from having a business of his own instead of working at a salary—in short he was thoroly homesick for the city and longing for its noise and bustle. He squirmed uneasily in his chair for he knew Aunt Caroline could be very persuasive when it suited her purpose.

"I'll be responsible for getting you a better place in the city than you can ever hope to have here," she said smoothly. "And I'll send your boys to college—the best in the land. You know that blood is thicker than water and it's only natural that I long for my own flesh and blood in my old days. There are many who would jump at the chance I'm offering you. You can't afford to throw it away."

Mr. Belmont essayed a feeble remonstrance. "It costs so much more to live in the city than here."

"But you folks would live with me. I'm just coming to that. I'm a lonely old woman and I want Margaret and her family with me. You would be to me very little expense."

"But I can't accept charity," protested Mr. Belmont.

"In the end it will all go to Margaret and her children if I don't change my mind. I have it in my power to will my money to whom I please. Frank, you'd better think twice before you decide to turn down such an offer."

The return of James and Rose cut short any further conversation and strangely enough the sight of his pretty daughter gave Mr. Belmont the strength and courage for which he prayed. To put that beautiful, plastic girl into the high tide of fashionable city society and allow her to mingle with the people Aunt Caroline Martin received in her house seemed like sacrilege, almost, to the fond father. He knew that the old lady had many worthy men and women among her friends, and he also knew that she set such store by family and position that young men of doubtful character were free to move in what she called polite society simply because of their birth and connections. In Oakdale there were young folks who were far from what their parents and friends might desire, but there was the healthy village sentiment against receiving such people with open arms solely because they had good people back of them.

"The idea of allowing Rose to associate with a clod hopper like that!" observed Aunt Caroline when the young people had gone to the dining room. "Frank, I'm astonished. The sooner you break that up the better."

"Why should I try to break it up?" asked Mr. Belmont coolly. "Mr. Hunt is a promising young man of good quality and any father should be proud to have a daughter fall in love with him."

"Frank Belmont, you are living in a cold, unfeeling world not an ideal vague somewhere. To hear you talk one would imagine that you were a millionaire instead of a man who failed miserably in business. Now mark my words! You'll rue the day when you went against my wishes. You want your boys to go thru the world uneducated—village loafers—and your daughter to marry a man who can never hope to rise in the world. I wash my hands of the whole lot of you. Tomorrow I'm going home."

That night Mr. and Mrs. Belmont talked it over long and earnestly after the children were asleep. They went over in a careful, impartial manner what

Concluded on Page 8

✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

Be Careful What You Say

In speaking of a person's faults
  Pray don't forget your own;
Remember one in a house of glass
  Should never throw a stone;
If we have nothing else to do
  Than talk of those who sin,
'Tis better to commence at home
  And from that point begin.

We have no right to judge a man
  Until he's fairly tried,
Should we not like his company,
  We know the world is wide.
Some may have faults, and who has not?
  The old as well as young.
Perhaps we may for all we know
  Have fifty to their one.

I'll tell you of a better plan
  And finds it works full well;
To try my own defects to cure
  Ere others' faults I tell.
And tho I sometimes hope to be
  No worse than some I know,
My own shortcomings bid me let
  The faults of others go.

Then let us all when we begin
  To slander friend or foe,
Think of the harm one word may do
  To those who little know.
Remember, curses, sometimes like
  Our chickens, "roost at home."
Don't speak of others' faults until
  We have none of our own. —*Exchange.*

No Real Home Without a Baby

When Mrs. Henry Sweeney answered the doorbell she confronted a problem and also a mystery, or what a good many people call one. For the only living thing at the door or in the street couldn't possibly have rung the bell.

It was a baby, not long enough to reach the button nor strong enough to push it if she had been able to reach it. The note in the basket with the baby said that she—the baby—was born only last Sunday, and she looked it.

Yet tho abandoned to strangers, the baby had not been uncared for. She was fully and even daintily dressed, and there were more clothes for her in the basket. The note told something of the story. It said:

> *"Please take her and care for her. Her father has run away and her mother is in poor health and cannot care for her. She is American and of good blood. She will bring you good luck."*

We can easily imagine the rest. We can see the unhappy mother stealing fearfully along the street. We can hear her choked sobs as she rang the bell and ran away into the darkness. We know what was some man's faithlessness and what were some woman's fears.

Mrs. Sweeney didn't want the "luck" that the baby might bring. The mother's efforts to commend it as a desirable baby didn't interest her. She called the police and they took the baby away to St. Vincent's orphanage.

Possibly Mrs. Sweeney made a mistake. Let us not, however, think harshly of her because she ignored the unknown mother's appeal. Possibly she has babies of her own in her home. Let us hope so, for it isn't a real home without a baby. No home can ever be.

No bachelor can have a real home. No "bachelor maid" can. These may make "careers," and even win a world's applause. But they never have real homes, only poor imitations of them. And the imitations of married couples who try to get along without babies are even poorer. Their so-called homes are bodies which lack souls.

Too many couples without children do not realize this truth. Hence in the end discontent and more work for the divorce courts than there should be. No matter how splendid their surroundings or how pleasant they maye try to make life for one another, there is always something lacking. Marriage is a failure for them, for without a baby they never have a home.

However, many of these unfortunate couples who, for one reason or another, cannot have babies of their own do realize this truth. They should daily give thanks if they do, and act upon the conviction and seek out some baby that needs a home. For in giving that baby a home and a mother's love and a father's care they receive more than they can give. They make their own home real.

So let us all hope and pray that the baby girl whom Mrs. Sweeney turned over to the police will speedily find and make a home. Of one thing we may be absolutely certain. She will bring more to that house than it can give to her. For her coming will make that house, no matter how poor or how splendid, what it can never be without a baby, a real home.—*Chicago Herald.*

The Employer's Side

BY WALTER G. M'HENRY

An employer of men hesitates to engage one who is a drinking man for several reasons. He must look to his employes to act in his stead in the particular placed filled by each one. In other words, the man is hired so as to do what is in the mind of the employer, multiplying the resources of the employer and performing the work which is physically impossible for one pair of hands.

If the man who is thus hired to multiply the employer's efficiency is rendered inefficient thru drink he is not only doing himself an injustice, but he is also blocking the way for greater profits which should be made, and as a result he is not able to earn as much as he should.

The writer has in mind two men who at times filled similar positions. For a long time each would remain perfectly sober, and during this time the work would progress very well. Every man was needed, and when all were present orders were filled. Each one had his own work to perform, but when either or both were on a spree their fellow-workers were imposed upon to do some of the work, which was more than their share. For a long time no complaint was made, but as it continued the injustice was felt and resented, therefore their places were filled. *Drinking men are not dependable.*

By reason of their irregularity there are times when that part of the work entrusted to them is not performed at all. Many firms have money invested in machines. If the man who is to run that machine, on account of drunkenness, is unable to report for duty, he is deliberately cheating his employer out of the profits of that machine during all the time that he is obliged to be absent.

Suppose, for instance, a machine valued at $1,000 is idle for two or three days. The production of this machine is stopped and the profit on the sale of it is lost. If this profit is $5.00 per day there is but one conclusion to reach, namely, the man who by reason of his drunkenness is absent and causes the machine to remain idle for three days is stealing $15.00 from his employer. Some may argue that actually no theft has taken place, but the result is the same. The $15.00 which should have been in bank to the credit of the one is not there, all because some one failed in his duty on account of drink.

The modern factory is equipped with machinery, and it requires one who is alert to be sure that no accident occurs, but how fares it with the man who is unsteady thru drink? He cannot control himself, and if his hand is caught in the machine and an arm taken off, who is to blame? Surely, not the owner of the machine; but damages are often collected unjustly when the real blame lies in the fact that the workman has rendered himself unfit to be entrusted with his own means of livelihood. A drinking man is unsafe in business.

A man filling an humble position as switchman says he has a right to drink if he wants to. Would you want to be on a flyer when the man who controls the lever which operates the rails may perhaps be so drunk that he does not know what he is doing?

Denominational

Meeting of the Welfare Commission

The Welfare Commission will meet at *Eden Publishing House, Room 300, 202 S. Clark Street, Chicago, Ill., on Tuesday morning, March 10th*, at 10 a. m., for a two-days' session. The Commission consists of the following: Rev. J. Goebel, Chicago, Ill., Secy.; Rev. F. Weber, Chicago, Ill., Treas.; lay Delegates: Albert F. Kleve, Cleveland, O.; W. F. Appenbrink, Quincy, Ill.; Anton Roesch, St. Louis, Mo.; W. O. Ruhnow, Chicago, Ill.; Fred Kressman, Chicago, Ill., and one delegate to be appointed from St. John's, Dayton, O., the Pastors F. P. Jens, E. Bleibtreu, and F. Reller, ex officio, and the undersigned,

John G. Stilli, Chairman.

Not Too Late

The Boards for Home and Foreign Missions have sent the mite-boxes for the annual Lenten offering to all the pastors of the Synod with the earnest request to give the pupils of their Sunday-schools an opportunity to contribute their missionary gifts during the Lenten season. A large number of our Sunday-schools has been doing this for years and with good results. *Why not all?* The boxes, in the shape of a pyramid, are well made, with printed matter in both languages, and are furnished free in any quantities. Illustrated leaflets explaining the manner and the purpose of the offering are also included. A year ago 23,000 of these boxes were distributed among the pupils of our Sunday-schools, the contents collected on Easter Sunday and divided equally between the Home and Foreign Mission Boards. Where desired letters of inspiration and encouragement are sent out from time to time during Lent to sustain the interest in the gathering of the offering.

It is not yet too late to order these mite-boxes if you have not already done so. Sunday-school superintendents will please take notice and use the order blanks sent to their pastors, or, if they prefer, notify the undersigned by postal of the number of boxes desired and the language to be used.

Rev. E. Schmidt, General Secretary,
1377 Main St., Buffalo, N. Y.

THE CHURCH AND EVANGELISM

The Development of American Evangelism. Charles G. Finney and Dwight L. Moody. Some Fundamentals of Scriptural Evangelism

IV

Altho the Protestant Reformation had produced a religious awakening in England as well as in Germany, Switzerland and France, and in other European countries, and the Church of Scotland was born anew thru the work of John Knox and his brethren, it was not until after 1730, when John Wesley began his evangelistic labors, that the possibilities of practical evangelism were realized. One does not need to agree with all of Wesley's teachings and methods to recognize the fact that in all eighteenth-century England "no single figure influenced so many minds, no single voice touched so many hearts". His evangelistic labors extended to all parts of the British Isles and his own powerful preaching opened a new epoch in witnessing for Jesus Christ and preaching the Gospel to the poor.

Early American Evangelism

Even before George Whitefield, the famous evangelist and co-laborer of of Wesley came to America, 1738, there had been evangelistic preaching in the American colonies. Increase Mather (1639—1723), was a powerful evangelistic preacher, and both the father and grandfather of Jonathan Edwards (1703—58) were evangelistic preachers. In 1726 Edwards came to Northampton, Mass. The religious condition of the church was very low, and that of the community around it worse, and for a long time there had been no additions to the church. In 1734 Edwards began a series of sermons on justification by faith. Interest began among the young and spread to the old. Five or six persons were converted, and then, all at once, the community as a whole began to manifest an absorbing interest in personal religion. Religious meetings became thronged and within six months about 300 persons, nearly all the population of the town above sixteen years of age, were converted. The awakening was not limited to Northampton, but spread, partly with the co-operation of Edwards and other effective preachers, to Connecticut and even to New Jersey. The great motive employed by Edwards at this time, as well as in 1740 when he in company with Whitfield inaugurated the religious movement which has become known as the "Great Awakening", was that of fear. It was Edwards' purpose to produce conviction of sin and a sense of the great danger in which the soul stood of suffering the torments of eternal hell.

Had the evangelistic labors begun by Edwards been confined to places under his influence and that of his more immediate associates, perhaps comparatively little criticism would have been called forth. The denunciation of the ministry who did not take part as "unconverted" indulged in by some of the more radical and enthusiastic evangelists aroused much antagonism and brought the whole work into more or less disrepute. Other evangelistic workers of a later date were Timothy Dwight (1752—1817), president of Yale College, and his pupil, Lyman Beecher (1775—1863), but their work proceeded more quietly and did not appeal to fear, but set forth the reasonableness of God's plan of salvation. Asahel Nettleton (1783—1844) was an active and conspicuous evangelist who sought to deepen the earnestness of the Church and the sense of responsibility, preaching upon the sins of Christians, and by his searching and personal way of application seeking to carry conviction home to them first. "His style was simple and impressive and he did not seek to awaken great emotions but preferred to work quietly. Preaching earnestly, following this with familiar addresses in the lecture room, and adding to these faithful private conversation and personal labor, he gathered the fruit 'by hand' as some one has felicitously described the personal method. One duty, and one only did he press upon anxious inquirers, that of immediate repentance, because they could do nothing short of this which would in any way improve their condition."

Evangelism Finding Itself

Charles G. Finney (1792—1875), evangelist, professor of theology and president of Oberlin College, Oberlin, O., wrought more ably and over a greater territory than probably any other man of his generation. "As a preacher Finney had rare gifts. Wherever he went extensive awakenings prevailed. His manner was direct, dramatic and personal. He used simple language and illustrations. His presentation was clear and strictly logical. He directed his appeals to the conscience, rather than to the emotions, and made it tremble and quake by his searching analysis of the motives of action. He chose for themes passages which delineate the sinner's condition as one of conscious alienation from God, and sinning against Him. He dwelt upon the enmity of the carnal mind, the want of holiness, and the certain destruction of the impenitent. He called upon his hearers to come to an immediate decision and submit to God".

Dwight Lyman Moody (1837—99) is known as the evangelist of "consecrated common sense". He urged predominantly the great love of God as the one reason for repentance. It was pre-eminently reasonable that the child should return to his Father, to be away from him could be nothing but misery, the love of God constituted a claim upon the man which could not be ignored. "His sermons and shorter addresses abound in personal allusions, in shrewd remarks and home thrusts. He had a hatred of shams and a scant respect for persons who had only place to recommend them....He had no polish, small education, but he knew his English Bible and accepted it literally.... He never allowed excitement to carry his audiences off their feet. For sanity, sincerity, spirituality and success Moody belongs into the very first rank of evangelistic preachers". He preached particularly to despairing sinners, sinners who knew they were such, and who could not believe that the grace of God was meant for them.

Other noted evangelists of the present day are Reuben A. Torrey and J. Wilbur Chapman, both of whom owe their stimulus in their special work to Moody, with whom they were early brought into close touch. Torrey is distinguished by his thoro mastery and use of the Bible in the vernacular. Chapman is the product of a wider environment and therefore reaches out in influence to a larger periphery. "Both borrowed from Moody their message—plain, Scriptural, urgent, made effective by a fiery conviction, feathered by anecdote, incident, experience and unfettered by labored argumentation or the embellishments of rhetoric".

Some Conclusions and Principles

The necessarily brief and fragmentary historical outline of the theory and practice of evangelism in its relation to the Church which we have attempted to give in the foregoing leads to certain conclusions and principles which may be stated as follows:

1. In obedience to Christ's program "to preach the Gospel to the poor", Luke 4: 18, and His final command "ye shall be my witnesses", Acts 1: 18, there can be no doubt of the Christian's sacred obligation to *use every talent entrusted to him and every opportunity that offers itself for the extension of the knowledge of the Gospel among all who have not yet come under its influence.* The example of St. Paul, who proclaims himself "a debtor both to Greeks and to barbarians, both to the wise and the foolish", Rom. 1: 14, will always be a lofty ideal in this direction. The sense of his obligation rested so heavily upon his mind that he says, "For if I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the Gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me", 1 Cor. 9: 16. Pastors and Christians generally should feel this keenly as their prime responsibility.

2. While the preaching of the Gospel is the chief and express duty of the minister set apart and trained for this work, the practice of both the early Church and the early German Reformation shows that *the preaching of the Gospel was not considered the exclusive privilege of the ordained ministry.* The universal priesthood of believers, an important principle of the Apostolic Church which was revived and re-emphasized by the Reformation, confers upon all Christians the authority and the privilege of witnessing for Christ wherever the ability of the individual believer and the need and opportunity combine to constitute a call for such service. It is self-evident that all evangelistic work, especially that undertaken by unordained Christians, must observe the *decency and order toward the efforts of other Christians* which the Apostle enjoins, 1 Cor. 14: 40. It is plainly a violation of this principle *when attacks upon the organized Church and the ordained ministry are made before promiscuous assemblies* who are unable to know all the facts in regard to such accusations and to judge them calmly. Every sincere Christian will admit that the Church and its representatives are by no means infallible, that they have frequently erred and been corrupted, and that there is much error and corruption today. If, however, any charges are to be made against any form of organized Christianity let them be made and substantiated before the bodies that have jurisdiction rather than exploit them in a manner that can do no good. Honest efforts to remove stumbling-blocks in the life and the work of the Church, i. e., efforts that *aim* **only** *to build up the Church and exalt Christ, cannot be permanently blocked* in the democratic organization prevailing in American church bodies. The decency and order demanded by the Apostle are also served best by confining evangelistic preaching to *Christian fundamentals* rather than including subordinate or sectarian teachings, i. e., teachings in the interest of or peculiar to a sect or denomination. The use of vulgar language cannot by any stretch of the imagination be classed as "decently and in order". It is best that all evangelistic work should be under the supervision of local or general Church authority.

3. Scriptural evangelism appeals not only to the emotions, or to one of them, for instance fear, but to *the whole man, i e., to his emotions, to his reason* and to his will, all of which have their part to play in the change of heart which regeneration and conversion aim to bring about. Fear certainly has its place in the preaching of the Gospel to confirmed sinners, but *the love of God, John 3: 16, is so fundamental to the Gospel message that it must always occupy the central place in real evangelistic work.* An evangelistic talk, address or sermon that does not set forth the Gospel of Jesus Christ and bear witness for Him as the Son of God and the Saviour and Lord of men should be unthinkable to sincere Christians.

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HOME MISSIONS IN 1914

Some of the Tasks and Problems Involved in Making and Keeping America Christian
Denominational Co-operation Promises a larger Efficiency

I

Besides the denominational Home Mission viewpoint to which the EVANGELICAL HERALD regularly calls attention there is the national viewpoint, the larger aspect of the Church's work on behalf of the Kingdom. This point of view is represented by the Home Mission Council, composed of representatives of all the larger denominational Home Mission Boards. The following outline of the Council's work during 1914 was written for *Men and Missions* by Dr. Chas. L. Thompson, Presbyterian, who is chairman of the Council.

It is of course impossible to present at all adequately either the problems or the achievements of home missions in any one year. This is especially true in these latter years, when not only the interest of the work, but its complexities and difficulties are pre-eminent. The purpose, therefore, of these pages will be to give only such salient points and such general statements and impressions as may be a guide to a larger, more definite and more detailed study. For the time has come when the literature of home missions must not only be read, but in order to have real knowledge it must be studied, even as is required by any subject of large human interest. The field is so vast and the work so important that it can be appreciated only by serious and intelligent effort.

The Christianizing of America is the unfulfilled task of this and preceding generations. Home missions is not a matter of building and maintaining churches merely. That is only the pioneer stage of the great enterprise. After churches have been organized they must not only be nourished into strength, so that they may become sources of blessing to other and perhaps far distant communities, but they must be so organized and so led that they will have knowledge of the times, comprehension of their obligations and equipment to meet those obligations. They must realize that churches are not for the delectation or comfort of a relatively few people within their walls, but that they must be centers of power to help one another—to lift and maintain the high level of American life where its permanence can alone be guaranteed.

Taking this view, home missions will never be finished. Always there will be problems, difficulties, dangers, evil tendencies to meet, understand and correct. We must not only make America a Christian nation, we must plan to keep it so. This will be the task of succeeding generations as long as the nation lasts.

Church Extension

The Church is well established on two oceans. The intervening latitudes are well dotted with Christian institutions; but we shall mistake if we imagine that the day of the occupation of new territory in our country is past. An infilling process is going on which will continue—and perhaps with increasing momentum—for an indefinite future.

Before our western regions are as full of people as stricken Belgium—and most of them may be so filled up—there is a long duty of Christian missionary service ahead of the Church. It is estimated, for example, that the entire population of the globe could find fairly comfortable space in the one State of Texas. When the vast regions of that empire—adapted for population in almost its entire length and breadth—shall have been occupied by the coming millions attracted by the activity of soil and pleasant conditions of climate, there will be calls for thousands of mission stations and mission churches—and for an army of missionaries.

The same statement may be made concerning the arid regions toward the Rocky Mountains, where it is estimated that a strip of land, three hundred miles wide and reaching from Canada to Mexico, is being converted into agricultural possibilities by governmental and private systems of irrigation, thus really creating a new mission field.

Church extension should firmly hold denominational ambition in check, but that it should be vigilantly pursued there can be no doubt.

Recent investigation discloses the fact that in Colorado there were hundreds of school districts without any regular religious services, in the great State of Washington forty per cent of such districts reported that there were no religious services, and more than half of California almost thirty-seven per cent of the population are so listed. So long as facts like these obtain there can be no question that the work of the extension of the Christian Church need still be vigorously pushed.

Redirection

The most significant—one might almost say the startling—fact that emerges in the consideration of home mission duties is the necessity for a large redirection of Christian forces. This because of problems which have emerged and with which the fathers were never confronted, of which, indeed, they could have had no prevision. The work of a century past has been that of geographical pioneering along the lines already indicated. It was heroic work attended with important and far-reaching results and will continue to make volumes of heroic missionary activity.

A new day has dawned in our country, as suddenly almost as an apparition. Problems have taken the place of open opportunities. The time has come not only for missionary activity, but for missionary thinking, for the facing of new issues, for the meeting of which the Church has not been equipped and is not fully prepared. Civilization is little else than an oncoming of problems and a thickening of difficulties. The life of a barbarian is easy, his activities sharply limited; but that grouping of people and their interrelations with one another which make society, and which in its ultimate development constitutes civilization—this makes living difficult, more glorious, indeed, and better worth while, calculated to evoke the finest thinking and the most self-sacrificing and heroic living.

Getting Together

Another tendency in home missions, conditioned by the problems which have come to the front and insist on a hearing and a solution, is the united missionary program toward which the churches are now tending and which finds its highest expression in the organization and labors of the Home Missions Council. We are just beginning to realize two great facts: First, that there has been too much denominational bushwhacking, too little consideration of the welfare of others. This fact has resulted in overcrowding in some places, and the friction which comes by overcrowding, and, as a consequence, in the neglect of regions which could be wisely supplied only by consideration and consultation.

Secondly, new dangers to our civilization have appeared which, it is becoming evident to the Christian Church, can be successfully met and overcome only by concerted action by that union of force in which alone is ultimate strength.

So we have come to the day of denominational co-operation—of gathering our regiments into corps, our scattered bands into the solidarity of one great army of Christian enterprises. This has not been fully accomplished by any means, but the signs of it are abundant and cheering, as subsequent pages of this article will indicate.

New Problems

First, the Indian problem. It is our oldest problem, but new in the sense that only recently have we realized or grappled with it. This is a pretty severe indictment of our Christianity. It is probable more than half of all the original inhabitants of our country are still without any connection with the Christian Church. The success of missionary efforts on behalf of the Indians during the last decade has been little short of phenomenal.

At the present time all but seven of the Home Mission Societies affiliated with the Home Missions Council are at work among the Indians. Government statistics indicate that at present there are three hundred and twenty-three thousand Indians in the United States, exclusive of Alaska. One hundred and seventy-seven thousand of these have been questioned as to their religious affiliations, and sixty-nine thousand have professed Christianity—or thirty-nine per cent of the total. It is probable that at least one hundred and seventy-five thousand of our Indians are still non-Christians. These facts will call loudly to the churches to double their efforts and by some systematic campaign seek to win these neglected tribes for Christ.

The outstanding facts of the year indicate that the American Missionary Association of the Congregational Church has reported the largest additions to its Indian churches that have been received for a number of years. The work of the Baptists at the Bacone College has been greatly increased by additional dormitory facilities, and the industrial work on the farm connected with the institution is a prominent feature in its activities. Their missions at the Bacone College and the Cheyenne-Arapahoe School have been greatly prospered in that in these two institutions about eighty have made profession of their faith at special services for them.

The Presbyterian Church has established a new hospital work at the Carriso Mission among the Navajos, sixty-five miles from the railway. The arrangements of the joint control with the Congregational Board of Santee Bible Training Department have been completed.

At the great Student Volunteer Convention at Kansas City sixteen Indian pupils expressed their conviction that the greatest need of the Indian is Christian civilization, and pledged their lives and services to the Christian uplift of their race.

An Indian academy, for the establishment of which the Rev. Henry Roe Cloud is laboring, has made much progress. The trustees, directors and the principal teacher have been selected for this institution, and it will be soon launched and located, probably at Wichita, Kansas.

One of the notable features of the activities of the Indian Committee of the Home Missions Council was the general conference on October 19 of representatives of Protestant organizations engaged in work for the Indians. The attendance and interest surpassed expectations, and for the first time all of the various religious and philanthropic organizations engaged in work for the Indians, with the exception of the Roman Catholic, were represented in united council. In addition to the denominational boards, the American Bible Society, the Women's Council for Home Missions, the Indian Rights Association, the Young Men's Christian Association, and the Young Women's Christian Association, were present by their representatives. A publicity campaign in the interest of the Indian work of all the churches is projected, and the whole Indian problem is being viewed with breadth and in the spirit of not only interdenominational comity, but, what is far more important, active interdenominational co-operation. The duty and task of Protestantism is definite, and the united forces are better organized than ever before in the history of American missions.

Alaska

The work among the Indians and Americans of this great territory during the past year calls for at least a passing word. The interest which the Government is taking in developing this wonder-land will lead to new opportunities for the Christian Church. The extension of railroads and the opening of mines are sure to add a large stable American population. And then there is also the pathetic appeal of the Indian population, as large as or larger than the American. Afflicted with diseases, suffering from poverty and the lack of remunerative employment, these people are on a dreary road and appeal most touchingly to the sympathies and help of missionary organizations. That they will not constitute an important factor in the future of Alaska should not deter the followers of Him who said: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto Me."

The Presbyterian Board of Home Missions has during the year made an investigation of the conditions in and around Bristol Bay, which reveals sad cases of physical and moral destitution and degeneration, among both the natives and the Americans. As a result of a report which the general missionary of Alaska submitted, the matter has been brought to the attention of the President, and it is hoped that medical and hospital aid and educational advantages may be given to those neglected people. The Presbyterian Board hopes, as soon as funds can be raised, to inaugurate a mission among them.

Statistics indicate that the various Mission Boards expended last year over one hundred and five thousand dollars in the evangelical and educational work in the territory. The Baptist, Methodist, Episcopalian and Presbyterian Boards have been the chief instruments in this service.

WHAT AMERICAN CHURCHES ARE PLANNING FOR 1915

How the different Denominations are seeking to Strengthen and Enlarge their Work. Interesting Facts about Denominational Growth

Without exception the religious bodies of the United States are preparing for their greatest year. Eugene M. Camp, the well known authority, in his outlook for 1915, states that plans of these bodies are not along the lines now pushed by "Billy" Sunday, but along scientific ones, with particular reference to material plans. Many Protestant leaders who have in past years condemned Sunday and his methods, are now supporting him because he reaches men and women and helps some of them to lead better lives.

Nevertheless, 1915 plans are not in Sunday's direction. There are planned many meetings of a character provided by Sunday, Chapman and others, but the emphasis is along economic, scientific and similar safe lines that almost everybody can follow, when taught how. In scattered communities, some country, some city, tremendous progress has already been made in these directions.

Millions to be Invested in Progress

Congregationalists take this year the first steps toward observance of the three-hundredth anniversary of the landing of the Pilgrims. Episcopalians observed in 1907 a similar anniversary of the planting of English Christianity at Jamestown, and four years later at Williamsburg, with its William and Mary College, by the making of a thank offering of $750,000 by men alone. The landing of the Pilgrims is to have, if present plans go thru, a much more ambitious observance. Some propose the raising of $50,000,000, others think no more than $5,000,000 can be secured, while Congregational leaders, with practical minds, are talking $10,000,000, all of it to be in hand by October, 1920.

The National Council, changed now to meet every year, comes together this year at New Haven, and here this Pilgrim landing observance will be decided upon. There will be many features, minor ones and affecting New England in larger measure than other sections, but the $10,000,000 fund seems to be the chief thing. The money is to be used to strengthen all forms of work—missions, education, ministerial relief, church building and social work.

Methodists are also in the money raising class for 1915. They talk of as much as $15,000,000. Their cause is the taking care of aged ministers. This cause demands $200,000 yearly. An elaborate system has been worked out for pension funds in many conferences. Each conference says how it will secure the money, but the whole machinery of Methodism, from the Board of Bishops down, is engaged in pushing the plan.

Closely allied to this larger Methodist campaign is one for $250,000 as a war relief fund. Methodits in America are supporting in India missionaries and their families who have heretofore been supported by Germany. They are not paying salaries so much as feeding men and women to keep them from starving. Owing to the control of the channels of communication by Great Britain, there has been great difficulty in keeping these missionaries supplied with their regular and accustomed income. How long the support from outside must be kept up depends on how long the war lasts.

Presbyterians have half a dozen big projects for the year. One is the paying of the debts resting on mission boards. A denial week is just now closing, but returns from it are not yet in. Thru the regular agencies, Presbyterians north and south are taking up this year the problems of the country church. They are also taking hold of education on peace lines in Sunday-schools, and between Presbyterians United and South progress is making toward organic unity. Presbyterians North and the Reformed Churches, Dutch and German, are talking organic union. The largest labor and emigrant work in the country is carried on by these up-to-date Presbyterian enthusiasts.

Baptists North and South are determined to put thru in 1915 a $300,000 Judson Memorial fund to endow a church in New York City that is named after the famous pioneer foreign missionary. Co-operation with Baptists South, the northern Baptists are planning to re-organize their extensive work in Mexico so soon as such action may be possible.

Educational and Evangelistic Plans

Aside from money, Baptist leaders north and south have agreed to write and publish articles during the year on the subject of spiritual dynamics. These leaders are to tell the people of America, Baptists and everybody else, that religion has brought about all that is valuable in present civilization; that while all has not yet been accomplished, the only thing to do is to keep these spiritual forces alive until all is put thru. It is to be a campaign of education thru the printed page, on the necessity for the maintenance and advance of spiritual forces to end wars, crime, graft and other evils.

Disciples of Christ have in hand one of the biggest programs of any religious body. While chiefly financial, it is to be accompanied by revivalistic and educational work. The proposition is to send forth one thousand trained workers, and to raise $6,000,000. Missions, benevolence and education are to be the financial beneficiaries, two and a half millions to one, and three and a half to the other. Drake, Bethany, Butler, Hiram, and a new College of Missions are to profit if the money be raised. The whole brotherhood, as Disciples call their denomination, is stirred by this big plan. Much progress has already been made.

Episcopalians are almost the only large body having no financial plans of commanding importance on hand for the year. They are discussing, instead, the organization of their work, missions and education in particular. They are getting provinces into working shape, aiming to divide national burdens and localize problems, and near the end of the year will enter upon a preaching campaign that aims to bring into the field all of the foremost speakers among clergy and laymen. The aim of this campaign is spiritual exclusively. New bishops are being consecrated, and new assistant bishops being chosen. Laymen are being trained and employed in larger numbers. Unity between different lines of work is growing, a result some say of the church's efforts toward unity among all bodies.

Several of the Lutheran synods have already laid their plans to raise a jubilee fund for the quadricentenary of the Reformation. The General Council intends to raise $2,000,000, the General Synod $1,000,000, the Joint Synod of Ohio $250,000, the Iowa Synod $300,000. The Missouri Synod is raising a fund, but has not named and definite sum. The United Church has been at work for over a year and has already collected over $400,000. The Norwegian Synod will undoubtedly collect sufficient to pay the debt on all its institutions and erect two new buildings, one in Sioux Falls and one in Decorah. It is interesting to note that bodies that are most orthodox are growing most rapidly in numbers, wealth and influence. By orthodox is meant, not adherence to customs that may happen to be venerable, but loyalty to Jesus Christ as God and Saviour. No observer of things religious, but has seen that sectarian differences are being lost in common adherence to Christ.

With a common purpose such as has not obtained since Civil War times, if it obtained even then, religious bodies in America are entering upon the year 1915 with a determination to show that they have not failed because war overtook Europe. Baptist, Episcopal and other leaders are proclaiming the necessity for the maintenance and multiplication of spiritual dynamos. Almost every plan of every religious body, even if it have money as its goal, is this spiritual Gospel. Never was it stronger. Never did it have central place in more plans than now.

Religious Efficiency the Aim

There is a big Sunday-school plan in hand for the year, the International Lesson people leading. Tours to South America and Japan are parts of the plan. Bible distribution thru the American Bible Society, new evangelists with religious education as their special line, penetration into the farthest fields, all of these, in all bodies, is the 1915 program. Religious education is being put upon the same scientific basis as secular, and some measure of secular efficiency and equipment is being attained by the more progressive bodies.

Tremendous progress is making in some sections thru the adaptation of plans making churches community service centres. Here and there churches that have spiritually slept for generations have waked up, doubled their incomes and working staffs, and shown others what efficient churches may be. This efficiency program, to be for churches what the same program is for industrial plants, is one of the striking features of the future, and 1915 is expected to demonstrate it in large ways.

Taking advantage of stay at homes this year, because Europe cannot be visited, church planners are arranging meetings in connection with the Panama Pacific Exposition, and especially such as are held in cities on the routes between the Atlantic and Pacific coasts. Every subject under the sun is to be presented, if it relate at all to community welfare, and meetings by the hundreds will occur. Indeed, this novel feature—meetings on successive dates with speakers taking up meetings in one city immediately they have concluded meetings in a previous one—is to mark the year 1915.

It costs the American people $400,000,000 a year to maintain churches of all America. No other people pay so much. They give $60,000,000 a year to missions at home, and $18,000,000 a year to those abroad; in both respects leading all nations. These sums grow steadily, and if 1915 financial plans be so much as half realized, their growth this year will be far greater than ever. Of the $385,000,000 given by Americans to education and to general benevolence, by far the largest part is given by people who also support the churches.

What the Figures Say

DENOMINATIONS	Ministers	Communicants	Net Gains Communicants 1914
Adventists (6)	1,169	98,927	105
Baptists (15)	42,710	6,179,622	122,125
Brethren (Dunkards, 4)	3,433	121,475	2,015
Brethren (Plymouth, 4)	....	10,566	....
Brethren (River, 3)	224	4,903	....
Buddhist (2)	15	3,165	....
Catholic Apostolic (2)	33	4,927	....
Catholics (Eastern Orthodox, 7)	342	458,500	36,500
Catholics (Western, 2)	19,068	13,813,137	139,350
Christadelphians	....	1,412	....
Christians	1,066	113,887	10,985
Christian Catholic (Dowie)	35	5,865	....
Christian Scientists	2,672	85,096	....
Christian Union	308	14,807	....
Churches of God (Winebrennarian)	509	41,475	....
Churches of the Living God (Colored, 3)	101	4,286	....
Churches of the New Jerusalem (2)	143	9,671	70
Communistic Societies (2)	....	2,272	....
Congregationalists	6,091	755,088	4,935
Disciples of Christ (2)	8,261	1,519,821	452
Evangelical (2)	1,569	190,293	3,248
Faith Associations (9)	241	9,572	....
Free Christian Zion Church	20	1,835	....
Friends (4)	1,476	124,216	....
Friends of the Temple	3	376	....
German Evangelical Protestant	59	34,704	....
German Evangelical Synod	1,058	290,803	29,315
Jewish Congregations	1,084	143,000	....
Latter-Day Saints (2)	3,610	361,000	5,000
Lutherans (21)	9,450	2,444,970	56,248
Scandinavian Evangelical (3)	629	72,900	....
Mennonites (12)	1,413	57,337	....
Methodists (16)	41,525	7,328,829	231,460
Moravian (2)	147	20,615	152
Nonsectarian Bible Faith Churches	50	6,396	....
Pentecostal (2)	802	28,946	5,009
Presbyterians (12)	14,066	2,083,617	56,019
Protestant Episcopal (2)	5,629	1,026,048	28,641
Reformed (4)	2,177	478,951	15,265
Reformed Catholic	7	3,250	....
Salvationists (2)	2,967	27,893	419
Schwenkfelders	5	1,039	39
Social Brethren	15	1,262	....
Society for Ethical Culture	7	2,450	....
Spiritualists	....	200,000	....
Theosophical Society	....	4,714	525
Unitarians	524	70,542	....
United Brethren (2)	2,260	343,016	14,917
Universalists	650	52,000	284
Independent Congregations	267	48,673	....
Grand Total for 1914	178,290	38,708,149	763,078
Grand Total for 1913	175,078	37,945,071	1,329,604

Note.—The figures refer to the number of bodies using the same general name, but differing in teaching or practice.

These statistics cover the territory of the United States exclusively. Ministers, churches, and commun-

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"Thy Word is a Lamp unto my Feet and Light unto my Path"

Oculi, Third Sunday in Lent, March 7, 1915

Helps for a Good Meeting

Rev. Henry Katterjohn

Making a Happier World

M. Mar. 1. By unselfishness. 1 Sam. 18: 4.
T. Mar. 2. By service. Gal. 6: 1, 2, 10.
W. Mar. 3. By love. Eph. 4: 31, 32; 5: 1, 2.
T. Mar. 4. By doing right. Matt. 5: 6.
F. Mar. Mar. 5. By showing mercy. Mic. 6: 8.
S. Mar. 6. By sympathy. Acts 20: 35.

Sun., Mar. 7. Topic—How to Make This a Happier World. Prov. 3: 13—18. (Consecration meeting.)

Suggestion to the Leader

Invite some of the oldest members of the congregation, the aged grandfathers and grandmothers, to attend this meeting if possible and to say a few words to the members present. To have our grandfathers and grandmothers give us instruction in the art of living is certainly a rare treat that ought to be appreciated by the younger people. Too often the old people imagine that we younger ones do not care for their society. This is an opportunity to bring the old in touch with the young and the young with the old. *Will you not use this opportunity?*

The Topic Discussed

What is wisdom? Wisdom, according to the meaning which Scripture gives to the word, is the art of right living. It is the practical philosophy of life, an obedience to the laws of God that alone can assure happiness and prosperity. The man who obeys God's commandments is wise. These commandments are not the expression of an arbitrary decree, but the way of the least resistance. These commandments meet the actual needs of life. Obedience to them is but a response to the needs of our innermost nature. Man's body, mind and soul can only do their task properly, with the least waste, when they are guided by these expressions of God's will. God gave us these commandments because man needed such a guide to happiness, based on right living.

What is happiness? Happiness is a state of being resulting from the perfection of our life. In the days when man had very carnal conceptions of happiness, they demanded *riches, numerous sons and daughters*, and *long life* in answer to their demand for happiness. These were to them essential for happiness.

Since the days of Jesus Christ, when the emphasis has been removed from the physical to the spiritual, and the soul declared to be of greater value than all the riches of the world, we are told that communion with God is the only source of true happiness. Life finds its fulfillment in God, because it originated in God. Sin is but the interruption of that fellowship, and with sin removed, we can again enjoy that direct communication. The Christian, who has found in the fellowship with Jesus the fulfillment of all his desires, is truly happy. His whole being experiences in a large degree the sensation of a hungry stomach that has been satisfied. *The world is to be made happy.* That is the purpose of Christianity. The outward conditions will be bettered as we grow inwardly, in spirit. Health will be preserved and longevity will come as we conform our conduct to the principles of God. As love enters our life, 1 Cor. 13, as we give ourselves to the needs of others, we ourselves shall receive in a larger measure happiness and joy.

The Happy Life

Where there is Faith,
There is Love;
Where there is Love,
There is Peace;
Where there is Peace,
There is God;
Where there is God,
There is no need.

Some Questions on the Topic

What is the difference between happiness and blessedness?

What is essential to happiness?

How can we become satisfied in our life?

What is true wisdom?

Some Scripture on the Topic

Deut. 33: 29; Job 5: 17—19; Psalm 36: 8; 40: 8; 128: 1; 133: 1; Prov. 14: 21; 16: 20; 28: 14; 29: 18; Matt. 5: 3—12; Rom. 5: 2; 2 Cor. 12: 10; 1 Peter 4: 12, 13.

A Prayer

We pray, our heavenly Father, that Thy peace may come more and more into our life. Thy presence alone brings light and life into the sinfilled world. Help us to do Thy will, to abide in Thy promises. Thy child shall never suffer want, for Thy love can never fail.

Help us younger people to learn wisdom from the aged and experienced. For their lives prove to us that it is worth while to be a follower of Jesus Christ. True happiness comes into the lives of those who walk with Him. Bless our meeting and fill us with Thy divine peace. Amen.

The Advanced Quarterly's Lesson

God's Covenant with Abram. Gen. 15: 1-16

Daily Bible Readings

Mon. Mar. 1. The Covenant with Abram. Gen. 15: 1—16.
Tue. Mar. 2. The Covenant of the Sabbath. Ex. 31: 12—18.
Wed. Mar. 3. The Covenant with David. Psa. 88: 1—14.
Thur. Mar. 4. A new Covenant Promised. Jer. 31: 31—37.
Fri. Mar. 5. The new Covenant Fulfilled. Heb. 9: 11—22.
Sat. Mar. 6. The Universality of the new Covenant. Eph. 1: 11—22.
Sun. Mar 7. Oculi, Third Sunday in Lent. Luke 11: 14—28; Eph. 5: 1—9.

Obedient to the call of his God Abram had left his country, his kindred and his father's house to go into the land that Jehovah would show him; the land where he was to become a great nation, where God was to bless him, and where his name was to be made great. The very first experience in the land was a famine, something all the more strange and discouraging as it was altogether new to Abram and doubtless unthinkable in the fertile regions of Mesopotamia. It would have been only human for him to ask, "Is this the divine blessing you have promised me?" and to drift on to the south, where Egypt, the land of plenty, beckoned to him. It is distressing to see a man of Abram's character trying to gain his ends by deceiving Pharao, and the lesson he learned was well remembered. In his dealing with Lot, he shows the whole strength and beauty of his character, and his unselfishness and confidence in God is an example that deserves general imitation, especially on the part of those who are wealthy and influential. Abram's rescue of Lot was another great moral victory.

It was only natural after all these things that Abram should fear another raid from the chieftains he had just routed; perhaps he had also begun to doubt some of the promises of God and wondered just a little whether the promises God had made to him would really be fulfilled. The land promised him was still possessed by the Canaanites; there was little if any outward sign of blessings, and there was apparently no chance at all of his becoming a great nation.

Then God appears to him with a new promise. Abram's surrender to God had established a vital and intimate personal relationship which God recognizes in an unmistakable manner. God never forgets those who yield themselves to Him. By that act of faith and obedience Abram had identified himself with God, and God would have denied himself if he had neglected Abram or even permitted him to suffer. It is to uphold and encourage him that He now appears to him with the comforting assurance, "I am thy shield and thy exceeding great reward". Probably Abram had been thinking more of the gifts of God than of God himself and was overlooking the fact that they who have God have all things and can well afford to wait until God gives what they need, but He sometimes tests their patience and their faith so as to strengthen it and lift it upon a higher level. Very frequently there seems to be abundant reason for doubt whether God's plain promises are to be fulfilled; sometimes their fulfillment is apparently impossible. But doubts like these are only a sign that our surrender to God has not become complete. If it had there would be no possibility of fear that anything would go wrong. A child never worries where its next meal is to come from or whether new shoes or clothing will be forthcoming at the proper time. Because of the intimate personal relationship existing between it and its parents, its trust in father's and mother's looking after all that is so complete that there is no need of thinking of them at all. It is only our selfishness and little faith that leads us to doubt God's word. God never tries to evade His promise, nor does He substitute a second best gift for what was originally promised. Abram "believed in Jehovah, and He reckoned it to him for righteousness". Real genuine faith is not mere knowledge of God, nor the accepting of His Word as true, but a sincere and simple trust in His doing just what He is under obligations to do. Such a faith places us into the right relationship with God and makes for righteousness in thought, word and deed.

Abram's question, "Whereby shall I know?" was not a sign of doubt but a search for further assurance, and was altogether different from the skeptical inquiry of Zacharias, Luke 1: 18. If Abraham had had all the proofs of God's willingness and ability to keep His word to fall back upon that Zacharias possessed, he would not have asked the question, or, if he had, he would have been treated just as Zacharias was, and deservedly so. There is absolutely no excuse for our doubting God's word, because we have still more and greater proofs of God's absolute trustworthiness than Zacharias had. God is ready to enter into the closest kind of personal relationship with every one of us, with every little child, every aspiring saint, every ashamed and penitent sinner. The more we surrender to Him the greater will be our gain.

What American Churches are Planning for 1915

Continued from Page 6

icants of various denominations in foreign countries are deducted from the denominational totals.

Where denominational official returns are made they are used. Where such returns are not to be had, the best denominational sources of information are sought for approximate figures. In some cases the census returns of 1906 are the latest and only ones available. It is chiefly the very small bodies which report no statistics.

Estimates are given in a few cases for the increase of the year, where denominational reports are not ready until March or April.

The order of arrangement follows the alphabet, and classification is according to name or to historical relation. The non-Christian bodies are few and easily separable from the Christian.

It is necessary to give again a word of explanation concerning the figures for the Roman Catholic Church in the column of communicants. The "Official Catholic Directory" reports only "population," which includes with communicants the unconfirmed baptized; that is, children who have not been admitted to their first communion. The rule adopted in the census of 1890, and followed in that of 1906, deducts 15 per cent from Catholic population and sets down the remaining 85 per cent as communicants. Representatives of that Church object to the process, but as the rule to report only members or communicants is applied to all other denominations, there is obviously no convenient way of making an exception in this case. It should also be said that the figures for "population" are for a large number of dioceses and archdioceses estimates, given in round numbers, as, for example, Baltimore, 261,000; Boston, 900,000; Cincinnati, 200,000.

The figures for Jewish members are misleading. The denomination furnishes no statistics, and nothing later than the figures gathered directly by circular from congregations by the Government in its census of 1906 is obtainable. The census gives an even smaller number of members than this table, counting only heads of families, according to the Jewish rule. The number of adults connected with Jewish congregations must be 700,000 or more.

The Christian Catholic Church (Dowie) has for years refused to give statistical information. So also have the Catholic Apostolic branches. The Church of Christ, Scientist, has furnished no returns for members since 1907.

Changes in the totals for 1913 have been made, including 500,000 added to the Roman Catholic Church for Ruthenians. In not a few cases the statistics officially given for that year proved to be incorrect and were revised a year later by the same denominational authorities. In other instances, estimates given in advance of regular returns needed to be increased or decreased.

The Gains and Losses in 1914

The grand total of communicants for 1913 was swelled by an abnormal increase reported by the Ro-

man Catholic Church. A great body of Ruthenian Catholics, not included in the returns of previous years, were put into the tables, and this made the gains appear much larger than they really were, for the Ruthenians have been coming to the United States for years. A round 500,000 was added for them last year.

Allowing for this, the Churches in general had as good a year in 1914 as in 1913. The churches composing the Federal Council had a net increase of upward of 502,000, or nearly three per cent, which is above the average. The Methodist Episcopal Church had an even larger increase—187,497—than in the previous year—122,242—which was considered as very encouraging. The Disciples of Christ report an unusually small gain—less than 500. This is explained by their statistician as due to at least two things, continued separation of conservative brethren, known as the Churches of Christ, and more exact reports in place of estimates. The indications are that more members than usual were added to the churches. Both the Lutheran and Presbyterian groups show a larger increase than in 1913.

In the totals the gains in the number of ministers were considerably more than double those of 1913, while the churches show an increase of less than half that of the previous year. These curious mutations are difficult to explain.

The religious bodies of the United States have no cause to be discouraged over the results of the year 1914. The new communicants or members added made good all the losses by death, expulsion or withdrawal, and left a surplus of nearly three-quarters of a million. That is, *the total membership is* 763,078 *greater than it was in* 1913. This is an average increase of two per cent for all bodies great and small, Christian and non-Christian. Elaborate statistical tables prepared by Dr. H. K. Carroll, and issued by the Federal Council of the Churches of Christ in America, show in detail the gains and losses of the year.

The grand total of members is now 38,708,149. All the larger denominations share in the increase. Baptists gained 122,125; Eastern Orthodox Churches, 36,500; the Roman Catholic Church, 136,850; the Lutherans, 56,248; the German Evangelical Synod, representing the State Church of Prussia, 29,315; the Methodists, 231,460; the Presbyterians, 56,019; the Protestant Episcopal Church, 28,641.

The Protestant Episcopal Church has crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900.

The Roman Catholic Church has gained nearly a million and a quarter since 1910 and more than five and a half millions since 1900.

The Methodist Episcopal Church, the second largest denomination, gained 187,487 in 1914 and nearly 700,000 since 1900.

The thirty Churches, constituting the Federal Council of the Churches of Christ in America, report, as will be seen, nearly 17,500,000 members, somewhat less than half of the aggregate for all denominations, with 103,000 ministers and nearly 139,000 churches. These bodies have a net increase of over 500,000 members, or more than two-thirds of the entire increase of all bodies.

There are nine denominations, which have a million and upward, the Roman Catholic, 13,794,637; the Methodist Episcopal, 3,603,265; the Southern Baptist, 2,592,217; the National Baptist (Colored), 2,018,868; the Methodist Episcopal, South, 2,005,707; the Presbyterian, Northern, 1,442,498; the Disciples of Christ, 1,363,163; the Northern Baptist Convention, 1,238,323, and the Protestant Episcopal, 1,015,238. These seven denominations aggregate over 29,000,000 members, or more than three-fourths of the entire aggregate of the 170 religious bodies.

The effects on church membership of the European war in narrowing the stream of immigration were probably quite small, as only the last five months of the year were involved. The emigration of men to take part in the great conflict would not be a very large factor for the same reason. The German bodies —Lutheran, Reformed, and the representative of the Prussian State Church, all show unusual gains for 1914. On the other hand, Roman Catholic gains are quite small.

The summary shows that the total increase of ministers was 3,212, which is unusually large, while the total increase of churches was 1,441, which is unusually small.

The Belmonts of Oakdale

Concluded from Page 3

life would probably mean to them in the village for years to come and the almost certain impossibility of ever sending the boys to college. They also dwelt up on the fact that in a village it was out of the question to expect large salaries and modern conveniences, to say nothing of musical and intellectual advantages, but when it was all thoroly discussed husband and wife still felt that they were wise in holding to their absolute refusal.

"Aunt Caroline sapped my life and energy to gratify her taste for entertaining," said Mrs. Belmont. "She put me under her spell once, but she never will again. When I think of all that has happened this winter, Frank, I wonder that you and the children can love me at all. I am a free woman and I intend to stay free. I don't think you can realize what life with Aunt Caroline is."

But in the morning when the soured and disappointed old lady made ready to go they all felt sorry for her. In the shabby little house where each and every one had to work very hard to keep the wolf from the door there seemed so much of contentment and such an atmosphere of good will and helpfulness that it was a pity the poor old soul could not catch a little of it. Mrs. Belmont put her arms about the stern figure in the costly cloak and begged Aunt Caroline to stay a little longer or at least not to go away from them in anger.

"I'm afraid I'd lose all my common sense if I stayed here," was the ungracious response. "That seems to be the affliction from which all of you suffer. No, I'm not angry with you, but I'm disgusted. The idea of preferring a place like this to my elegant and comfortable home." She waved a jeweled hand toward the shabby woodwork and marred plastering of the old house as she spoke. "You'll be sorry when it's too late. Mind that!"

The Church and Evangelism

Continued from Page 4

4. Experience seems to teach that for the average condition prevailing in the average church *the pastor of that church is naturally the best evangelist. All the work in every church should be planned from the point of view of winning men for Christ by constant witnessing of Him to all that can be reached.* The regular church services, especially during Lent, the Sunday-school and confirmation instruction, the administration of the sacraments, lectures or addresses on various occasions by the pastor, his whole conduct at all times should be governed by the one aim of presenting the claims of Christ in such a way to all who know Him that it *will be made easier for them to accept Him as their Saviour and surrender to Him as their Lord* The Adult Bible class and the Brotherhood offer a splendid means of inspiring and training lay workers to assist the pastor in every way possible.

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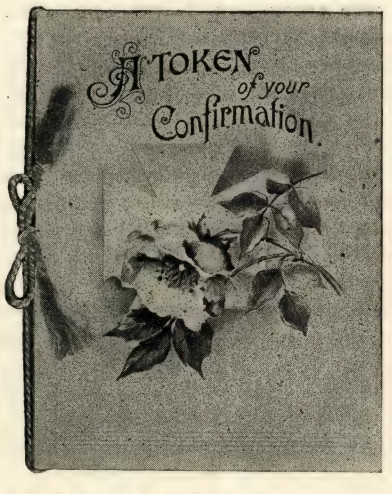

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Social Service Co-operation in St. Louis

On the strength of the new charter adopted last summer by the citizens of St. Louis that city has gone all the cities of the country one better by providing, thru the action of Mayor Kiel, a general, co-operative clearing house for all the organizations interested in the welfare of the city.

The Mayor's announcement establishes what is called a Mayor's Conference, to which all organizations active in public matters (now about 350) may send delegates. The Conference, which was suggested by representatives of the leading welfare organizations of the city to make use of the opportunity presented by the new charter, the provisions of which bring citizens' organizations into much closer touch with the city government than is the case in most large American cities, meets at the call of the Mayor for the discussion of all important movements for the city's progress, and it is expected that such discussion will prevent overlapping of effort and promote co-operation between all groups.

The Conference expects to carry forward on a larger scale what was formerly done more quietly by the Conference of Federations, representing the executive committees of all the larger federations of societies in the city. In it are represented the Central Civic Council, composed of the improvement associations; the Central Council of Social Agencies, representing the philanthropic organizations; The Church Federation (Protestant); the Federation of Catholic Societies; the Central Jewish Council; the School Patrons' Alliance; the Woman's Trade Union League, and the Catholic District League. Only the Woman's Council and the Central Trades and Labor Union are not directly represented, but the Mayor's Conference is expected to secure the co-operation of these bodies also. Thru the initiative and referendum, made purposely easy of use, as well as thru many other devices for popular control of city affairs embodied in the new charter the people will be able to bring considerable influence to bear upon the improvement of social conditions in the city.

Christianity and War

In a questionnaire recently sent out by the Church Peace Union (founded by Andrew Carnegie), there are submitted for consideration a number of questions that deserve serious consideration at this time. Much of the literature sent out by this organization during the past months has shown such lamentable ignorance of European conditions and such narrow-minded and unfair prejudice in favor of one of the belligerents that it is evident that the authors obtained their information and ideas from one side of the conflict only. Under these circumstances it is hardly probable that the Church Peace Union will have a very great influence in bringing about the much desired peaceful ending of the present conflict, to say nothing of stating the terms under which a righteous and lasting peace could be made. There is some doubt, however, in the minds of many earnest and devoted Christians, anxious to do their part in overcoming the forces of evil in the world, as to just what attitude they should take in regard to war in general and the promotion of other methods of settling international disputes, and in the matter of increasing this country's preparedness for war, as well as the relation of all these matters to some of the fundamental teachings of Christianity, and for that reason it seems desirable that some space be given to the discussion of these questions in order to assist in the forming of clear cut Christian conviction in regard to these questions.

The first question submitted is: "What in your judgment should be the teaching of the Christian Church concerning war as a means of settling international disputes? In the light of the teachings of Christ how far do you think a Christian nation should go in standing for or against war?"

The teaching of the Christian Church concerning war as a means of settling international disputes must be in accordance with the teachings of Christ; if they are not the Church has no right to call itself Christian. Christ, however, has left no teaching whatever in regard to war, neither in general nor in particular, hence the Christian Church, if it desires to be and remain in harmony with Him cannot authoritatively state any definite teaching concerning war as a means of settling international disputes. There are incidental references in the gospels to war and to soldiers, and the soldiers who came to John the Baptist with the question, What must we do? are told to extort from no man by violence, neither to accuse any one wrongfully, and to be content with their wages, Luke 3: 14. But this merely reflects the conditions of the time and indicates the insistence of John the Baptist on righteous living under all circumstonces and conditions. Jesus himself spoke of wars and rumors of wars, but said nothing that could be construed as any sort of teaching concerning war itself. This is entirely in line with His course in regard to other things; His teachings are not specific instructions governing all possible contingencies, but general principles that are to be applied to any emergency that may arise. He does not undertake to say where or

A THOUGHT FOR LENT

Lord, to Thee alone we turn,
To Thy cross for safety fly;
There, as penitents, to learn,
How to live and how to die.
Sinful on our knees we fall;
Hear us as for help we plead;
Hear us when on Thee we call;
Aid us in our time of need.

—Albert E. Evans.

when people are to give alms, or how much they are to give, but He does say When thou givest alms let not thy left hand know what thy right hand doeth; instead of working out a set of rules and regulations for every act and attitude of His followers, He merely says, All things whatsoever ye would that men should do unto you, even so de ye also unto them. His words were spirit and were life, and aim to so imbue His followers with His spirit that they could discover for themselves what was right and wrong at all times and under all conditions.

Hence, while we find no direct teachings on the subject of war, we do find certain principles in regard to retaliation and the treatment of enemies that are unmistakable in their meaning, Matt. 5: 38—48. How far these teachings apply to individuals and to nations and whether they are what we call "practical" will form the subject of separate article, for the present it will suffice to say that the ideas of revenge, aggression and hatred that are back of human strife, feuds and warfare are utterly opposed to the spirit of Jesus Christ, and that therefore the Christian Church must also be opposed to them.

This does not, however, mean that all fighting and warfare is opposed to the spirit of Christianity. Jesus himself showed the fighting spirit when He found in the temple those that sold oxen and sheep and doves and the changers of money sitting, and made a scourge of cords to drive them out, John 2: 13—22, and again when He exposed and denounced the Pharisees, Matt. 23: 13—33. His entire life and ministry was one long fight against the power of evil and He laid down His life to gain the victory. As long as there are forces of evil in the world; as long as these forces of evil attack and seek to destroy the principles of righteousness and justice; as long as Christian manhood heeds the call to expose and oppose unrighteousness and injustice and to stand up in the defense of truth and righteousness; as long as men revolt against the Satanic doctrine, "All that a man hath will he give for his life"; as long as there are great moral issues for which men will gladly sacrifice even life itself, so long will fighting and warfare be necessary, and so long will Christian men have to be willing and ready to fight and to go to war if need be. And as long as men are what they are such fighting will set free all the baser human passions with all the sad and terrible accompaniments that make General Sherman's saying in regard to war all too true.

It is very deplorable that this should be so, and it is altogether right that Christian men should do all they can to prevent fighting and to rob the fighting that needs to be done of its passions and its horrors, but it is scarcely probable that they will succeed in doing so entirely until the natural, carnal passions of men have been overcome by the pure and unselfish spirit of Jesus Christ. And we can hardly speak of *Christian* nations before such a change shall have taken place at least in the majority of their citizens. There are *civilized* nations today, but civilization has not only not prevented the greatest war of history, but has actually made it the most terrible struggle that ever was. When the leading nations of the world shall have become able, thru the spirit of Jesus Christ, to let understanding and sympathy take the place of ignorance and jealousy and to overcome rivalry and hatred by co-operation and love; when national pride and selfishness are subordinated to the kingdom of God and its righteousness in the official actions of their government, then and only then can these nations be said to be Christian nations. And then war as a means of settling international disputes, or for any other reason, will cease, because there will be no need for it.

Rest Day Law for New York State

Two years ago the New York legislature enacted the model bill urged by the American Association for Labor Legislation, which required that employes in mercantile and manufacturing establishments shall have one day's rest in seven. The law was of course attacked in the courts, but was sustained recently by the Court of Appeals. The distinction of this law from the Sunday laws in force in most States of the Union is apparent in the title. The Sunday laws, in themselves ill adapted to the necessities of a complex civilization, have been amended from time to time, until the long list of exceptions contained in them leave a growing army of workers without legal protection against seven-day labor.

The rest-day law assumes at the outset that there are certain occupations that necessitate Sunday labor and requires, as a health measure, that they be granted twenty-four hours of rest during the week. In delivering the opinion Judge Hiscock said: "We see at the outset that the law is applicable only to certain classes of employes, but these are they who work in factories and mercantile establishments. It is a matter of common observation that such labor, being indoors, imposes that greater burden on health which comes from confinement, many times accompanied by crowded conditions and impure air. Thus special conditions are presented which become a reasonable basis for special consideration and must therefore be held to be a valid exercise of the State's police power."

LENTEN MEDITATIONS

III. The Condition

"For Thou delightest not in sacrifice; else would I give it: Thou hast no pleasure in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise", Psa. 51: 16, 17.

The opening words of this psalm emphasize again the fact already referred to, that, to the pious Israelite, God alone is the sole ground of hope. In an almost endless number of acts of mercy and love toward the nation as a whole, and to very many of its individual members, God has revealed His character as the strength of their heart and their portion forever. There is therefore good reason that the writer (said to be David, when Nathan the prophet came unto him, after he had gone in to Bathsheba), weighed down by his burden of guilt, and in despair because of the apparent hopelessness of his bondage, should seek refuge with His God. The very greatness of the psalmist's sin drove him to contemplate the yet greater mercy of his God. He could expect to find pardon and peace only in the infinite lovingkindness that had so often been the standby of his fathers and of his people. The petitions of the psalms are his efforts to lay hold of the assurance given him by the prophet; his cry is for pardon, verses 1—9, for purity, 10—12, while 13—17 is a pledge of grateful service born out of the experience of sin and forgiveness.

For the Jewish believer sacrifice was the usual way of obtaining forgiveness of sins. It was an accepted method of communion with God, and was at the same time a gift or tribute to Him and also a means of propitiation and atonement for sin. By many it was looked upon as a ceremony, an outward form, which, having been fulfilled at the prescribed time and in the prescribed manner, would not fail to bring about the desired result regardless of the state of mind or heart of those in whose behalf it was offered. To a man like David such an idea of sacrifice would be unthinkable, as indeed it would be to any one who had gone thru the experience he had. Such an empty superficial, outward thing could not be the kind of sacrifice in which God delighted; if it were, or if it were God's will that he should give it, he would gladly have spent lavishly of his possessions in order to gratify the divine desire. What he says here and in 40: 6 is by no means a condemnation of external sacrifices or of the ritual offerings which were a part of the temple services, but merely a setting right of wrong ideas concerning them. The system of sacrifices which played so important a part in the temple worship was a divine institution which no godly Jew would or could find fault with, but that the mere outward act without any inward reality should have any value in the sight of God was not to be thought of. God could have no pleasure in burnt-offerings as such. He recognized them only as expressions of the sinner's sincere feelings and convictions, as an admission of human imperfection and insufficiency, an humble acknowledgment of the need of God's presence, and of his yearning for a right relationship with Him. In any other kind He could not delight or have pleasure.

Let us not fall into the error of supposing that any mere outward observation of our religious duties have any value in the sight of God. Our reading of God's Word may be worse than worthless, if it is done in a superficial, thoughtless, haphazard way, without any effort, or even real desire to get into touch with God. Our attendance at the regular or special Lenten services can have no blessing for us if it is not the expression of our sincere desire to think godly thoughts and lead godly lives, to receive God's salvation and to realize His power in our everyday lives. Our offerings, no matter how large or for what purpose they may be given, can give no pleasure or delight to God if they are not gifts of gratitude and earnest devotion to Him and His kingdom. The sacraments lose all their blessings and helpfulness if we do not accept them with an humble and a believing heart as the gifts of His love and the assurance of His presence within us and His constant communion with us. Our whole profession of Christianity is a mere sham if it does not mean our yielding ourselves up entirely to the regenerating and sanctifying influence of His Spirit.

And then the psalmist goes on to describe, in words that have become immortal, the sacrifices of God, "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise". The word *broken* denotes destruction thru the separation into fragments, while *contrite* is derived from words that signify to crush, to bruise or grind to pieces. A broken spirit, a broken and a contrite heart thus mean a spirit and a heart that is no longer in its natural condition, that has been subjected to some powerful strain which it was unable to resist, crushed and ground into fragments by some weight or burden too heavy to endure. Such a heart is that which, like David's, is bowed down under the burden of its guilt and iniquity, a burden too heavy for it to bear; a heart that mourns for its sins and yearns to be comforted; a heart that is ready to cry, with the publican in the temple, "God, be merciful to me a sinner!"; a heart torn by the godly sorrow that worketh repentance unto salvation, because it leads to the voluntary decision, "I will arise and go to my Father". Those who have watched the farmer crush with a heavy roller the great clods of earth which the plow has turned up, especially after a dry spell, need not be told that this process is necessary to prepare the soil for the sowing. If the clods remained in their original state the seed would find poor lodgment and opportunity for growth; after they are crushed their fragments, loosed and softened by the pressure, receive and hold the seed so that it can grow to the best advantage. Just so the hardened sinful heart must be crushed and broken by the conviction of sin so that the seed of the Word of God, the Gospel of salvation, may find lodgment and bring forth the fruitage of spiritual harvest.

It is for this reason that Lent lays so much emphasis upon the thought of human sin. Human sinfulness was the great universal need that made God's wonderful plan of salvation necessary. In response to that need the Son of God emptied and humbled himself, becoming obedient to the irresistible demands of the divine Love even unto death, yea the death of the cross. And it is our own sinfulness, *mine and yours*, dear reader, that drives home to us the need of accepting the gift of His salvation. When we measure our life with all its weaknesses, shortcomings and failures, its worldly, selfish, carnal desires and passions, its open and secret transgressions of God's law by word and deed, and its neglect of countless opportunities for kindness and helpfulness and fearless Christian living by the standards of our conscience and the will of God, we cannot but feel the burden of our guilt weighing heavily upon us. And the greater and heavier it becomes, and the more it seems to crush all the life and happiness out of our hearts, the better it is for us, because we have the blessed assurance that God will not despise the sacrifices of a broken spirit, a broken and a contrite heart.

In response to such a sacrifice He will surely and freely give all the wealth of His eternal salvation.

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTER XI.

As spring faded into summer and the old house became a bower of beauty with its roses and honeysuckles Mrs. Belmont became aware that her husband had something troubling him.

"I've been thinking about something very seriously, Maggie," he said one day.

"I know that, Frank."

"You do? I thought it was a profound secret. Who told you?"

"Nobody told me what you are thinking about, but I knew you were busy turning over something in your mind."

"Forgive me, Maggie. I should have told you long ago. The truth is old Mr. Saunders wants to sell out his store and I want to buy it. It will put us in debt four thousand dollars, but I want to make the venture. You shall decide."

"If you want it we will buy it," said his wife firmly.

"And you don't think I will fail again?" said the astonished man.

"I certainly do not. For one thing your wife and family will not be a burden to you this time. Yes, and it was my fault. Don't interrupt, please. I can see now if you had had a little surplus to tide you over those hard months you could still have your own store."

"But it will mean many hardships, Maggie. You know this house belongs to Rose and when she marries we will have to move out."

"We will move nearer the store and I will help you. Give me a chance to prove to you and to Oakdale that I am a real woman and not a creature of nerves, won't you?"

"I need no such proof, dear. You encourage me greatly. There is that little cottage almost a block from the store that we can rent, but it is a poorer place than even the old brown house."

"No matter, we can be happy there. Don't hesitate, Frank."

So the old-fashioned general store with its old-fashioned stock in charge of the old-fashioned gentleman who had kept store there for more than forty years changed hands, and the Belmonts signed the mortgage that seemed very formidable that June day. They also rented the little cottage for occupancy very soon as Mr. Hunt and his mother were impatient for the wedding and he wanted to remodel the brown house and make it cosy and comfortable for his bride. The family would stay there until after the wedding, as Rose wished to be married in the house just as it was, but immediately the work of remodeling would begin and the bride and groom live in the big Hunt house until it was finished.

"That man Belmont has lost his senses!" was the verdict of the elderly people of Oakdale as Mr. and. Mrs. Belmont and the boys made a raid on the time-honored stock and speedily closed it out. In his youth Mr. Saunders had been progressive and seasonable in selecting his goods, but of late years he had been unable to keep up with the times and the result was Mr. Belmont acquired a choice assortment of odds and ends and almost worthless articles.

"You're getting so fixed up here with big windows and all that I don't feel at home here any more," grumbled an old lady as she looked around on the clean, tidy store fixtures. "I suppose that's Mrs. Belmont's doings. I've heard say she's awful fashionable."

"Yes, I arranged the show cases," said Mrs. Belmont pleasantly. "Isn't there something I can show you today?"

"I wanted some gingham," said the customer pettishly, "but I suppose you don't keep nothing commoner than silk and satin."

"Mrs. Belmont produced the gingham and the patron softened visibly. "I wanted some real old-fashioned rock candy," she added searching the shelves with her near-sighted eyes. "Well, I declare! You've got it. And in a clean jar, too. I declare it used to go against my stomach to see Jonas Saunders hand out chewing tobacco and then get me rock candy without washing his hands. Maybe you'll get tired of washing jars, too, but it's real nice to have one clean bite."

By degrees the old people ventured back to the familiar location on one pretext and another, while the younger people frankly said they were glad for one decent store in Oakdale. The boys had to give up their places to help in the store and Mrs. Belmont found it difficult to keep her house-work going and still be at the store as much as she wished. Rose was busy with her delightful work of "getting her things ready," as the dear old Oakdale people said, so the burdens fell heavily upon Mrs. Belmont.

"Here is a letter from Aunt Caroline saying she will send me the things for my wedding outfit," said Rose as her mother returned from the store one hot day. "Isn't that lovely? I feel guilty spending so much time embroidering while you work so hard, but I cannot afford to buy laces and embroideries."

"Yes, it is lovely if Aunt Caroline selects suitable things," said Mrs. Belmont. "She is quite likely to fit you out with beautiful, useless articles, tho, that you cannot use."

But for once Aunt Caroline did not disappoint her relatives for she sent an urgent invitation for Rose and her mother to spend a week with her in the city and select the things they liked best. That was such a relief to Mrs. Belmont that secretly she shed tears of relief. The heat and the extra work were wearing upon her and she felt that if relief did not come quickly she could not stand the strain. She knew they could not afford extra help just then in the store for business was dull, and she also knew that her husband was straining every nerve, so the sudden relief from the housework came as a sort of oasis in the hot and dreary desert of the summer.

Of course the absence of Mrs. Belmont kept Mr. Belmont at the store later than ever, tho he insisted that the boys needed their sleep after hard and faithful work all day. One evening when it seemed that not a breath of air was stirring he sat alone with his

accounts while Jim Tanner cleaned the store. The work of cleaning was not heavy as everything had been newly varnished and cleaned. It was hard work trying to make the old room presentable particularly when there was little money to spare, but this evening with its fluttering crepe paper decorations for the coming "White Sale" it looked very attractive. The heavy smell of varnish and paint oppressed the proprietor, however, and he longed for the time to come when his last task should be finished and he ready to go back to his home.

"Fire! Fire Fire!" screamed Jim Tanner moving more nimbly than he had ever done in his life. "I've upset the lamp on them oil rags. Fire!"

The slow moving Jim was for once alert and he rushed into the still night screaming at the top of his voice. There were few people on the streets and those few could see no smoke, so they concluded that some school boy was trying to play a joke. Besides Jim chased over the town so rapidly that the location of the fire could not be ascertained, if fire there should be.

"Why not let it burn? It's well insured and you can have a better store if it goes. The building's not yours, anyway." Mr. Belmont almost looked around to see if someone was speaking to him. In that instant it seemed as if years flashed before his mind. He saw himself easily exonerated of all blame thru the testimony of Jim Tanner, located in a new and convenient building well stocked with new and clean merchandise. All that he needed to do was to do nothing for a few minutes and life would be much easier and pleasanter for him and his family.

"'Get thee behind me, Satan'!" he said between his set teeth. He knew it was useless to throw water on the oil-fed fire so he seized a large garden rake that happened to be standing near and raked the whole burning mass into the back yard.

"Trying to get your name in the paper, Belmont?" asked a man who was attracted by the bright light and lent valiant assistance to the man with the rake. "Might have been a bad blaze. Now you can advertise a fire sale."

"I'm thankful to say I cannot, Hopkins. I had presence enough of mind to shut the store door and confine the blaze to the rear room. It was a narrow escape."

And at that very hour his wife was saying almost the same words as she saw her young daughter chatting and laughing with the young people Aunt Caroline had gathered to meet her. Rose seemed fairly intoxicated with the music, the lights, the elegance and the beauty of the scene about her until at last the brilliant reception came to a close and they were safe in their luxurious apartments talking over the events of the day and evening.

"Mother, wasn't it delightful? And all for me?" said Rose. "I couldn't help enjoying all the wonders, could I?"

"No, dear, you could not. It was a very pretty party."

"And I was so proud of my beautiful mother," went on Rose happily. "So many of the ladies looked worn out or tired or unhappy but you were as fresh and pretty as a rose. I heard many people speak of your pretty dress and your good looks. O, I was quite vain."

"And I heard many delightful things about my dear little girl," said Mrs. Belmont. "I am very proud of you, child."

"I'm afraid Aunt Caroline will think my wedding a very modest affair," said Rose. "She told me today that she intends to overcome them. She wants me to have a satin gown with point lace or something elegant and diamonds. Do you care, mother?"

"Do you think that would be suitable for Oakdale and the brown house, dear?"

"No, it wouldn't," said Rose with energy. "Mother, I'm going to select some pretty dainty things and have them simple and appropriate. James said he was afraid to have me come to the city for fear I wouldn't want to go back to Oakdale, so I'll show him how mistaken he is. I've had just as good a time at our little Oakdale parties as I did tonight. Mother, that young man that Aunt Caroline specially wanted me to meet had the odor of liquor and cigarettes on his breath, and I thought he was entirely too familiar with the ladies. I'm glad we're going back to Oakdale and James very soon."

And then Mrs. Belmont thankfully uttered a little prayer of thanksgiving that the narrow escape was safely past and closed her weary eyes in sleep.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

The Fatherland

Where is the true man's fatherland?
  Is it where he by chance is born?
  Doth not the yearning spirit scorn
In such scant borders to be spanned?
  Oh, yes; his fatherland must be
  As the blue heaven wide and free!

Is it alone where freedom is,
  Where God is God and man is man?
  Doth he not claim a broader span
For the soul's love of home than this?
  Oh, yes; his fatherland must be
  As the blue heaven wide and free!

Where'er a human heart doth wear
  Joy's myrtle wreath or sorrow's gyves
  Where'er a human spirit strives
After a life more true and fair,
  There, is the true man's birthplace grand,
  His is a world-wide fatherland!

Where'er a single slave doth pine,
  Where'er one man may help another—
  Thank God for such a birthright, brother—
There is the true man's birthplace grand,
  His is a world-wide fatherland!

—*James Russell Lowell.*

"Waiting for the Last Car"

It was one of those nights which make one long for the cheery fire in his own home. The rain and sleet were pattering against the car windows, and the electric lights looked hazy and dim.

I had closed the meeting at the church a little early, and was glad to be hastening home as fast as the car would carry me. We were compelled to wait at the railroad crossing for a few moments. Just as the car was about to move forward, a youth of perhaps eighteen or twenty, wet and cold, swung onto the platform, and accosted the conductor with these words: "Is this the last car for Sandy tonight?" To which the conductor replied: "One more car in ten minutes." At this the youth left the car, and rejoined the crowd of men and boys who were being sheltered by the porch of the saloon on the corner.

Our car moved on, but I could not forget the lad's words and they have recurred to me many times since: "Is this the last car for Sandy tonight?" Back to the crowd, to listen to one more vile story. Back to the street, to make one more unbecoming remark about the poor outcast girl as she trudges the street advertising her sinful life. Back to the grog-shop to take one more brain-destroying drink of liquor, to smoke one more nerve-shattering cigarette. Back to the life of dissipation, if for only ten minutes, till the last opportunity to get home has come, and in that ten minutes to sink a little further away from home and God.

Poor deluded boy! And yet how large is his class! How many, many, there are of men and women, boys and girls, who are spending their last hours in the service of the enemy, and are building their hopes of reaching the eternal home on the "last car" out, expecting in some way at last, when they are sure they will have no more time to give to the Devil, to then accept Christ, and slip into the "haven of rest." While this is not impossible, it is very dangerous. The "last car" may be missed. It may not make its accustomed trip. Last opportunities are often lost opportunities. Grasp the opportunity now presented, and be assured a safe home-going.—*Pittsburg Christian Advocate.*

Our Double Personality

One of the favorite themes of the modern psychologist is man's "double personality," and it strikes the reader not familiar with St. Paul's epistles as a wonderful discovery. But long before it became a principle of science it was a tenet of theology, and the great apostle has had many to echo his words—many who have found that when they would do good, evil was present with them. Man's double personality was in the Epistle to the Romans before it was in Hamlet, and it was in the soliloquy of the King of Denmark before is was elaborated in Stevenson's "Dr. Jekyll and Mr. Hyde." Even the phrase is not very different from the Bible nomenclature of the "old man" and the "new man" struggling for mastery in our souls.

He must be very blind who does not confess that he is the subject of contending impulses, desires and passions. He is not simply "a pendulum between a smile and a tear"; he is a shuttle-ball between sin and grace, between heaven and hell.

Call it what one will, accept the modern phrase if it suits better, but it is the part of wisdom so to guide and direct life as to recognize the facts which environ us. A man bearing himself all these elemental propensities cannot afford to ignore his perils as tho they did not exist. Some of our insurance companies risked their entire capital upon a site subject to earthquakes. But that is wisdom itself beside the act of a man who risks his immortal soul amid passions liable at any moment to throw him off his feet and to set on fire his passions by flames rising from the pit.

One does not get rid of life by getting rid of the Bible which so faithfully mirrors it. Man's life, as we commonly know it, is not simple, is not fixed, is not indestructible. Being what he is he is a fool if he ventures near the flame in garments of tissue.

Being what he is, the young man cannot afford to venture too near sin. He is not adamant. Before he realizes his danger his evil desires begin to smoke. There is something in him—call it what Paul called it or call it what the man of science calls it, that matters not—which is liable at any moment to respond to the appeal made to it. Spirits when made perfect may not have this double personality, but he has it; and if wise, he will bear himself accordingly.

Give the better life in one the better chance. It is not sufficient to shun danger. It is required that a man build up virtue. Give the nobler personality what it needs for nurture. Feed that life with the bread which came down from heaven, and refresh its exhausted strength with waters from beneath the throne. A man tossed between doubt and faith, in nine cases out of ten reads the writings of some agnostic. Why not help the other nature in the soul by reading the other book, the Bible?

But science is teaching us another lesson not to be forgotten. In our old-fashioned, blundering husbandry, we used to treat the vine, the shrub, the tree, for their various diseases. Now we treat the ground from which they spring. Instead of doctoring the crop we cure the soil. The way to keep the potato from rotting is to re-create the hill by innoculation. And the way to deliver the soul from its soul maladies is to make it a new creature by the power of an ingrafted grace which reaches below the roots as well as below the fruits.

This is what Paul meant when in answer to his own question, "Who shall deliver me?" he answered, "Thanks be to God who giveth us the victory thru our Lord Jesus Christ."—*Selected.*

A Plain Lesson

The late Archdeacon Allen, of Salop, once gave a very plain lesson that "God loveth a cheerful giver," which deserves to be remembered. A church was to be erected, and donations towards the building of it were promised by various people, among whom was a nobleman, who failed, however, to fulfill his engagement when the time came for payment. Letters were sent to him on the subject but brought no reply. The Archdeacon resolved on a personal interview, and after some difficulty secured admission to the defaulter's house. He repeated his request for the promised subscription, but the nobleman demurred. At last Mr. Allen said, "Well, my lord, I hold your written engagement, and shall put you in the county court and compel you to meet it." Finding his visitor was in earnest, the nobleman at last drew out his cheque-book, and handed Mr. Allen the promised donation. The Archdeacon took the cheque, tore it into pieces, and threw them into the fire, saying that his lordship had certainly redeemed his word, but that he must decline the money, for God loved a cheerful giver. To the credit of the nobleman be it said that he subsequently renewed his gift, and in a spirit that left no ground for rejecting it. Let the church take higher ground in the matter of giving than it ordinarily does, and much good will follow.—*The King's Business.*

Denominational

Official Announcements

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their various new charges:

On January 17, 1915, Pastor H. Becker at Ellinwood, Kas., by Pastor H. M. E. Jeschke.

January 24, 1915

Pastor H. Kamphausen at Coshocton, O., by Pastor G. H. Freund.

Pastor Hans Zumstein at Lafayette, Ind., by Pastor Paul O. David.

January 31, 1915

Pastor F. D. Schueler at Lawrenceburg, Ind., by Pastor G. C. Maul.

Pastor Ed. C. Brink at Biloxi, Miss., by Pastor A. H. Becker.

On February 2, 1915, Pastor C. Fritsch at Little Rock, Ark., by Pastor F. Grabau.

February 7, 1915

Pastor E. H. Spathelf at Laporte, Ind., by Pastor G. Schoettle.

Pastor J. O. F. Symanski at Jeffriesburg, Mo., by Pastor G. Doernenburg.

Pastor Th. Munzert at Evanston, Ill., by Pastor J. J. Mayer.

Pastor G. Krueger at Topeka, Kas., by Pastor G. Voegtling.

Pointers

for Those Who Contemplate a Visit to the Panama-Pacific International Exposition, San Francisco, California

Now that the Panama-Pacific Exposition has been formally opened it may not amiss to call attention to certain things knowledge concerning which may be extremely useful to those of our readers who expect to visit San Francisco during the year.

The Exposition was formally opened by the President of the United States on February 20th and will close on December 4, 1915. The beautiful site selected for the buildings, the splendid architecture and color scheme and the great variety of the objects to be exhibited, as well as many other side attractions of a trip to the coast make a visit to the Exposition very much worth while.

The German exhibit (unofficial) occupies 20,000 square feet, all of which is taken; Austria-Hungary has leased 8,000 square feet; France is represented officially, England unofficially.

The Evangelical pastors and churches of San Francisco would gladly have provided lodging for Evangelical visitors from other parts of the country, or at least established a bureau of information. The former was, however, impracticable because most of our people live in flats or apartments and hence find it difficult to provide suitable accommodations for guests. The latter seemed inadvisable on account of the expense connected with it and the fact that, owing to the great distance to be traveled by the vast majority of Evangelical people, the number of these to be expected would very probably be quite small. Hence the following information.

San Francisco has 2,000 hotels and apartments equipped for taking care of guests. Those who desire first-class service and accommodations, regardless of expense, should apply to the "Palace", "St. Francis" or "Stehart" hotels, where they may be able to cultivate the acquaintance of royalty. Those who do not care for these advantages may order reservations in any hotel recommended by the railway companies or the Exposition authorities. Inside the Exposition grounds is the "Inside Inn". Those who desire a *German* hotel with moderate prices and good service should apply as early as possible to *Mr. J. Beichle, Hotel Broadway, 2048 Polk St.*, for a reservation. This hotel is only five squares from the Exposition grounds.

Visitors coming to San Francisco towards the end of June, or during July, August and September should be provided with warm underwear and overcoats—umbrellas and lightning-rods are unnecessary—the former from May to November, the latter always.

The addresses of Evangelical churches and pastors are as follows: St. Lukas, 15th and Church Sts., Rev. Alfred E. Meyer, pastor; St. Paul's, Howard St., between 10th and 11th, Rev. K. Struckmeyer, pastor;

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That my House may be filled

Some of the many Fruits Growing on the large Home Mission Tree

One of the Fruits of Home Missions

Spokane, Wash., is beautifully located between undulating hills overgrown with pine trees, and thru it flows the river bearing a like name, making quite a romantic impression with its many wonderful waterfalls and rapids. In a comparatively short time this city, assisted by speculation and the ever-present "boom", has developed rapidly. Our Synod also gained a firm footing here when Rev. E. J. Fleer founded a church and started the First Evangelical congregation with twenty-three members on January 1, 1905. In commemoration of this event the New Year's service was connected with an inspiring jubilee service. After a New Year's sermon by the undersigned, Rev. Oppermann delivered the jubilee sermon on Romans 12: 12. The services were beautified by the beautiful songs rendered by the choir under the efficient leadership of Miss Leona Beckmann, a vocal solo by Miss Else Oppermann and some violin and flute solos.

Here, as elsewhere, the existence of a congregation depends first of all upon the loyalty and liberality of its members, and altho the prosperity of a city and the volume of business resulting therefrom, as well as a ready market for farm products are a telling factor. Encouraged by prosperous times the members resolved to erect a church which would serve all purposes as well as a modern parsonage, and they now have an ideal church property. And when we take note of the liberality of the members we must admit that they have done what they could and have not only contributed towards raising the debt but also in furthering the Lord's work. Naturally we would suppose that a city of 105,000 inhabitants of whom 30,000 are Germans should find no difficulty in supporting one Evangelical church. But we must also remember the word of a prominent business man who said: "Many of our dear Germans rapidly become Americans and such Americans more rapidly heathens".

I recently had occasion to visit a man in his workshop and he soon posed as the representative of intelligence and enlightenment and claimed that the acme of wisdom would be to enjoy the pleasures of this life to the full and to accept in resignation the ills thereof. Taking it by and large, his motto is: Do right and fear no one. When I attempted to persuade him to change this to "Repent and fear God" he waved his hand contemptuously and started the lever on his machine in order to drive such thoughts out of his mind with the noise and clamor produced by the whirring of the wheels. But such estrangement from God should induce us only to more earnest prayer and supplication for the saving of souls like Abraham in his effort to save Sodom and Gomorrha.

We must therefore apply ourselves so much the more to our duty, to do our work properly, and to use the gifts God has given us to His glory, born up by the thought, "God and I are a majority".

When we consider that our few noble members have contributed $860.00 to charitable work, our Ladies' Society, now ten years old, nearly $4,000.00 and the Christian Endeavor Society has raised $200.00 last year, partly in the interest of the congregation, partly for the Lord's work in general, we must surely admit that our labors have not been in vain. The jubilee offering amounted to $125.00.

As in the past we commit our work to the faithful God, the giver of all good gifts, and ask for the prayers of those who love His work. *J. Lebart.*

Correspondence from Arizona

My Dear Herald:

No doubt many of your readers would like to hear again from the colony at Casa Grande, Arizona. Altho this section deserves mention in your columns I must confess I am surprised that nothing has been said for some time. But since I have now lived here a year I shall try to give you my experience during that time.

For years I have been ailing and intended as soon as possible to leave Hamburg, N. Y., and settle in California. Attracted by a description of this part of the country in the "Friedensbote" I concluded to try it. After sojourning here a few weeks I proceeded to California and looked around for several weeks but found the land very high in price and the air not nearly as invigorating as here. So I returned and stopped off at Saltriver Valley (in the vicinity of Phoenix) but was again disappointed, land being high and water bad. So I came back to this place and located near a small town. My two grown children, a son and a daughter, are here also and cultivate the ground. Altho they have never lived in the country, and despite the horny hands they are developing, they are glad to be here.

At first there were some difficulties with Government land as it had not been surveyed, and the judgment passed upon it by supposedly competent people proved erroneous. Now the land commission has ruled that all those who have lived and worked on Government land can take it up under the homestead law. The land thruout the colony is good but there is so much good land near Casa Grande that it is a pity that more Evangelical Germans do not settle here while it is still cheap and not too far away from town. Thirty dollars per acre will buy registered land and "relinquishments" can be bought for $7.00 an acre, to which must be added $3.00 for registration or entry fee. Up to seventeen years ago this valley was irrigated from the Gila river, but the dam broke and as it was at the time of the panic in 1897 only few were able to contribute towards repairing the break. But those who did still have irrigation and the earnings from their farms is proof of the productiveness of the land. My neighbor, for instance, had many acres of ripe grapes (Thompson seedless) in June and a little later he gathered many sacks full of the choicest almonds, figs, olives and oranges. Beautiful palms shade the walks, and the reports were therefore not exaggerated.

Land which had no more irrigation was gradually overgrown with mesquite trees and greasewood, but the name desert is not to be applied to it, as many thousands of cattle and horses find their sustenance thereon. Where pumping stations were unknown seventeen years ago, nearly 100 of them have been erected during the past year developing from five to fifty horsepower. There is also an abundance of subsoil water. A company is clearing 1,200 acres about three miles from here and will also erect pumps. As the water comes warm from the earth it does the field no harm. In addition to fertile soil we have a good market, good prices, and last but not least, a wonderfully healthy and pleasant climate. Diligent people, according to my judgment, can turn this part of the country into a garden in which they can make an agreeable living. People come here from all parts of the country, many came in order to get well and then located permanently because they liked it; and altho new houses are going up all the time, many have to lodge in the hotels waiting for houses to be rented. One company is now negotiating with the town council for the privilege of installing a $100,000 electricity, water and ice plant. One of the interested parties is former Postmaster-General Hitchcock. Of special benefit for the entire valley is the fact that the old and new canal companies want to unite and work together in order to make the irrigation of many thousands of acres an early possibility. Naturally such prospects will tend to increase the price of the land shortly and it would be desirable to have a large number of Evangelical Christians come before the best land is taken. Our wish to have a German congregation would then be fulfilled, as we feel, especially since the outbreak of the war, that we do not fit into an English-speaking church. I must also add that many fruit farmers from California have located here. One man sold his 320-acre olive farm for an enormous price and purchased 320 acres of this land, where he is again raising olives. In order to be sure as to the amount of money needed here for a beginning it is best to make a personal inspection before settling here. I shall always be glad to furnish information. With best regards to your readers,

Mrs. Pauline Veith,
Casa Grande, Ariz.

Meeting of St. Louis Deaconess Association

The 26th annual meeting of the Evangelical Deaconess Association of St. Louis was held on January 21st in the chapel of the Deaconess Home and Hospital, and was presided over by the chairman, the Rev. J. Irion. After song and prayer of thanks for God's blessing, protection and mercy in the past, and of pe-

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St. John's, Larkin and Vallejo Sts., Rev. J. Kroehnke, pastor. Street car connections are very convenient and all visitors will be cordially welcomed.

Those desiring information concerning land or living conditions should apply to the *California Development Board, Feggy Bldg., Foot of Market St.* Persons desiring information in regard to land in the vicinity of Evangelical churches should look up the addresses of Evangelical pastors in the Year Book and make exhaustive inquiry of the Development Board concerning the region named.

Rev. J. Kroehnke.

"Render the Account of Thy Stewardship"

At the close of the year every careful steward balances his accounts and compares receipts and expenditures so as to ascertain the actual condition of affairs. The Synod also has a large, orderly household, to which many hundreds of persons have contributed, and all are entitled to know just how things stand. All who are in any way concerned with the affairs of this household, the more than 1,300 churches with all the people and pastors, ought to be interested in the condition of their household and in its further needs.

On the whole the year closing with January 31, 1915, has been favorable. The sources from which our income is drawn have continued to flow, and it has been our privilege to record many smaller and larger contributions, many a widow's mite and many a check from the well-to-do, many gifts from our army of Sunday-school scholars and the host of young people. The Synod acknowledges all these gifts with the most grateful appreciation. May God bless all who have had any share in furnishing the means for carrying on and continuing our great work and may He make them and many others willing to continue in well-doing.

Our denominational household is like that of the Children of Israel in the desert wilderness: it is conducted *on faith*, and the supply of manna is sufficient only from day to day. We cannot and do not want to say like the rich fool, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry". We have no unlimited endowments to fall back upon, and the supply for tomorrow must often be taken from that of today. Perhaps it is well that it should be so, that our hearts may be constantly exercised in love and faith and prayer.

The number of *bequests*, from which a large part of the support of our work has come, amounted to twenty-six during the past year and the total received from this source was $5,012.61. Most of those who thus remembered our work already rest from their labors and their works do follow them. Nevertheless all deserve to be gratefully remembered. The Synod thanks God for such faithful members, abundant proof that the preaching of the Gospel in our churches has not been in vain. Their children and grandchildren shall know that all earthly wealth is hallowed by cheerful and generous giving to God. And is not this the father's blessing which establisheth the houses of the children?

For the seventy-fifth anniversary of our beloved Evangelical Church in America we shall have to bring a *special offering*. We do not want to appear empty before our God in the year of our jubilee, and so we present to you herewith the various needs of our large household. Besides the goodly number of our deaconess and orphans' homes, and other benevolent institutions, we commend to you especially the six chief branches of our work which represent the very bone and sinew of our household. If these are permitted to suffer our whole work is paralyzed. They are: our *Educational Institutions*, our *Home Mission* work, our *Foreign Mission* work, the *Pastors' Pension and Relief Fund*, the *Church Extension* or Building Fund, and the *General Treasury*.

The total income for the *Educational Institutions* during the past year (under the heads of Reformation day offering, Eden Seminary, Elmhurst College, Ft. Collins Seminary, Educational Fund and Educational Institutions) amounted to $36,822.94. The needs for 1915 requires, according to the budget prepared by the Board, $56,000. And then we must not forget the very considerable debt resting on the institutions. But the Synod has sufficient confidence in its members to trust that they will pay this indebtedness this year. Our fathers have always paid their debts promptly and the children will naturally do the same. If each one will only do his part, and if all the large and small drops are poured together all the vessels will be filled, as was the case with the widow's oil at the time of Elisha the prophet, when Elisha said, "Go, sell the oil, and pay thy debt".

The *Home Mission* Board will require $44,000 to continue and extend its work. Let us not forget how important the work of this Board is. No civilized country in the world has so vast and so important a Home Mission task as the United States. *Are we doing our duty here?* Let us not look at this work merely from the standpoint of increasing our own denomination or caring for our own people, but let us consider it as a work of love for immortal souls who are perishing for want of the Word of God. Let us join our efforts with all those who are praying and planning to work out systematically the great task of Christianizing America.

The *Foreign Mission Board* asks for $44,000 for the coming year. The desire to preach the Gospel of salvation to the heathen nations must move every heart that has itself experienced the grace of God in Christ Jesus. We all feel the inspiration of the thought that

> "Jesus shall reign where'er the sun
> Does His successive journeys run,
> His kingdom stretch from shore to shore
> Till moons shall wax and wane no more",

and we dare not forget that this important work is not a matter of our pleasure or choice, but a *command* of the Head of the Church, who says, "Go ye into all the world and preach the Gospel unto all the nations".

The *Board for Pastors' Pensions and Relief* needs $15,000 to care for all the wants of the invalid and retired ministers and teachers, and the widows and orphans of those who have spent their best years and efforts in the service of the Church and her King without being able to provide sufficiently for life's evening. Every faithful Evangelical Church sees in its minister the servant of God who brings to it the Word of life, and expects him to follow no worldly pursuit but to devote his entire time to the service for which he has been set apart. And if by so doing he has not been able to provide fully for those dependent upon him the Church stands ready to make up his loss in this direction by an annual offering from which their needs may be supplied. We can think of no more touching bond between congregations and their pastors than this tender sympathy and thoughtfulness on the part of those who appreciate the inestimable value of the Gospel of Jesus Christ.

The *Board for Church Extension*, which looks after the financial needs of young and struggling mission churches needs $6,000 for meeting all the applications for loans that come to it. When considering the claims of this Board remember that every dollar invested in this work keeps right on working as long as there are any needy Evangelical churches anxious to build churches or parsonages.

And last, but not least let us not forget the *General Treasury*. The last General Conference has taxed this treasury with extra expenses without providing an extra income, and has even done away with a part of its former income, so that we have been obliged to run into debt in order to meet necessary expenses. The current expenses of the denominational household, such as salaries, printing, office expenses and official representation are all provided for from this treasury. This purse must be kept well supplied.

Now we have unbosomed ourselves and our readers all know "where the shoe pinches". If you really have a heart for the affairs of your Church and are interested in its progress, we can already see the checks and money orders pouring in as never before, and it may be necessary to get a new "cashbook" for the jubilee year and perhaps even to buy a new box of steel pens! The writer does not think much of dreams, but asks your kind indulgence while he relates one that came to him recently. When one spends so much of his time handling and accounting for money, it may easily happen that he even dreams about it. It was on New Year's night, probably toward morning, when I seemed to see a man come into my office with a gift of exactly sixty-seven cents. This seemed rather scanty, I thought, when a voice seemed to say, "Look down before you"! As I did so I saw an endless stream of coins, large and small, gold and silver, roll upon the floor. I reached out my hands and gathered in all I could grasp. And the more I grasped the more there seemed to come. In the excitement I awoke to behold the first light of the dawn came into my window.

Let us interpret this dream to mean that the number of our cheerful givers will ever increase, and that they will make the jubilee year a record-breaker, so that we may have enough for all our needs and to spare.

H. Bode, General Treasurer.

GERMANY'S CLASSICAL HYMN-WRITER

A Glimpse at the Author of "O Sacred Head now Wounded"

PROF. F. S. SAEGER, ST. LOUIS

Next to Martin Luther Paul Gerhardt is the greatest of German hymn-writers. Gerhardt was born in a little town in Saxony, near Wittenberg, called Gräfinheinichen, March 12th, 1607. Of his early life little is known. In 1628 he matriculated at the University of Wittenberg to prepare for the ministry. Experiencing the hardships and the horrors of the Thirty-Years' War, and being cast about from place to place, he was not ordained until 1651. A few years previous to his ordination he was employed as a private tutor in the family of an advocate, Berthold, in Berlin. This occupation led to an exchange of heart and hand between Gerhardt and Berthold's daughter, Anna Maria, whom he married in 1655. Upon his ordination, Gerhardt obtained a country pastorate at Mittenwalde, where he passed six quiet years, during which he wrote and published many of his hymns, which at once attracted great attention and were speedily adopted into the hymnbooks.

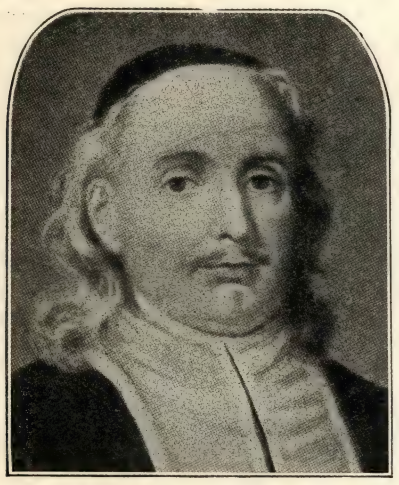
Gerhardt was now called to a greater sphere of activity. In 1657 he accepted the pastorate of the great St. Nicolai church in Berlin, where his career was a most useful and honorable one, but aside from his pastoral duties, which he pursued most assiduously and successfully, he continued to write hymns, which added greatly to the esteem and admiration that he had gained by his former publications.

In 1667, owing to controversies between the Lutheran and the Reformed Church, Gerhardt was compelled to relinquish his pastorate at St. Nicolai. At that time Prussia was governed by Frederick William I, "The Great Elector", who endeavored to make peace between the two churches within his dominions by demanding the signing of an edict by all ministers that they cease attacking each other's views in their public religious services. This led to considerable excitement, and the Lutherans, with Gerhardt at their head, declared their refusal. Accordingly a great number of the clergy, Gerhardt among them, were deposed. Upon a petition forwarded to the elector by the people of Berlin and the surrounding estates, and thru the private influence of Louisa, the elector's pious wife, who, tho a member of the Reformed Church, was nevertheless a devoted admirer of Gerhardt's hymns, Gerhardt was reappointed with the proviso that he moderate his views and confirm to the spirit of the edict without a pledge, which the elector felt necessary to exact from the rest. Feeling the constraint of being thus deprived of his freedom of conscience, Gerhardt sent a most courteously worded reply declining the offer made, saying in conclusion: "I can see it no otherwise than that if I should accept my office I should draw on myself God's wrath and punishment". The Elector then ordered a successor to be appointed in Gerhardt's place, and Gerhardt was transferred to the archdeaconship of Lübben, in Saxony. He did not remove to his new field until in 1669 on account of the sickness and death of his wife at Lübben he spent the last years of his life in sadness and loneliness, deeply afflicted by the loss of his wife and beset with care and anxiety as to his only remaining but sick child, the other four having died. Gerhardt died June 7th, 1676. To his portrait at Lübben are attached the words: *"Theologus in cribro Satanae versatus"* (a theologian sifted in Satan's sieve)—a reference to Luke 22: 31.

Gerhardt's life was a life of endurance for conscience' sake. Trained in the school of affliction and adversities, it gave him just such experiences as bring most valuable instruction and tender consolation for souls distressed. Thus prepared and endowed with a vein of refined and loving tenderness, and fervent

trust, he subordinated the objective realities with which the hymns of the Reformation had been so vitally concerned, and gave to his hymns that subjective tone which marks the transition to modern hymnody. His hymns are adorned with a simplicity, beauty and grace that art could hardly improve. Gersinus, the well-known German literary historian, says of him: "If any one among the poets of the seventeenth century makes an attractive, pleasing impression it is Gerhardt. He recurs, as no one else had done, to Luther's genuinely popular type of religious song, with only such modifications as the altered circumstances demanded. In Luther's time the old wrathful, implacable God of the Romanists had assumed the heavenly aspect of grace and compassion; with Gerhardt the Merciful and Just One is a loving and benignant Man, whom he addresses with a reverential intimacy. With Luther, it was the belief in free grace and the work of atonement in the Redemption which had burst the gates of hell, which inspired the Christian singer with his joyous confidence; with Gerhardt it is his faith in the love of God. Like the old poets of the people, he is pious, naif, earnest, without effort or affectation; his style is as simple as refreshing, and attractive as his tone of thought".

Gerhardt wrote in all one hundred and twenty-three hymns. He is best known by his translation from the Latin: "O Sacred Head, now wounded", the



Paul Gerhardt, March 12, 1607—June 7, 1676

original Latin text of which is ascribed to Bernard of Clairvaux (1091—1153), and which Gerhardt translated into German in 1656. The translation into English was made by Rev. J. W. Alexander in 1830. It is given under No. 160 in the Evangelical Hymnal. It is especially appropriate during Lent, and we quote three of the most beautiful of its eight stanzas:

"O sacred Head, now wounded,
With grief and shame weighed down;
Now scornfully surrounded
With thorns, Thine only crown;
O sacred Head, what glory,
What bliss till now was Thine!
Yet, tho despised and gory,
I joy to call Thee mine.

"Receive me, my Redeemer;
My Shepherd, make me Thine;
Of every good the fountain,
Thou art the spring of mine.
Thy lips with love distilling,
And milk of truth sincere,
With heaven's bliss are filling
The soul that trembles here.

"Be near when I am dying,
O show Thy cross to me;
And for my succor flying,
Come, Lord, to set me free:
These eyes, new faith receiving,
From Jesus shall not move;
For he who dies believing,
Dies safely, thru Thy love."

Some of his hymns are connected with legends or stories of which the following, referring to the hymn: "Give to the winds Thy fears" (found mostly with the opening words "Commit thou all thy griefs"), may be of interest to the reader: "When Gerhardt was obliged to resign his pastorate at St. Nicolai, he wandered forth a homeless exile, accompanied by his wife and children and sought refuge in a wayside inn. Gerhardt, unable to comfort them, went out in the woods to pray. As he prayed, the text, "Commit thy way unto the Lord, trust also in Him and He shall bring it to pass", recurred to his mind and comforted him so amazingly that he paced to and fro under the forest trees and began composing the hymn: "Give to the winds thy fears". Returning to the inn, he cheered his family with his text and his hymn, and they went to bed rejoicing in confident hope that God would take care of them. They had hardly retired before a knocking at the door roused them all. It was a mounted messenger from Duke Christian of Merseburg, riding in hot haste to deliver a sealed packet to Gerhardt. Gerhardt opened it, and read therein a hearty invitation from the duke, who offered him "church, people, home, and livelihood, and liberty to preach the Gospel as your heart may prompt you". So, adds the chronicle, the Lord took care of His servant.

Another story is the legend of the raven: "In a village near Warsaw there lived a pious German peasant named Dobyn. Thru no fault of his own he had fallen into hopeless arrears with his rent, and his landlord threatened to evict him. It was winter. Thrice he appealed for a respite, but in vain. It was evening, and the next day his family were to be turned out into the snow. Dobyn kneeled down in the midst of his family. After prayer they sang:

"Commit thou all thy griefs
And ways into His hands."

As they came to the last verse, in German,

"When Thou wouldst all our need supply,
Who, who shall stay Thy hand"

there was a knock at the window close by where he knelt, and opening it Dobyn was met by a raven, one which his grandfather had tamed and set at liberty. In its bill was a ring, set with precious stones. This he took to his minister, who said that it belonged to the King Stanislaus, to whom he returned it, and related his story. The king sent for Dobyn, and besides rewarding him on the spot, built for him, next year, a new house, and stocked his cattle stalls from the royal domain. Over the house door, on an iron tablet, there is carved a raven with a ring in its beak, and underneath this an address to divine Providence:

"Thou everywhere hast sway,
And all things serve Thy might;
Thy every act pure blessing is,
Thy path unsullied light."

The hymn, "Commit thou all thy griefs", a translation by John Wesley, is found under No. 595, Hymnal of the Evangelical Church.

HOME MISSIONS IN 1914

The new Day in Home Mission Work calls for united Prayer, enlarged Gifts and consecrated Man and Womanhood

II

Immigrants

Probably no missionary subject is holding the attention and interest of the Church more than that of the newcomers from foreign lands. This duty is made insistent now, first, by the character of the immigration of recent years, namely, from Southeastern Europe; and, secondly, by the probable fact that after the end of this dreadful war there will be a still larger accessions to our foreign immigration.

Profiting by the experiences of the past, the Home Mission Societies of the leading denominations are approaching their new and alluring task of immigrant evangelization with a common purpose and in a co-operative spirit. This is being fostered thru Immigrant Work Committee of the Home Missions Council. During the year this committee has been carrying on thorogoing studies of the various racial groups in this country and the work of the Church among them. These studies have been assigned to various Home Mission Societies. The Rev. Charles E. Schaeffer, of the Reformed Church in the United States, is making a study of the Magyar, or Hungarian, population, who with their Reformed and Calvinistic background especially challenge the interest of the Protestant churches in this country. Dr. Frederick H. Wright, superintendent of the Italian Mission of the Methodist Episcopal Church, is reporting on the Italian situation.

A study of the Poles and Polish work has been completed by the Rev. Joel B. Hayden, one of the Immigration Fellows of the Board of Home Missions of the Presbyterian Church in the United States of America, and the Rev. Kenneth D. Miller, also a fellow of this board, is completing a masterful study of the Bohemians. There are three million, five hundred thousand Poles in this country. They form the largest group among the various Slavic races in America. At the basis of the educational interest and intellectual restlessness on the part of the Poles is their growing dissatisfaction with the Roman Catholics in which they have always been trained. One Polish Catholic priest estimates that there are one million Poles in this country who have drifted away from the organized life and ministrations of the Roman Church. Among the Protestant denominations the Baptists have led in the extent of work, the time devoted to it, the number of leaders in the field; but they have now, after twenty-six years, a membership of only six hundred in all their Polish missions and churches, which total fourteen. The weakness of the Protestant work among the Poles is that the local American churches have not been introduced to the characteristics of their foreign-born neighbors, and the problems which absorb their attention in everyday life; the social, educational and industrial needs have largely been ignored; no opportunities, furthermore, have been afforded for interdenominational cooperation. This study and the consideration of the Home Missions Council will doubtless remedy this last limitation and will record one of the notable advances of the year.

The report of Mr. Miller concerning the Bohemians has a peculiar timeliness in anticipating the five-hundredth anniversary of the martyrdom of John Huss, to be celebrated next year. This anniversary will be universally celebrated by all Bohemians, both in the homeland and in this country, by Protestants, Roman Catholics and Free Thinkers alike. Very considerable progress has been made in the work of the Protestant Church among the Bohemians in this country, which dates back over forty years. The Presbyterian Church has the most largely developed work with forty-four churches, having 2,616 members.

The work of the Immigrant Work Committee in all of these studies is laying the foundation for a larger service on the part of the Protestant Christian Church among the imigrant populations in this country, and nothing can bring greater encouragement to the constituency of the churches than this evidence of the purpose of the various denominations to press their work with an undivided front.

The Baptist Home Missionary Society has during the year made three hundred and six missionary appointments to foreign-speaking peoples from twenty-five countries.

The Country Church

Here a new and most alluring field opens, of which good advantage has been taken during the past year. The Church is beginning to realize she is losing her hold on the country population; that the acknowledged tendency toward cities will not make the rural population less, but more serious; that the fires must be kept burning on country altars if the supply of strong men and women in the country work is to be kept up. In certain parts of the country there is an alarming tendency toward the closing of country churches. Country schools in many districts are notably inefficient. Something must be done in both these directions, and done at once. Otherwise the conditions that now prevail in Appalachian Mountain regions may extend to many other parts of the country.

The Presbyterian Church is continuing its interesting country propaganda in various directions. Constructive work has been done in Maryland, New York, North Carolina, Missouri, Texas and California. The work in the three counties around Buffalo is an illustration of the practical program which may be set up in all the country and village churches. Many of the congregations have been weakened and are without pastors. The work has been pursued with little or no system so far as churches and congregations are concerned. But now the Presbytery has undertaken a reconstruction to build up the country congregations. What is being done there should be done generally in the counties of the Empire State and elsewhere thruout the land.

The training of country ministers for more effective service is one of the hopeful signs of the times.

Concluded on Page 7

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Laetare, Fourth Sunday in Lent, March 14, 1915

Helps for a Good Meeting

Rev. Henry Katterjohn

TESTING MY CHRISTIANITY

M. Mar. 8. By temptation. Matt. 4: 1—11.
T. Mar. 9. By failure. Luke 22: 54—62.
W. Mar. 10. By success. Acts 14: 8—18.
T. Mar. 11. By martyrdom. Rev. 2: 8—11.
F. Mar. 12. By daily life. 1 Tim. 6: 1—8.
S. Mar. 13. By Christ's example. Phil. 2: 4—16.

Sun., Mar. 14. Topic—Tests of My Christianity. Matt. 10: 16-31. (An honorary members' meeting.)

Suggestion for the Leader

If possible secure the assistance of one who has had some experience in testing building material, brick, iron beams, bridges, etc. Let them give a practical demonstration in miniature, of the manner in which such material is tested.

If such a person is not available, then use a sample paving brick in illustrating how a Christian is developed. The brick is nothing more than the raw clay, compressed under hydraulic pressure until it has become as solid as stone, and then exposed to such intense fire, until it seems as if the entire substance would melt and be destroyed. But the pressure and the fire made the brick serviceable, enabled it to resist the wear and tear of the street traffic. It is expected that the brick will wear out its life after a while, one-tenth of one per cent per year is the percentage of deterioration which is recognized as permissible. But a Christian must grow stronger and better under the stress of daily life, for he has in him the power of Jesus Christ, which is in the ascendency. Deterioration is therefore impossible—unless the Christian drift away from Jesus.

The Topic Presented

The divine promise. Jesus speaks of the test to which the disciples shall be put when they enter upon their work as evangelists. Because of their lack of experience with the wiles of the world, they are as lambs sent out among wolves. There is no chance for a lamb to remain untouched and unscathed when among wolves. So there would be no chance for the disciples to accomplish anything, if they depended upon their own strength and resources only.

The disciples will be caught in the meshes of the evil-minded councils, the human instruments that punish infractions of human law; they will impose upon them the cruel punishments of scourging, imprisonment in the stock, and possibly death. In the presence of these the disciples will be a helpless minority. But in spite of all this, they need not be afraid. They will be told what to say and how to act. *The Spirit of your Father speaketh in you.*

There is still a greater test awaiting them. Even their own kin will turn against them, brother against brother, father against child, child against father. There will be no dependence on earthly relations. But the word of the Saviour shall abide: *I am with you alway, even unto the end of the world.*

The disciples will not be able to resist the physical powers that oppose them, but they will nevertheless overcome them by the power of the divine Spirit, that dwells in them. They shall be given what to say only when they have done their duty and born their cross. God will not leave His children helpless.

The body may perish, but the soul shall remain unharmed. God's approval will give them strength to endure physical pain.

Our Religion's Test

We, too, are tested, not like the disciples but in a still more subtle manner. We appear before the forum of the world and there our religion is passed upon.

The *pleasures* of the world test our faith. Pleasures reveal the inner state of the heart. The carnal minded man demands carnal pleasures to satisfy his desires. To the spiritual-minded man these are repulsive. He demands spiritual pleasures. And yet, the attraction to the carnal is always great, and therefore these are a constant, never ceasing test of our faith. *Have we the power to resist this downward attraction?*

The *ridicule* of the world is a test. We love to appear rational in our faith, and yet the world condemns that faith as irrational. We forget so easily that God's reasoning discerns the heart of truth, while the world judges according to outward appearances. *Are we willing to appear irrational in our faith?*

Failure in our efforts is a test. The world condemns the man who is not successful. We forget that failures are often the beginnings of a successful life. Because we fail, therefore we gather strength for successful efforts. *Are we willing to profit by our failures?*

Some Questions on the Topic

Why should we welcome a test of our character?
How can we prepare to meet such tests?
What assurance does the word of God give us?

Some Scripture on the Topic

Gen. 22: 1; Job 1: 8—12; Psalm 66: 10—12; Dan. 12: 10; Zech. 13: 9; Jas. 1: 2, 3, 12; 1 Pet. 1: 6, 7.

A Prayer

Thou, O Christ, has taught us to pray: *Lead us not into temptation.* We believe that Thou wilst deliver us from all evil that threatens our soul, therefore we fear not, even tho the evils of the world overwhelm us. Thy mercy will never cease and at the appointed time Thou wilst deliver us. Help us, O heavenly Father, to remain firm in this our faith, lest we falter and fail in our Christian life. May we not be found wanting in the supreme test, when we with all Thy children shall appear before Thee for judgment. Amen.

The Advanced Quarterly's Lesson

Abraham's Intercession, Gen. 18: 16-33

Daily Bible Readings

M. Mar. 8. Gen. 18: 16—33; Abraham's Intercession.
T. Mar. 9. Ex. 32: 30—35; Moses' Prayer for his People.
W. Mar. 10. Dan. 9: 3—19; Daniel Prays for his People.
T. Mar. 11. Luke 23: 33—38; Christ Praying for His Enemies.
F. Mar. 12. Acts 7: 54—60; Stephen's Prayer.
S. Mar. 13. Col. 1: 3—20; Paul's Thanks and Prayer.
S. Mar. 14. John 6: 1—15; Gal. 4: 21—31.

"Let love of the brethren continue", says the writer of Hebrews; "forget not to show love unto strangers, for thereby some have entertained unawares", 13: 1, 2. It was this unfeigned, open-hearted hospitality that Abraham showed that day as he sat in the door of his tent under the oaks of Mamre. To see the figures of the three men, to run out to meet them from the tent door and to offer all he had that could give them comfort was one and the same thing. There was no hesitation, no doubt as to whether there was enough to eat in the kitchen for three tired, hungry wanderers; no misgivings as to whether Sarah would be pleased if he brought these men, perhaps much the worse for being out on the dusty highway in the heat of the day, into his tent, to cause a lot of extra work and worry just when she might have been taking her afternoon nap. Not a thought of all this, only the spontaneous, joyful hospitality that counts it a privilege to serve a guest. If the supply of things to eat was low, he knew how it could be quickly replenished; if Sarah at the first moment was not exactly pleased by the unexpected disturbance and labor, the momentary displeasure would soon pass away into the joy of doing something for one who was in need of rest and comfort. Why, Abraham and Sarah would have been forever ashamed of themselves if they had suffered these men to pass by the door of their tent without bidding them to enter and rest. Perhaps they were primitive and uncivilized in some of their ways, but the perfect courtesy of their hospitality was certainly irreproachable.

Nor was it long before they discovered that they indeed entertained angels unawares. What the three men have to say concerning the promised son thru whom Abraham is to become agreat nation shows them to be endowed with supernatural knowledge, of which Abram learns still more as he goes with them on the way toward Sodom. God would not hide from Abraham what He was about to do. Besides, Abraham had a right to know what was going to happen to the people of Sodom and Gomorrah, for had he not fought to rescue them from Chedorlaomer and his allies, and were they not also part of the nations of the earth to whom he was to be a blessing? And when Abraham learns about God's plans with the people of those wicked cities—and we may be quite sure that Abraham knew of their wickedness—he does not think or say "I told you so", or "It's about time those rascals got what was coming to them". And it is not Lot whom he thinks of first, either.

He seems to have been quiet and thoughtful for some time after learning that the men are going down now to see whether the Sodomites "have done altogether according to the cry of it", but as they turned from thence, and went toward Sodom Abraham's opportunity has come. See him standing there before Jehovah, stepping up a little nearer as he says: "Wilt Thou consume the righteous with the wicked"? And then he steps into the breach for these godless cities of the plain and seeks to win God's promise to save them on account of the few righteous people that may be there.

That intercession of Abraham's was real prayer, for he was mightily in earnest about it. You or I might have gone home that evening patting ourselves on the back because we didn't live in Sodom. And at our evening devotions we might have remembered to pray that Lot might be delivered from the doomed city, or to ask God to be merciful to the poor Sodomites, and then we would have gone to bed quite satisfied with ourselves.

But Abraham worked on another plan. He was actually interested in the folks at Sodom; he wanted to save Lot, no doubt, but more than that he wanted to save all Sodom, and so he keeps on praying just as long as he thinks there is any chance of his getting what he is after. It isn't his fault that there are not ten righteous people in Sodom, he at least had done all that he could. If the Sodomites themselves had not made their salvation impossible by their awful wickedness, so that even God could not save them without going against himself, they might have had a respite at least. But see how Abraham gets a favorable answer to every petition, and altho Sodom could not be saved, God did even more than Abraham asked because he saved at least one fairly righteous man—like a brand out of the burning—tho one wonders what kind of righteousness it was that lived in Sodom so many years and did not influence at least nine lives for good.

It is trusting, earnest prayer like this that counts, and that does things. *And prayer like this must save millions in the United States and every part of the world who are not going to be saved in any other way.*

St. Louis Deaconess Association

Continued from Page 4

tition for renewed grace and strength, the reports of the chairman, the treasurer and the superintendent were read, from which we gather the following condensed report:

The Association numbers 457 members, including the twenty-seven consecrated deaconesses and eleven new members admitted during the meeting. The number of deaconesses belonging to the Home is fifty-two—twenty-seven consecrated deaconesses and twenty-five probationers. Five of the probationers are here for training from other Deaconess Homes and Deaconess Societies. Total number of beds in hospital 107—fifty-two in nine wards and fifty-five in private and double rooms. During the year from October 1st, 1913, to September 30th, 1914, the number of patients nursed was 1,896. Of this number 180 were charity and partly charity patients from the City of St. Louis, making a total of 375 persons who were taken care of 7,837 days entirely free of charge. 1,812 patients were dismissed, of which number 1,595 were cured, eighty-six improved, forty-two not improved and eighty-nine deaths, being four and one-half per cent. Number of operations: 1,261. Average number of patients in hospital daily: ninety-one.

A note of thanks was tendered the Medical and Surgical Staff for their valuable services rendered the sick poor gratuitously and their instruction and lectures to the deaconesses.

Home Missions in 1914

Continued from Page 6

During the past year many schools of Christian learning and State universities have provided courses in their summer school sessions for country ministers. Such, for example, are Cornell University, Colgate University, Presbyterian Seminaries at Auburn and Princeton, Universities of Tennessee, Arkansas, Missouri and California.

The Home Missions Council has urged increasing attention to graduate education, especially in

Christian sociology and in religious education. The program adopted by the Council at its last meeting included, first, evangelistic services in every country church every year; second, that the country church should be the leader in ethical and reformatory movements, even as it has already won success for the temperance movement in all parts of the country; third, that the country preacher should devote his trained mind to the economic problems of the country, since so many of the country people are under stern economic pressure and discontented with the rewards of farming; fourth, that the country church should be a social center, ministering to all the people of the comunity, no matter what their church allegiance; fifth, that the country church should concern itself with the betterment of the schools in the country community; and, sixth, that the country church should count its chief call to be a ministry to the poor, the children and aliens, the farm-hands and tenant farmers, and others who are barely able to maintain themselves and are in danger of losing their positions in the community. With such a program resolutely enforced the country churches of our land should soon arise to their ancient level of moral and spiritual power.

City Work and Social Service

That the social claims of the Gospel are being more seriously considered by all church people is manifest by the number of volumes on the subject that are being issued. The Gospel is the best remedy for social disturbances. The Church has not secured the hold upon the laboring man as she should have done. She can no more afford to pass him by than he can afford to pass her by. This fact is now gripping the various missionary agencies.

The Home Missions Council has given particular attention to city work, and to the responsibility of different denominations for such work. It has discovered that the administrations of the churches is one that involves not only the denomination, but the entire interests of the Kingdom. It recommends, therefore, that in the larger cities there should be cooperative bodies of the different denominations to act as boards of reference in the matter of the location of new churches. Of course, the purpose of this body would be not to maintain the equilibrium of denominations, but only to pass upon the merits of each proposal as it arises in view of the welfare of the community. Such a co-operative board as suggested would tend to reduce the waste and competition. One fairly effeffctive is said to be in operation in Chicago and a similar organization newly established in St. Louis. There probably are similar movements in other cities. Statesmanlike and co-operative campaigning must take the place of denominational aggression.

Spanish-Speaking People

They present a new and very important home mission field. In Cuba and Porto Rico there are about three millions, and in our southwestern States the Mexican population, by reason of the disturbances in the Republic of Mexico, is increasing at a very rapid rate. It is estimated that there are perhaps three-quarters of a million Mexicans now resident in our country.

In Porto Rico the work of the various denominations has made progress. As is known, when the denominations who first went to the island began their work they agreed upon a geographical division. This division has been maintained. There has been also a local federation of evangelical churches which brings the field forces into working unity. There have been two cases of the union of denominations in common work—the United Brethren and the Presbyterians uniting in the support of the Bible Training School at Mayaguez, and these denominations, together with the Congregational, sharing in the support of an evangelical press. The Baptists have the Grace Conway Institute for Christian Workers at Rio Piedras, near San Juan, which is now fully equipped for extensive work. There is also an interdenominational polytechnic school at San German. The committee of the Home Missions Council, to which the initiation of much co-operative work is to be credited, stands ready to further the work in common as circumstances permit.

During the past year there has been some increase in permanent buildings, both churches and parsonages, an enlargement of the medical work by at least two of the boards, and there has been some advance in social settlements, especially by the Congregationalists and Presbyterians. Each denomination reports successful beginnings of this kind of service, including kindergarten work, domestic science classes and the organization of community clubs.

The leaders in Protestant services for the Mexicans of the Southwest are the Presbyterians, Methodists and Baptists in California; Methodists, Presbyterians and Congregationalists in New Mexico, and the same denominations with the re-enforcement of Methodists and Baptists of the southern churches in Texas. Educational work among the Mexicans in our country has been advanced during the last year. There are three types of schools—first, home schools, largely for girls' education; second, the small plaza schools in remote centers, and third, two industrial schools to demonstrate some of the agricultural possibilities of the Southwest in education.

The work for the Mexicans is difficult. They are scattered over wide areas of sparse population, or divided into groups of mining and agricultural camps; thus many are without definite religious ministrations. But in many places favorable for religious work missionary service has found substantial human quality and kinship in a people who long for a better chance than they have had.

The Baptist Home Missionary Society has carried on missionary work in southern California in the establishment of two missions in Los Angeles and missions at six or eight other points.

Negroes

There is growing necessity among the educational leaders both North and South for providing the Negro race with better and stronger vocational training. Educational leaders of the Southern States are making a study of the subject, and thousands of students in Southern colleges, under the leadership of the Young Men's Christian Association, are investigating facts bearing upon this great national problem.

The Negro Christian Student Conference, held in Atlanta, May 14—18, marks a new era in the relation between the races. This conference called together 665 chosen leaders, white and colored. Dr. John R. Mott presided thruout. The conference report, a notable volume, is entitled "The New Voice in Race Adjustment." The book may be obtained from the Student Volunteer Movement, 25 Madison Avenue, for 75 cents.

One of the most significant movements during the year has been the gathering of secretaries of Home Mission Societies, North and South, at the call of Dr. James H. Dillard, Secretary of the Jeannes Foundation and Slater Board. Three conferences have been held, frank discussion of the Negro problem was encouraged, and men from the North and South exchanged views and found themselves in perhaps unexpected harmony of ideals and methods. They promised to use their influence in their societies to prevent the duplication of schools in the South and to change gradually the condition where such duplication hinders rather than encourages high standards of work.

The Home Missions Council in this report recognizes the fact that the Negro problem is a national problem. It can never be solved by one section of the country, but must be solved jointly and in constructive ways that will utilize the financial ability, the intellectual leadership and the moral power of the Negro race.

Conclusion

I have not aimed to give statistics or to go into the details of the work of the various Boards or Societies. In the first place, they have not been available; in the second place, they have not been essential to what has been the main purpose of this article, namely, to indicate the general trend of home mission activities, the call for their enlargement, and the lines along which that enlargement could be most profitably conducted. No one who considers the new day which is come to our country—our new national and international relations—but must be aware of the supreme place which the home mission task should hold in the program of the whole Church. What we shall be able to do for other nations will depend ultimately upon what we ourselves are. What we do will depend upon what the Gospel of Christ, in its influence on the individual and on the social structure of the nation, shall determine. The enterprise, therefore, calls as never before for united prayer, for enlarged gifts, for the consecration of young manhood and womanhood, and for the united, co-ordinated and federated activities of the entire body of Christ. These are the conditions on which, under God, our land may soon become a praise and a joy in the earth.

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The Church and War

If Jesus Christ has left no direct teaching in regard to war as a means of settling international disputes it is clear that the Church of Jesus Christ cannot with authority state any definite teaching on the subject. If she did she would be adding something to Christian doctrine that is not genuine, which would be equivalent to falsifying the teachings of the Church. This has been done repeatedly, it is true, but it has never accomplished the end desired and has always been an element of corruption and accompanied by the most disastrous consequences both to the organized Church and to the cause of religion in general. In speaking of the Church in the large it must always be remembered that historically, numerically and politically the Christian Church has been chiefly represented by the Greek and Roman Catholic organizations. Protestantism has been too young and too unorganized to exercise a determining national and international influence.

This does not mean, however, that the Christian Church is necessarily helpless against hatred, revenge and aggression which have always been back of human strife, feuds and warfare, and to which it must always be opposed because these things are opposed to the spirit of Jesus Christ. If the Church of Jesus Christ had never stood for anything else except the essential principles of the Christian Gospel; if she had not allowed herself to be fascinated by dreams of temporal power and worldly conquest; if she had been at all times content to preach and to practice the simple Christian Gospel of love and service to all, instead of arrogating to herself the right to judge, condemn and to persecute, thus kindling all the baser passions of men in the very field where the eternal love of God aimed to conquer the power of sin, then the Church would have been able to rise above national and race prejudice and to become the arbiter of nations and the world by affirming and insisting upon a fair and just settlement of national and international disputes. She has never been able to do this because her own skirts were not clean; the frequent and prominent part she has taken herself in these disputes, even fomenting and encouraging them by any means available when it appeared to serve her temporal interests, has robbed the Church of any commanding influence for righteousness she might have possessed. All this must be taken into consideration in attempting to answer the second inquiry proposed by the Church Peace Union: "Have the Churches done their duty in protesting against war? The remark has recently been made many times that if the Churches of Europe had done their duty, this war might have been averted. Do you believe this?"

Taking for granted that the first part of the question also refers to the Churches of Europe, it should be borne in mind that these Churches have grown up on an entirely different historical background than have the American denominations. For three-fourths of the time since Christianity became an influence among the nations of Europe it was represented only by the Roman Catholic Church, an organization which, as was above pointed out, was not disposed to protest against war because war was very frequently a convenient instrument for advancing its own interests. The Protestant Church, exercising an influence only for about one-fourth of the time within a minority of the European nations, was so occupied with maintaining its existence and developing its teaching and practice, and at the same time so bound up with the national and political aspirations of the governments who had established and were supporting it, that there was little opportunity to oppose, much less to protest against their policies, even tho the inclination to do so manifested itself. In addition to this the number of different races and nationalities struggling, upon so limited a territory, for the "place in the sun" to which each of them was entitled, naturally intensified national rivalry and prejudice, so that, human nature being what it is, frequent friction and in many instances constant conflict was almost inevitable. It is difficult for Americans, enjoying full civil and religious liberty, to understand the intensity of feeling which political, economic and religious conditions have engendered among the various races and peoples of Europe, or to how great an extent the Christian consciousness of the masses is saturated with the idea of loyalty to their rulers. There is practically no nation in Europe that has not been obliged to have recourse to war many times in order to defend its existence and its national rights, and because war has played so important and necessary a part in the history of each, all have accustomed themselves to regard it in a very different manner than Americans are wont to do. In addition to this the differences of race, language and ideals present a strong barrier to mutual understanding and sympathy, so that unselfish friendship and co-operation has seemed practically out of the question.

Remembering these conditions we are therefore not disposed to criticise or condemn the European Churches for what they have failed to do, even if it does seem to us at a distance that they might have done more to promote and foster a mutual understanding and appreciation of each other's national character, ideals and aspirations, thus preventing, perhaps, or at least limiting and repressing the awful conflict which racial and national rivalry and jealousy has precipitated. We do not believe, however, that a larger emphasis on the part of the European Churches on the merely humanitarian propaganda which the Church Peace Union (founded by Andrew Carnegie, manufacturer of war material) is advocating as a protest against war would have availed anything amid the conditions which have been shaping themselves in Europe during the past century, nor do we believe that they will bring about any determining and permanent result in any case. The sure and permanent cure for war lies not in arbitration treaties, peace movement propaganda and celebrations, international tribunals and the like, all of which are well enough as far as they go, but rather in such widespread and insistent emphasis by the Church upon the application of the Christian principles of sympathy and unselfish service to all alike to the affairs of nations that international disputes will be practically impossible.

A THOUGHT FOR LENT

"And as Moses lifted up a serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life. For God so loved the world, that He gave His only begotten Son that all who believe in Him, should not perish, but have eternal life. For God sent not His Son into the world to judge the world; but that the world should be saved thru Him", John 3: 14-17.

Eternal Vigilance the Price of Liberty

These are days in which American citizens must keep their eyes open if they desire to preserve intact the priceless heritage of freedom that has come down to them from the past. There is danger to American independence not only in the "entangling alliance" to which the subservient and un-American foreign policy of the present administration threatens to commit the country, but also in the open manner in which the representatives of the Roman Catholic Church are attacking the American principles of a free press. Romanist radicals are again scheming out plans to get the anti-Catholic paper, *The Menace*, excluded from the United States Mails, and there is an urgent necessity for a general rally of Protestant and Protestant-spirited citizens—and for those Catholic citizens also whose loyalty to America exceeds that towards Rome —to protect American freedom of the press.

We had hardly suspected that it would be possible to find even a Catholic Congressman un-American enough to champion the bill recently introduced by Representative Gallivan, of Boston, which provides that the Postmaster General by executive rule shall forbid mail privileges to "publications which are or are represented to be a reflection on any form of religious worship practiced or held sacred by any citizen of the United States". With such a provision enacted into law it would be impossible for a Protestant paper to publish even an historical article on the blunders and sins of the "infallible" papacy without exposing itself to exclusion from the mails. Nor could even secular papers oppose politically a Catholic candidate for office without getting dangerously near the Postmaster General's suppression guillotine. Mr. Gallivan betrayed his idea of the political possibilities of the bill when he offered the post office committee as his chief reason for destroying the *Menace* the complaint that it had beaten forty-eight Democratic members of the House at the last election! No doubt it would be a fine stroke of political strategy to put out of business so able a piece of hostile artillery on the eve of a presidential campaign.

It is bad enough that a mere "reflection" against the Catholic Church would be sufficient to stop the mailing of any periodical, but that even anything "representing to be" such a reflection on his Church shall put the extinguisher into action is certainly the limit of audacity. This amounts to saying that a simple complaint that somebody professes to be hurt in his religious feelings by what he has read in a certain issue is ground of suppression. And the Postmaster General has no choice in the mattter, one complaint and the thing must be done. If the Romanist mischief makers did not suppress every Protestant paper in the land with such a law to help them, the Mormons could soon finish the job.

THE EVANGELICAL HERALD does not approve of the methods by which *The Menace* is fighting the political influence of the Roman hierarchy, but it cannot refrain from warning the Romanists that the sort of game they are playing will make mischief for them and their Church if they persist in it. *The Menace* will not last long if it is let alone, but if Catholic Americans try to kill it by preventing the publishers from mailing it they will give it an importance that they themselves will have most cause to rue. If the *Menace* is made an issue that will involve the observation and the defense of the first amendment to the Federal Constitution, "Congress shall make no law abridging the freedom of speech or of the press", it will be the Roman Catholic Church that will suffer most. We believe that the majority of Catholic laymen are loyal American citizens, and they have an excellent chance to prove it by raising an emphatic protest against such attempts to gag the American press. There is, of course, small chance that such a bill would ever pass Congress or be signed by the President, but since it is apparent to what lengths the Romanists will go to achieve their ends, it is necessary to watch them closely and to be prepared for adequate defense.

LENTEN MEDITATIONS

IV. The Sacrifice

"My God, My God, why hast Thou forsaken me? Why art Thou so far from helping me, and from the words of my groaning?" Psa. 22: 1.

The startling similarity between some portions of this psalm and many of the details of Christ's suffering on the cross cannot but attract the attention of readers and students. In the title the psalm is called "a psalm of David", which in the abbreviated and obscure form of most of the titles of the psalms, may either mean that David was the author, or that it was taken from a collection of psalms made by David. No matter who is the real author the striking correspondence between the details of the psalmist's suffering and those of the dying Saviour must be accounted for. If the psalm reflects the actual experience of some suffering servant of Jehovah it is no less remarkable as a prophecy than if we see in it a message beyond the understanding of those who were expressing it, as is the case with many of the prophets. We join Dr. Maclaren in assuming that "thru the shadowy personality of the psalmist there shines forth the figure of the Prince of Sufferers, and that whether the writer's plaints applied in all their particulars to himself, or whether there is in them a certain 'element of hyperbole' which becomes simple fact in Jesus' sufferings, the psalm is a prophecy of Him and of them. In the former case the psalmist's experiences, in the latter case his utterances, were divinely shaped so as to pre-figure the sacred sorrows of the 'Man of Sorrows' ". Remembering that Jesus quotes the first word of the psalm on the cross, showing that the psalm was in His heart then; that the words and the gestures of the mockery were verbally reproduced, Matt. 27: 39—43; that the dividing of the raiment, verse 18, was actually fulfilled, John 19: 23, 24, and that John regards his Master's words "I thirst", 19: 28, also as a fulfillment of Scripture, evidently having in mind the seventh verse of the same psalm to which he has already referred, unbiased minds can hardly help but regard Calvary as the scene of the psalm's fulfillment.

In accordance with this interpretation, the only one which really satisfies, the words we have quoted take us right into the heart of the divine plan of redemption. No man can ever know what had been passing thru the mind and heart of the Son of God during those awful hours of darkness and of silence. There He hung, dying on the cross for the sake of men, yet treated as their foe; His heart was full of infinite love, yet He heard only curses and mockery; to the unendurable torture of the body there was added the unspeakable spiritual pain of utter rejection by His own people, the people whom He loved with a love so pure and divine. His Father was with Him as much in the midst of the darkness as on the Mount of the transfiguration, but the gathering clouds and gloom of these last awful hours made it seem as if His face were hidden. The shadows of death passed in blackness and horror over His Spirit and His anguish found expression in a great cry of distress.

It is no wonder the world is dumbfounded at hearing such a cry from the lips of Him who only a little while ago comforted the dying thief with a vision of paradise. Tho the divine character that had been His since times eternal was constantly evident in His life and work, yet it was *in the likeness of man* that He passed thru Gethsemane's agony and suffered upon the cross, and it was in the likeness man, "becoming obedient even unto death, yea, the death of the cross", that He cried out at that awful hour, "My God, My God, why hast Thou forsaken me!" We have become accustomed to death as a natural experience that awaits us all, but even for us death is an awful thing. For Him death was the *most unnatural thing* imaginable, and we need not wonder that He cried out as He saw the hour of dissolution approaching, "My God, my God, why hast Thou forsaken me?" And let us not forget that He was there upon the cross as the *representative of sinful humanity*. He is dying for the sake of others, bearing the guilt of a godless world, become a curse even for us. He is passing thru the very torments of hell, taking upon himself the penalties which a whole world of sinners had piled up all thru the ages. That was why He could not say "My *Father*", as had been His custom. The righteous and holy God who must judge and condemn all that is evil has for a time obscured the consciousness of the loving, helping Father intent only upon the salvation of His erring children. But tho He cannot say "My *Father*" He can still say *"My God"!* Tho He felt forsaken of God, He could not and would not think of forsaking Him!

No, the writer of the twenty-second Psalm did not see and understand this, and none of those who read and meditated upon his words could have any idea of all they signified. But as they heard or read the cry of anguish (verses 1—21 of the psalm), the thoughtful, serious ones could realize the *greatness of the sacrifice* that some one had been obliged to bring before the song of praise (verses 22—31) were born out of his spiritual experience. And if he could understand that such a sacrifice was needed in his own individual experience before the burden of his guilt was taken away, it would not be difficult to see how, on a larger scale, after the type of the sacrifices in the temple, some One would have to bring the sacrifice that was perfect and all-sufficient where these were imperfect and insufficient, and that in the fullness of time Jehovah would certainly visit and redeem His people. And such a hope would be clearer and firmer after Isaiah had made the figure of the Suffering Servant of Jehovah, Isa. 53, familiar to every pious Jew waiting for the consolation of Israel.

But we of today can see deeper and farther than they because the fulfillment is before our very eyes. And who, with a human heart, can behold and contemplate the bitter agony of the Man of Sorrows and not renew the determination never to forsake Him who stood by the race so nobly and faithfully until the bitter end? How pitifully ungrateful are they who forget or ignore the supreme service which the Christ rendered to mankind by His sacrifice, in which He suffered to the full what others had deserved and reconciled a fallen race with its God. Such a sacrifice for our sake can be met only by whole-hearted, continuous consecration to Him and constant loyal service in His kingdom.

And they who meet that supreme sacrifice of His with the surrender of their own lives need never fear to be forsaken of Him. Whatever may befall them He is with them alway to cheer, to strengthen, to uphold, and finally to make them partakers of His own eternal life.

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTET XII.

In August Fred and Jack Belmont went camping with a party of Oakdale boys on the shore of a pretty little lake five or six miles from town. All of the lads had worked hard and were looking forward eagerly to a fine vacation with fishing, boating, hunting and sleeping to their hearts' content. In a village like Oakdale where nearly all the young men and women had gone to the cities, the work fell heavily upon the elderly people and the school boys and girls. Fred had worked particularly hard with his father in the store and the heat and work had told on the lad not used to confinement.

"That's the fellow that stole my chickens last winter!" said the farmer who owned the land where they were to pitch their tent. He can't set foot on my land. Such boys are cut out for state's prison."

"I'll go home, boys," said Fred as the irate farmer pointed him out. "I don't want to spoil your fun."

"If you go we go," said the boys firmly.

"But you can't pitch your tent if I stay," argued Fred.

"There are other farms in this neighborhood," said the boys. "We intend to pay our way and we'll find a farmer who is not so touchy."

"I suppose I deserve it," said Fred with crimson cheeks, "but as long as I paid for the chickens I didn't steal and said I was sorry for being with the gang it seems to me he ought to let the matter drop."

Time and again Fred had been reminded of the unpleasant happening, but this time it seemed to hurt worse than usual. Perhaps because he was tired and worn out it struck him harder than usual, but certain it was that he had hard work to keep tears out of his eyes. The boys were very angry at the turn affairs had taken, but in a few minutes they had secured permission to locate their tent on the adjoining farm and soon all were at work and had forgotten the incident—all but poor Fred.

"I came down to tell you that if that smart city boy sets foot on my premises I'll shoot him," said John Perkins, still angry from the sight of Fred on his farm. "I suppose you boys will live high with the chickens he steals while you're here. Now, I give you all warning to stay off my land. I have the old shot gun loaded and the first fellow that disturbs my hen roost will get what's in it, for I'm a sure shot."

The sultry summer days passed all too quickly for the boys and they groaned every day to think that vacation must soon close. They bought fresh fruit and vegetables with cream and butter from the farmers and every day one or more loads of friends or parents drove out to see how they were getting along and bring supplies of eatables. The average boy thinks more of eating than anything else when he is in his teens and growing rapidly, so everything the Oakdale folks brought out was eagerly welcomed. The good ladies delighted to bake cakes and pies and doughnuts for their children and the boys delighted to eat them.

"Now you boys run right along to the social," said Fred one evening toward the close of the vacation. "Just because I've turned my ankle a little and couldn't talk that far is no reason you should miss the fun. Mrs. Tompkins told me this morning when I went for the butter that they are going to serve ice cream and three kinds of cake, all for twenty-five cents. Opportunity knocks at the door but once, you remember. Run along and bring me a hunk of cake."

"I feel that I ought to stay with you," said Jim Douglas. "It really is my fault that you gave your ankle that turn. If I had not been wrestling with you you could walk miles this evening."

"Nonsense!" said Fred. "Go right along with the rest. I'll sleep or read till you come with that cake. Say, fellows, let's throw in and buy a whole cake or two if there's any left. Mrs. Tompkins says the ladies often bring too many."

"But we'd have to stay till it's all over to buy left-over cakes," objected James.

"Well, what's the difference?" cried the others. "There are lots of nice girls in this neighborhood."

"Girls!" said Jack who was not old enough to appreciate that fact. "Girls! That's all you fellows think about."

"Never mind, sonny," said Jim patting him on the head. "You and little Bruce and Charley here are not quite old enough to like the young ladies, but your time is coming. If you don't be good and stop teasing," he added in mock severity, "we'll put you to bed before we start."

This dire threat caused the younger boys to hold their tongues and only giggle behind the backs of the high school boys as they anxiously brushed their hair and adjusted their ties by the flickering light. To the youngsters this seemed like time wasted when ice cream and unlimited cake were only a mile or so away, but they had to wait patiently as they could until the young gentlemen completed their toilets. Several of them carried beautifully whitened tennis shoes in their hands to put on after the dusty walk was over, but even the sight of this could not tempt the youngsters to jeers and gibes for fear they would be left behind. Next day would be time enough to make remarks about style and the girls, they wisely concluded, as they hung about waiting for the signal to start.

"Who could lie down in this mess?" sighed Fred as he was left alone in the big tent. "Old shoes, collars, neckties and everything knee deep on the cots. No wonder our mothers sake their heads when they see the inside of this place. I suppose they think they'll have to reform us when we get back."

Just then Fred's ankle gave a twinge and he sat down to bathe it with some medicine a kind-hearted neighbor had recommended. "Gee! That's like putting it in a bonfire!" he exclaimed as the hot stuff touched his skin made tender by bathing in hot water. "Good gracious! I can't stand this."

He hopped out into the moonlight thinking the cool night air would relieve the burning sensation. The night was cloudless, but there was no moon, and the smoke of forest fires made the air heavy and oppressive in spite of the coolness that came when the sun went down in a bank of fire. It was lonely and he reflected that it would be an hour or more before his friends could come back, but he sat down on the rustic bench intending to doze the time away.

Suddenly on the night air two shots rang out very close to Fred, he thought, and he heard the most unearthly yelling as some person ran toward the tent. Fred was as brave as any lad of nearly seventeen, but the blood curdling yells seemed unearthly in the extreme. For an instant he thought of hiding in the tent but the absurdity of such a plan struck

him at once and he sat shaking and fearful as the crashing thru the low underbrush came closer and closer.

"I'm killed! I'm shot! I'm murdered!" gasped a terror-stricken voice, as a boy about as old as himself rushed past Fred and dropped inside the tent. In the uncertain light Fred saw that there was blood on the boy's face and hands and that he was a ghastly looking object. "I tell you, I'm killed," continued the injured lad. Get a doctor, quick."

Even in his excitement Fred knew it was John Perkins' son Ben, and he hesitated a moment. The nearest house that he could apply to for help was the Perkins house, and the master of that had told him he would shoot him if he set foot on the premises. On the other hand Ben might die without help if he remained in the tent or if he tried some distant farm house, so as he ran to the main road he tried to decide what to do. His ankle hurt him cruelly and it was all he could do to get along so he felt that he must go to the Perkins house in spite of the risk.

"Mr. Perkins! Mr. Perkins!" he shouted as soon as he reached the door. He prudently stood behind some shrubbery as he called. "Your son Ben has been shot."

"My son Ben is asleep in his bed upstairs," said a voice from the porch. "I'm onto your tricks. You want me to get away from the house so you can steal some more of my chickens."

"Ben's bed is empty, father!" said a shaking voice from somewhere in the dark house. "You've shot our boy. I told you not to go out with that old gun."

"Go back into the house, Maria," said the master of the house harshly. "Of course Ben is in his bed."

But a visit to the sloping barren chamber under the eaves showed the father that his son was not there and he rushed ahead of Fred to the tent leaving his grief-stricken wife to telephone for help.

"Ben, were you stealing chickens from your own father?" was his first question when he found that the light shot and salt in the old gun had done no serious injury to the frightened lad.

"Yes, I was, but it really wasn't stealing," said the boy sullenly. "You never give me a cent and make me work all the time, so I have to do something. Mother never has a penny to give me and the only way I can get any money is to steal it. You steal from mother and me and I steal from you."

Fred really pitied the poor father as he sat there with great sobs shaking his body. "Ben, I was doing it all for you," he sobbed. "I wanted to be able to leave you the best farm in all this country."

"I don't want the best farm in all this country," said the wounded lad. "I want good times now and a chance to play base ball once in a while and to see mother in good clothes with a chance to sit down and rest."

"Bennie, if you'll get well we'll try to have some good times," said Mr. Perkins. "You and mother are all I was slaving for. I'm so sorry."

That melted the sullenness at once and father and son were clasped in each other's arms when the doctor arrived. It was a painful process picking out the shot, but in time it was done and Ben was tucked away not in the hot, bare room upstairs but in the sacred guest chamber near his father and mother.

"Fred, I owe you an apology," said Mr. Perkins before the doctor and the astonished boys who had come home from the social. "You did not steal my chickens last winter. It was my own boy who did it, and it was my own fault that he had to steal. Things are going to be different with us as a family from this on and I want you to know it. It's too late to move this year but next year you can pitch your tent anywhere on my farm you please and you can help yourselves to the chickens when you please."

"Thank you!" said the amazed lads. "We'll do it on one condition and that is that Ben can be with us."

"Anything you want," said the farmer clasping his son's hand. "I'm glad my eyes have been opened."

I will this day try to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence, exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity in every task, and a child-like trust in God.—*John H. Vincent.*

✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

The Way, the Truth, the Life

Tho dark the path may seem to thee,
And clouds hang lowering gloomily,
Fear not to pierce their shadows dim;
Christ is the Way. Find light in Him!

Tho doubt may hang upon thy track—
At fearful cost may track thee back,
O'erride this foe, sure of thy claim;
Christ is the Truth. Smite in His name!

Tho deathless seems no human joy,
Earth's living gold but dead alloy,
Cling fast to this thru strain and strife,
The Lord's best word, "I am the Life!"

—*Maud M. Cuninggim.*

A Tithing Experience

Rev. R. W. Woodsworth, D.D., of Toronto, Canada, has for several years published a little quarterly, "The Christian Steward," which is devoted to tithing.* Naturally his experiences in the matter of letters asking advice would be quite interesting and instructive. Following is an extract from an editorial in the *Steward:*

It is frequently said that the tithing system discriminates to the disadvantage of the poor man and imposes on him burdens grievous to be borne. In the course of observations extending over many years we have met with numerous instances that prove the injustice of this accusation. God's money law, like His great time law, is the poor man's friend and brings to his home temporal as well as spiritual blessings.

Several facts tnat have come to our notice recently are worthy of publication. Last fall we received the following letter from a poor man whose life was emphatically a tussle for bread

"My wife and I were privileged in hearing your sermon last Sunday night, and saw our duty in a new light. We are, however, up against a problem, and beg more information from you. I must go into de tails, and at some length, so you may form an idea of our case. It is only within the last five months that we have come into the fulness of God's salvation, and are hungry for spiritual teaching. We have four children, eldest six, youngest not yet a year old. I commenced work nearly two months ago and receive $8.25 per week if I work full time. That is our total income. Our rent is $2.50 per week ($10.00 a month) and we have, so far, been unable to get our grocery bill below $4.00 a week (this includes bread, vegetables and some meats); milk averages about 50 cents, and my carfare 45 cents. We use, of necessity, very little meat; about 25 cents a week will cover that item. That leaves 55 cents for Church and Sunday School, for fuel, clothes and all other expenses.

"To tithe my pay will mean eighty-two and one-half cents per week, and we are ready to do it if it be our duty and we will not be harming our children or ourselves; but we ask you, should we, under the circumstances given, take eighty-two and one-half cents each week and return it to God? We anxiously await your reply.

"P. S.—My wife has some wonderfully kind friends, who help in clothing the children, and many a help also comes in the way of food."

For more than a week we delayed answering that letter, wondering whether this extreme case might not be fairly regarded as an exception to the rule. But after prayerful consideration and with grateful recollections of God's kindness to us personally, when submitted to very severe tests we recommended our brother to tithe his small income and trust God to open his way and supply all the temporal needs of his family. About a month afterwards our friend applied for enrollment in the Association of Christian Stewards. The application was accompanied with a beautiful letter expressing confidence that the Lord would provide for him and his family and not test them beyond their strength.

After four months' trial of the tithing method we received the following letter containing a remarkable and joyous testimony:

"You will remember that last fall my wife and I saw our duty as regards tithing, but could not see how we with four little children, could possibly tithe on the salary of $8.25 per week, which was my maximum wage. We were barely able to pay rent, buy food and footwear (for that was about all the clothing we could supply ourselves). However, on your advice, we decided to do our duty, and enrolled in the Association of Christian Stewards. The winter is nearly past and we have been wonderfully cared for and at times we have been virtually clothed and fed by God, apart from my wages altogether. I had no overcoat when winter commenced, and thought I would try to get on without one, but found it rather hard, so I took it to the Lord in prayer, and before two weeks I was in possession of three overcoats, given in such a manner that even one overburdened with pride could not take offense, and I was placed in a position to help some other poor fellow out. Then we prayed for warm underclothes for my wife, and almost immediately a relative sent some, with a note saying they were to be given as a present at Christmas, but thought they might come in useful at once. Just before Christmas my salary was increased, the increase about equaling the amount of our tithe. About Christmas time we received in money gifts more than our tithes for three months. I could go on for some time telling how, when we were about tired of a bread and butter diet, a relative who had not been in touch with us for some time arrived with a valise full of jams and preserves; how the way was made easy for me to obtain fuel; but it is sufficient to say that in temporal things we have been repaid threefold, and in spiritual blessing a hundred-fold for our obedience to God's money law."

Dr. Woodsworth's Comments

With such facts as the above before us, and there are many more of like character, who can truthfully say that the poor man cannot afford to tithe?

Why should the poor man be deprived of the blessing that comes in response to bringing the whole tithe into the storehouse? "Prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Our brother referred to accepted the Divine challenge and proved God to be true to His word. Here is a man who in the keen grip of poverty discovered, as many before him have done, that when obediently and joyfully paying God's claim, the remaining nine-tenths, plus the Divine blessing, went further than ten-tenths formerly did minus the Divine blessing.—*Tithing and Tithing Reminiscences.*

* The "Christian Steward" a 32-page quarterly magazine is edited and published by R. W. Woodsworth, D. D., Aurora, Ont., Canada. Dr. Woodsworth is General Secretary of the Association of Christian Stewards in Canada. Price 30 cents per annum.

Missions

James Chalmers said: "I have had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semi-civilized; I have lived with the Christian native; and I have lived, dined, and slept with the cannibal. But I have never yet met a single man or woman, or a single people that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilized life in the Southern Seas, it has been because the Gospel has been preached there; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you, there the missionaries of the Cross have been preaching Christ."

Every Man by Himself

God beholds thee individually whoever thou art. "He calls thee by thy name." He sees thee ,and understands thee. He knows what is in thee, all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness. He views thee in thy day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and in thy temptations; He interests himself in all thy anxieties and thy remembrances, in all the risings and fallings of thy spirit. He compasses the round, and bears thee in His arms; He takes thee up and sets thee down.

Thou dost not love thyself better than He loves thee. Thou can'st not shrink from pain more than He dislikes thy bearing it; and if He puts it on thee, it is as thou wilt put it on thyself, if thou art wise, for a greater good afterwards.—*J. H. Newman.*

Denominational

Jubilee Year Rally for Confirmands

The celebration of the seventy-fifth anniversary of the organization of our Evangelical Church is to be the outstanding event of 1915. Preparations are under way and men are lending their thought and time toward making it a great success. Not only shall a day be given over to its celebration, but effort is being made to make *the entire year* one of unprecedented progress and growth in all the branches of our Church work. This will surely be well worth any effort which may be needed.

Some time ago there appeared in the HERALD an article which made suggestions as to how the jubilee year could be made profitable to the individual congregation and thus to our entire Church. It is evident that the future of our churches depends largely upon the young people who grow up in the homes of their members. We cannot depend upon immigration for growth, for this has almost ceased. The question of the future of our Church is a question of holding our young people.

At this time our Evangelical pastors are giving much of their time to catechetical instruction. All over our land boys and girls gather several times each week to be instructed in God's Word and to prepare themselves for the rite of confirmation on Palm Sunday, on which day they will kneel at the altar and in the presence of large congregations, consecrate their lives to the blessed Master and promise to be faithful to Him until death. This is one of the venerable institutions of our Church, and one of which we cannot think too highly; an institution of which other denominations feel the lack. Many of the best and most loyal members of our congregations today ascribe their Christian life to the impression made upon them that day; they were deeply in earnest when they made that promise and they are trying to live up to it.

However, every one knows that in every confirmation class there are some who become cold and turn their back upon the church. *Dare we let them go?* Does our responsibility with regard to them cease when they have been confirmed? The congregation which does not emphatically answer "no" to these questions is committing gradual suicide, to say nothing of the wrong committed against these young people themselves. We must hold them, we must follow them up and keep in touch with them.

It is not to be wondered at that they forsake God's house in this frivolous age, when everything has a tendency to draw people away from things sacred. And it is therefore imperative that the Church should make greater efforts to counteract this tendency. What have we been doing in this respect? We gather the confirmed in our Young People's Societies and no doubt it is a good means of holding them, but *what about those who will not join the society?* Shall we let them go? They require personal work. They must be followed and helped to return and to stay. It will require patience and time, but it is the only thing to do and tact and perseverance is bound to win. This should not be the duty only of the pastor, but of the members of the congregation in general and especially of the local church board. It would surely be a most profitable field of personal labor for the young people and the brotherhoods also. Church attendance is to a large extent a habit, but it should not be a habit only. Non-attendance is also a habit; let us keep after the confirmed until they break the habit of non-attendance and get that of attending.

And no better time than Palm Sunday can be found to start them in this habit. In many churches on that day a reunion service of the confirmed is held, and we suggest that during this jubilee year special efforts be made by all congregations to make them *real* reunions, i. e., reunions that will actually reunite *all* the confirmed. In order to do this it will be necessary for the pastor to see the individual personally or thru some one else and get from them their promise to attend the service. A committee might be appointed of each class and the names of all the members of that class given to the committee with the request to look up all those who have not attended services regularly and urge them to come to the Palm Sunday reunion. This may go back for ten or twenty years. For the service an attractive program should be prepared and a rousing address delivered, and after the service a pleasant social hour arranged

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WHAT THE BIBLE SAYS ABOUT THE SECOND COMING

What the Scriptures say about our Lord's Return and why Christians should Study it

For some years many serious and thoughtful people have given a great deal of attention to the second coming of Christ to this earth and to the signs by which it was to be recognized. The subject has always been a fascinating one to those who loved to dig down beneath the surface of popularly accepted Christian belief and thought, and the fact that Jesus himself devoted so much time to teaching His disciples in regard to it towards the close of His ministry, and that the Apostles made so much of it in their letters and their missionary work justifies all the interest that has been given to it. True, in many instances those who have occupied themselves with this subject have become lost in a maze of irrelevant and unimportant side- and by-paths that led them into dangerous and speculation and fanaticism. For this reason many who felt inclined to give attention to the subject turned away from it to safer and, as they thought, more important and practical aspects of Christian thought and life.

In late years, however, the growth of the powers of darkness and evil in the world, as it appears in the selfish, commercial, worldly, pleasure-loving spirit of today; the growth of wickedness of every kind; the liberality and the open unbelief on the part of vast multitudes who call themselves Christians, have again turned the thoughts of earnest Christians to this interesting subject and led them to ask whether all these things might not after all be pointing toward the fulfillment of the words of prophecy concerning the last period of the world's history. The outbreak of the great European war with its desolation and sorrow and the far-reaching changes which it is bound to bring about for the countries of the earth and the Kingdom of God, no matter which way the fortunes of battle may incline, has given still more ground to thoughts of this kind, and many conjectures and views in regard to the developments that will take place are being set forth. Because most people have not given the subject any real thought, and because of the many immature and contradictory ideas concerning it that have gained currency in books and pamphlets, it is very timely to point out what the Bible itself has to say concerning this important article of Christian faith. It is always better to go straight to the Bible for information on the facts connected with any Christian belief than to take those facts from any man, and just now people are likely to read too many books and articles about our Lord's return and too little on God's own Word in regard to it. It is not an easy matter to find one's way thru the bewilderingly large range of Scripture teaching, scattered as it is over four thousand years of time and written down by many men of differing age, talent, temperament, education and purpose, and we are glad to be able to give our readers the assistance of one who is thoroly familiar with the ground and whose loyalty to the positive and practical teachings of the Bible is without question. In a recent number of the Sunday School Times Dr. James M. Gray of the Moody Bible Institute, Chicago, shows that a comparatively small number of Scripture passages, most of them very brief, give in broad outline the truth concerning our Lord's first and second advent, and he also gives the reasons why Christians should be familiar with this wonderful highway thru God's Word.

What to Do

The first promise of the Redeemer is found in Gen. 3: 15. The seed of the woman spoken of in that verse refers to our Lord Jesus Christ, who was to come into the world to destroy Satan and to put away sin (Heb. 2: 14—16).

For two thousand years, more or less, nothing further is recorded of this Promised One until the call of Abram, where we learn that He was to come in the line of that patriarch. Read Genesis 12: 1—7; 13: 14—17; 15: 1—21, and note the different promises to Abraham and his seed.

Two hundred and fifty years later He is pointed out again in Jacob's prophecy as coming in the tribe of Judah, the great grandson of Abraham (Gen. 49: 10).

More than five hundred years later, David, the son of Jesse, offspring of Judah, is on the throne of Israel, and the promise is once more repeated. The Coming One is to be his son, and His kingdom is to be established forever (2 Sam. 7: 12—16).

A thousand years elapse before He comes, however, and in the meantime all the inspired bards and seers refer to Him. We cannot quote them all, but look at the eleventh chapter of Isaiah, who wrote about three hundred years after David. Here is the genealogy of the Promised One, "a rod out of the stem of Jesse"; His divine anointing, "the Spirit of the Lord shall rest upon Him"; His character and power, "of quick understanding in the fear of the Lord," "with righteousness shall He judge the poor," "with the breath of His lips shall He slay the wicked." Here is a foregleam of the results of His coming, "the wolf also shall dwell with the lamb," "they shall not hurt nor destroy," "the earth shall be full of the knowledge of the Lord."

But compare with this Isaiah 53. Here the same One is referred to at His coming, but "He is despised and rejected of men," "cut off out of the land of the living," "He made His grave with the wicked." How are these inharmonies or contradictions to be explained? The Jews to whose nation He especially came stumble at them to this day. But the New Testament explains them in the Saviour who came to suffer first and to reign afterward (Luke 24: 25—27; Acts 17: 1—3; 1 Peter 1: 10, 11).

At last He comes! (Luke 1: 30—33.) This is He, Jesus, the Son of Mary, to whom shall be given "the throne of His Father, David,....and of His kingdom there shall be no end." But alas! "He came unto His own, and His own received Him not" (John 1: 11). He is now the nobleman who must go into a far country to receive for himself a kingdom, and *to return* (Luke 19: 11—27). He predicts this return in Matthew 24. Verses 4—14 of that chapter give an outline history of events between His departure and His return. Verses 15—28 describe a crisis in Jerusalem at the time of His return (Dan. 9: 24—27, and 2 Thess. 2: 3—10 will throw light upon it). Verses 29—31 depict His actual return.

Now turn to Acts 1: 6—11. He has risen from the dead, but He is not to restore the kingdom to Israel "at this time." He ascends into heaven, but "this same Jesus....shall so come in like manner as ye have seen Him go." In the meantime the Gospel is being preached to Gentiles as well as to Jews; the Church, considered as the body of Christ, is being formed and developed, and the Jewish Christians cannot understand it. What about the kingdom that was to be set up in Israel? they ask; and have the Old Testament promises failed?

Turn to Acts 15: 13—17 for an answer to this inquiry. What God is now doing—that is, in this dispensation—is the taking out of the Gentiles a people for His name; in other words, He is calling out the Church. But "after this"—that is, after the Church has been called out—He "will return, and will build again the tabernacle of David," which means that He will then restore the kingdom.

1 Thessalonions 4: 13—18 is our next stopping-place, where we learn that the Church when completed will be "caught up....to meet the Lord in the air." Doubtless an interval elapses after this, how long or how short we do not know; and then Isaiah 11: 4, last part, is to be fulfilled in accordance with the teaching of 2 Thessalonians 2: 1—10.

The book of Revelation, chapters 4—18 inclusive, gives a detailed account in symbolic language of the tribulation of Israel and the judgments falling upon the nations of the earth during this interval, while chapter 19 shows the Lord actually coming at its close, in accordance with Matthew 24: 29—31. Revelation 20: 1—6 is a revelation of the Millennial age to follow, when the blessings of Isaiah 11: 3—9 will be realized on earth while the Church is in the air, with Christ, reigning over the earth. The remainder of the chapter and of the book tells the story of the general judgment that follows the Millennium, and the coming in of the new heaven and the new earth.

How to Do It

Dean Gray's advice to his readers is to carefully read and ponder these passages of Scripture in their order and in the light of their contexts. "Familiarize yourself with them as thoroly as possible," he says. "If need be, memorize them; they are not many, and the task would not be difficult. Mingle the exercise

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during which old friendships might be renewed and new ones made and a new interest created in the work of the church.

We believe that some such plan would be productive of good results in any church and that in this way many who have become indifferent might be won back. Let us make a special effort this year to enlist our young people, the confirmed youth of our Church, in the army of the Great King.

On behalf of the Publicity Committee for the Jubilee Year, FREDERICK C. KLICK.

A Chat with the Editor

THE EVANGELICAL HERALD would not be doing its whole duty if it did not seek to give to its readers all the important information concerning what is going on in the nearly fifteen hundred Evangelical churches and the many Evangelical charitable and benevolent institutions thruout the land. Naturally this information can be given only when it reaches the editor, and it has been one of the editor's most perplexing problems to secure all the information desired from the many Districts of the Synod. In order to cover this field more fully *we have organized a staff of able and willing correspondents* who are making it their business to report those things in their respective territory that may be of interest to the denomination at large, especially all that makes for real progress in the work of the local church, the denomination or the kingdom of God. Every District has been allotted one or more correspondents, and all of them will be glad to get first-hand information concerning what is going on in their territory and transmit it to the EVANGELICAL HERALD. *Churches publishing a parish paper will do well to put the name of the proper correspondent on their mailing list,* thus keeping him posted as to their progress and success. As the space that can be given to reports of this kind must be used to the best advantage in covering the whole field, the items from each church should be as brief as possible, and the editor must reserve the right to select and condense wherever necessary.

The names of the HERALD correspondents in the various Districts follow:

Atlantic District: Rev. W. E. Bourquin, 595 E. 7th St., Brooklyn, N. Y.; Rev. H. F. Carl Haas, 16 Francis St., Annapolis, Md.

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West Missouri: Rev. N. Rieger, Higginsville, Mo.

Colorado Mission: Rev. G. A. Schmidt, 2223 Raleigh St., Denver, Colo.

Washington Mission: Rev. G. A. Freund, Gresham, Ore.

In addition to such church news articles dealing with the various problems the churches are meeting in their work are always welcome. If you have solved an important problem in your church, other churches want to know about it for the help it may give them in solving theirs. If you are troubled with a perplexing problem, your telling about it may call out some other pastor's or worker's way of meeting it and thus prove helpful to you and to others. Let us hear from you in regard to your work in the church, the Sunday-school, the young people' society, or any other department.

The Round Table

THE EVANGELICAL HERALD thoroly believes in a free press and free speech, subject to due protection against wrong-doing or against injury of other legitimate interests. There will always be sincere differences of opinion in regard to many topics touched upon in the HERALD from time to time, and the imparting of information of one kind or another may often help to clear up or prevent misunderstandings and promote intelligent co-operation in the work of the whole Church on the part of our readers. In order to facilitate a free and democratic discussion of topics or questions that may be of general interest and serve the advancement of the Evangelical Church and the Kingdom, the editor will open a new department, *The Round Table*, as soon as opportunity offers and welcomes communications of the character indicated from any reader. Naturally the several writers who make use of this privilege *are alone responsible for what appears above their signature*, while it should be needless to say that it is *absolutely essential* that letters intended for The Round Table should be written in a dispassionate, objective spirit and in a courteous manner. *Anonymous communications, personal grievances or criticisms, or harsh or offensive statements will not be printed.*

The Round Table will be opened as soon as material has been received, and will be continued at longer or shorter intervals, as the communications received may seem to make desirable.

Please Don't

send orders or remittances for THE EVANGELICAL HERALD *to the editor.* We are always glad to be of service to our readers in every way, but since the business and editorial departments of Eden Publishing House are *entirely separate*, readers will have their business correspondence attended to much more quickly and regularly if letters of that character are addressed *directly to Eden Publishing House.* It is therefore in the *readers' own interest* to heed the announcement at the foot of the last column on page eight: All communications relating to *editorial work, all contributions and exchanges* must be addressed to the editor. All communications relating *to business matters, orders, remittances and notices as to change of address* should be addressed to **Eden Publishing House, 1716—18 Chouteau Ave., St. Louis, Mo.**

ON THE SUNDAY SCHOOL FIELD

Meetings of the new International Lesson Committee and the Sunday School Council

At the International Sunday-school convention, held in Chicago, June 23—30, 1914, a new and more representative Lesson Committee was created, consisting of a) eight members to be selected by the International Sunday School Association; b) eight members to be selected by the Sunday School Council of Evangelical Denominations; c) one member to be selected by each denomination represented in the Sunday School Council now having, or that in the future may have, a lesson committee.

The new International Lesson Committee

The new Lesson Committee held its first regular meeting at Washington, D. C., Dec. 29—31, 1914, at which thirty-five of the thirty-eight members so far appointed were present. Permanent organization was effected by the election of Rev. B. S. Winchester, chairman; Prin. E. I. Rexford, vice-chairman; Prof. Ira M. Price, secretary; Rev. W. O. Fries, treasurer. Reports were received from sub-committees previously appointed and were transmitted again for further study in subcommittee. The full committee will meet again in Chicago during the week following Easter Sunday.

With the kind permission of the *Pilgrim Teacher* we are able to present herewith a photograph of the members present at the meeting. We are not inclined to regard it as an accident that the Evangelical member of the committee is found in the front rank. The membership is as follows (the numbers on the photograph corresponds to those in the list):

1. Prof. Walter S. Athearn (Disciples of Christ)
2. Mrs. J. W. Barnes* (Methodist Episcopal)
3. Rev. Edgar Blake (Methodist Episcopal)
4. Dean Hall Laurie Calhoun† (Christian)
5. Rev. W. E. Chalmers* (Northern Baptist)
6. Rev. E. B. Chappell (Methodist Episcopal, South)
7. Rev. S. D. Chown (Methodist, Can.)
8. Rev. E. C. Dargan (Southern Baptist)
9. Rev. J. M. Duncan (Presbyterian, Can.)
10. Prof. F. C. Eiselen† (Methodist Episcopal)
11. Rev. W. S. Ellington (National Baptist)
12. Rev. E. Morris Fergusson* (Presbyterian, U. S.)
13. Rev. W. O. Fries (United Brethren)
14. Rev. H. M. Hamill† (Methodist Episcopal, South)
15. Prof W. L. Lingle (Presbyterian, U. S.)
16. Pres. W. Douglas Mackenzie (Congregational)
17. Justice J. J. Maclaren† (Methodist, Can.)
18. Rev. Henry H. Meyer* (Methodist Episcopal)
19. Rev. R. J. Miller (Presbyterian, United)
20. Rev. Rufus W. Miller (Reformed)
21. Rev. A. L. Phillips* (Presbyterian, U. S.)
22. Prof. S. D. Press (Evangelical, German)
23. Prof. Ira M. Price† (Northern Baptist)
24. Prin. E. I. Rexford† (Church of England, Can.)
25. Rev. J. C. Robertson (Presbyterian, Can.)
26. Prof. John R. Sampey† (Southern Baptist)
27. Rev. A. F. Schauffler (Presbyterian, U. S.)
28. Rev. C. Staebler (Evangelical Ass'n)
29. Rev. Wilbur K. Thomas (Friends)
30. Rev. I. B. Trout (Brethren)
31. Rev. I. J. Van Ness* (Southern Baptist)
32. Rev. D. S. Warner (Methodist, Free)
33. Rev. George T. Webb (Northern Baptist)
34. Prof. Amos R. Wells† (Congregational)

Concluded on Page 8

The Kingdom's Advance

AMERICA

Extending American Missionary Influence

Missionary societies having work in the Far East and in and near the war zones in Europe, are bending every effort to help missionaries sent out by German, French and English societies, not on humanitarian grounds alone, nor yet on strictly religious ones, but as they admit on American grounds. Leaders are arguing that when the war ends, no matter which way, mission stations will be centers of influence for world peace, and American influence. It is clear of course that this will never mean American influence politically, but American influence that will set these stations free from harrassing or conflicting European claims that may be made and give American missionary societies a voice in their future administration. They look for the greatest development humanity has yet seen, and control of missionary stations will prove powerful leverages.

At the meeting of the Executive Commission of the Presbyterian Church, just held, the Rev. Dr. Mark A. Matthews, of Seattle, brought forward the project of strengthening the foreign board of his Church to the end named. An official report just made by the Disciples of Christ puts forward the same argument in behalf of its foreign society. The American Board, representing Congregationalists, expresses fear that it may not be able to grasp the opportunity, but expresses sympathy with it. The Methodist Board has already contributed more than $100,000 to aid missionaries sent out by European societies.

Farm Colony for Children and Old People

United Brethren report that applications for admission to their Otterbein Home already come from sixteen states, New York and Pennsylvania on the east, and Oregon on the west. Even Florida has wanted to send children. This Home, unique in any religious body in America, is an Ohio farm of 4,000 acres, bought by the United Brethren two years ago, but for seventy-five years the property of Shakers. It is the largest farm in Ohio, and largest tract in the United States devoted to Christian philanthropy. The purchase price was $325,000, and the purpose of it is an industrial home and asylum for children and old people.

United Brethren declare that no fewer than seven religious bodies other than their own are represented by the people who have asked to be taken into this unique farm colony. Even Christian Scientists are among the number. The farm does not share in the general benevolence budget of the Brethren of the denomination, for the farm is expected in course of time to pay for itself, besides taking care of a large number of more or less dependent children and old people. Shakers were willing to sell, in part because of the use of their land was to be put to.

Among Brethren reports are to the effect that in spite of difficult financial times and unemployment their benevolences are ahead of the same date last year. Prominence is given as a body to stewardship, and a secretary on this job has been employed for five years. A union budget has recently been agreed upon, and leaders report it to be working well.

Plans for Panama-Pacific Exposition

The Panama-Pacific Exposition took the initiative in the holding of the first World Bible Congress ever planned. Its management asked the American Bible Society to take in hand details of such Congress, and the dates of August 1 to 4 were fixed upon. The British and Foreign, the Scottish, the French and the German Bible Societies have agreed to take part. The American Society promises to bring in Bible representatives from China, Japan, Siam, Central and South America. Speakers from Europe are to be secured if possible, and what is claimed to be the finest exhibition of Bibles and manuscripts ever shown to the public will be displayed.

Part of the Congress plan is the showing, thru exhibits and addresses by men from the fields, some things that have been accomplished in non-Christian lands thru circulation of the Bible. Colleges, hospitals, changes in manner of living, in health, and in practices of society, will be shown. The American Society is now actively engaged on the Congress details.

The Federal Council of Churches, the Christian Associations, the Christian Endeavor, the Hebrew Association, and the Salvation Army announce plans for moral conditions during the Panama-Pacific Exposition. Most of them say that while exposition authorities have taken precautions concerning the exposition grounds themselves, little or no attention has been given to the city of San Francisco. It is known that large numbers of men and women having evil aims, and heretofore operating in the east, have closed down and gone to the Pacific Coast. Hence the activity of the Christian agencies. Some of the Catholic federation are taking like precautions, and are planning reform work.

The thirty Protestant bodies, joined in the Federal Council of Churches, have just acted thru that council in favor of a temperance campaign that shall have national scope, and go on until saloons are wiped out. Christian Endeavor's progress has been noted by the council, it says, and that progress is now to be backed up in larger ways. A Commission on Temperance has been named.

The Federal Council, thru its educational committee, has just authorized a thoro study of the school system at Gary, Indiana, with a view of ascertaining how churches may help to co-ordinate religious education with public school training. If a definite and practical plan can be worked out, using Gary as the model, a campaign for larger religious training of youth of the country will be entered on.

Lenten Services Increasing

Noon day religious meetings in churches and halls in business districts of cities increase in number, twenty-five per cent during the Lenten season that has just begun. Large parts of this increase are starting off services in cities of the middle class in point of population. Episcopalians led in the movement, which is not old, but the increase this season is in large measure that of Catholics and Presbyterians. The demands made upon the time of preachers of known fame are so great that already there are complaints that regular work by these leaders has to be neglected. Some preachers will travel half way across the continent to keep these Lent engagements.

Daily services during this Lent also increase. In these services Presbyterians lead for the first time, Episcopalians having started them some years since. The hours chosen are nine in the morning and five in the afternoon. Formerly it was the churches following an extreme form of service that affected these daily meetings, but this Lent for the first time churches of all forms are taking part.

The entry in numbers of women into business districts, and their attendance on noon day services has tended to multiply these services. A cause for the unusual increase this Lent is the more serious aspect of the public mind growing out of war, and of the responsibility of the unemployed. People who formerly went to theaters now go to church in the afternoon or do some other social work. It is declared by leaders in half a dozen bodies, that in no direction are changes because of the war likely to be more radical or more lasting than in the Churches. This Lent shows one of the signs of these changes.

"Was Blind, but Now She Sees"

Fanny Crosby, the blind hymn-writer, died at the home of her niece in Bridgeport, Conn., February 12. If she had lived until March 24 she would have been ninety-five years of age. Her mother had died at 102 and her grandmother at 106. Probably no other figure in the Christian life of the country was so fondly regarded by the mass of American Christians as Miss Crosby. The popularity of her hymns and the appealing cheerfulness with which she bore her lifelong affliction helped to win her the affectionate regard of millions. Her eyesight was destroyed when she was but six months old by the application of hot poultices intended to relieve a local inflammation. But even as a child she was not depressed and seemed but little limited by the lack of vision, while in her mature years she came actually to give thanks for her blindness, which she regarded as the circumstance that had developed her talent for verse.

In all she is said to have written no less than 8,000 hymns, many of which became the best loved numbers in what is generally known as the Moody and Sankey hymn-books. Typical among these were "Saved by Grace", "Blessed Assurance", "Rescue the Perishing", "I am Thine, O Lord", and "Jesus, keep me near the Cross". And more popular than all the others is "Safe in the Arms of Jesus".

In young womanhood Miss Crosby was an instructor in the New York Institution for the Blind, where she became acquainted with a fellow-teacher, Grover Cleveland, afterwards President. In the same institution another fellow-member of the faculty was Van Alstyne, whom Miss Crosby married in 1852 and with whom she enjoyed a happy domestic life until 1902. Despite her marriage, however, she continued to write her verse under her maiden name, and was still called Miss Crosby, not only by the public but even by her personal friends.

Catholic Christianity Exposed

It seems probable that Carranza, Mexico's Constitutionalist chieftain, will disregard the protest lodged with him by Secretary of State Bryan against the holding of 180 Roman Catholic priests for $250,000 ransom. The priests say they cannot pay the ransom, but there is some doubt about that in the mind of the constitutionalist chieftain, who seems to be strengthening his position in Mexico. Carranza's antipathy toward the Catholic priesthood dates from his domination of Mexican revolutionary affairs and is due to the rule by the Church over that fertile land for 400 years. Dr. John W. Butler, who has lived in Mexico for thirty years, and a son of Dr. William Butler, organizer of Methodist missionary work of India in 1858, recently told an audience in Springfield, Massachusetts, that the Catholic Church is solely to blame for the degradation of the people of Mexico, for whom Carranza now dreams of an ambitious future. Money has been wrung from the people by the sacrament and the confessional, and the priesthood continually has taken the side of tyrannical rulers and exploiters of the country against the people. Mexico has become a living example of the result of Catholic interference in politics and in the administration of the courts. "In 400 years," continued Dr. Butler, "they have published in that country but one edition of the Scriptures, on which they put the price of $150. How can men earning thirty cents a day purchase such a book? The Catholics have not given the living Christ to these people. The shadow of Good Friday rests upon the country, and little is known of the joy and hope of Easter. They have not educated people. Out of the 16,000,000 inhabitants only 20 per cent know how to read and write, and the major part of this small fraction was educated during the last thirty years," or during the stern but more patriotic rule of Diaz. "Protestant Christianity," said Dr. Butler, "stands for just what will remedy every ill afflicting Mexico, namely, the open Bible, the living Christ and a liberal education."

ASIA

Justice to Korean Christians

Most of our readers will no doubt remember how, in October, 1913, Baron Yun Chi Ho, the best known Christian of Korea, and five fellow Christians, were found guilty, among 105 converts, of a plot to assassinate General Terauchi, the Japanese governor of the country. No other foreign criminal trial was ever so well ventilated in America, and it was quite generally agreed that the prisoners, innocent of any criminal or seditious act, had become the victims of a petty police effort to intimidate Korean national aspirations. This much was practically admitted by the administration in the acquittal of all the defendants except the six above mentioned. Evidence was as wanting against these as against all the others, but because the police could not bear the loss of "face" from a confession that all alike had been falsely accused, these half dozen examples had to go to prison. They would very probably have been obliged to serve out their terms had it not been for the new ministry headed by Count Okuma, a friend of missions, who, as president of Waseda University, had watched and deplored the great blunder and wrong which his country was committing and resolved to do his utmost to right the wrong. The recall of Major Akashi from Seoul to Tokyo some weeks ago fully indicated Okuma's intention to reform the imperial colonial government of Korea, and the full pardon under imperial seal now granted to Baron Yun and his fellow-prisoners brings the dark story to a bright close. This act of the Japanese administration is in striking contrast to the manner in which her Western ally is paralyzing missionary work in Africa and India thru surveillance and imprisonment of German missionaries wholly upon suspicion of what they might undertake without any evidence that they are engaged in any hostile act.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Judica, Fifth Sunday in Lent, March 21, 1915

Helps for a Good Meeting

Rev. Henry Katterjohn

FAVORITE BIBLE BOOKS

M. Mar. 15. Psalms—experience. Ps. 3: 1—8.
T. Mar. 16. Esther—providence. Esth. 8: 3—6.
W. Mar. 17. John—love. 1 John 3: 1—4.
T. Mar. 18. Romans—doctrine. Rom. 6: 1—13.
F. Mar. 19. Peter—pilgrimage. 1 Pet. 2: 11—18.
S. Mar. 20. Isaiah—faith. Isa. 40: 1—8.

Sun., Mar. 21. Topic—Favorite Books of the Bible, and Why. John 1: 1-5; 21: 20-25.

Suggestion to the Leader

It ought to be a simple matter to plan a good program for this meeting. If there is a blackboard available then have someone who is good at drawing outline a book-case with the sixty-six books of the Bible grouped on three shelves. Each shelf again is divided into two parts, the first part representing the books of the Old Testament, the second part those of the New Testament.

Fill the first shelf with the *historical books* of the Bible, writing on every book the name of the one it is intended to represent, beginning with Genesis and concluding with Esther; followed by those of the New Testament, Matthew to Acts.

On the second shelf the *instructive books* of the Bible are to be placed, first those of the Old Testament, beginning with Job, concluding with Ecclesiastes; followed by the Epistles of the New Testament, first those of Paul, the Hebrews, then those by Peter, John and Jude.

On the third shelf we place the *prophetical books;* first the seventeen books of the Old Testament, then the one prophetical book of the New Testament—Revelations. At a glance then we will recognize the relative importance of the different classes of books in the Old and New Testament. History and prophecy predominate in the Old Testament, doctrine and instruction predominate in the New Testament. In the Old Testament the people looked back upon the past and forward to the future, they were dissatisfied with their present condition, and the present offered them no solution for their trouble.

In the New Testament the Christian utilizes the present, his daily work and life count in determining the future. In the Old Testament God deals with one man, Moses, who emerges into the life of a people. In the New Testament history deals with One Man, Jesus Christ, and what follows is the history of God's people, the Christian Church.

Make this illustration distinct and to the point, so that the young people will get a vivid idea of the contents of the Bible and the relative importance of the different books.

The Topic Presented

Need I say much of the value of the different books? This is a meeting conducted really by the young people themselves, and here, too, I can give but a suggestion to the leader. Ask your young people in advance to tell why they favor a certain book of the Bible. Call for the favorite verse of the different books. Above all, have someone show how *the New Testament books are built upon the Old Testament.* Christ could never have been possible without Moses preceding Him. Christ is the fulfillment of Moses.

Urge Bible study. Have your pastor suggest methods of Bible study. Perhaps a definite course of Bible reading can be agreed upon. Plead for a larger and better use of the Bible.

Some Questions on the Topic

Why is the Bible called a library of books?

Give the name of the different kinds of books found in the Bible.

What is the meaning of the words Old Testament? New Testament?

Which is your favorite book? Why?

Some Scripture on the Topic

Jer. 30: 2; John 3: 10; 7: 52; 2 Tim. 3: 16.

A Prayer

Thy Word, O Lord, is but a revelation of Thyself. In it and thru it Thou dost still speak to Thy people. To him who fails to use Thy Book, the voice of the Father will be forever silent, and the cry of the heart after *life* will remain unanswered.

The true wisdom of life is found there, the fountain from which flows the water of life that alone can quench the thirst of the parched soul.

We pray that Thy word may be our constant companion. May our interest in and love for it never grow weary. Above all, may we not only become Bible students, but also Bible men and women, who live by its sacred precepts. May Thy word, O God, ever shine upon our way, guiding us to the complete life thru Jesus Christ our Saviour. Amen.

The Advanced Quarterly's Lesson

Sodom and Gomorrah. Gen. 19: 1-28

Daily Bible Readings

M. Mar. 15. Gen. 19: 1—28; Destruction of Sodom and Gomorrah.
T. Mar. 16. Dan. 5: 1—9; The Handwriting on the Wall.
W. Mar. 17. Luke 19: 41—47; The Divine Compassion.
T. Mar. 18. Luke 21: 25—36; The Divine Warning.
F. Mar. 19. Matt. 11: 20—24; Our Own Doom Foretold.
S. Mar. 20. Gen. 18: 16—33; The Doom of Sodom Decreed.
S. Mar. 21. John 8: 46—59; Heb. 9: 11—15.

As far as Sodom and Gomorrah were concerned Abraham's intercession availed nothing. Their own iniquity had sealed their doom and God's inevitable and irresistible judgment was approaching with the footfalls of the two men who came to Sodom at even. There is nothing out of the ordinary in their coming, nor is there any other sign of impending doom. The cities of the plain have already judged themselves by their conduct during the years past and there is small chance that any announcement of their doom would have been heeded. Indeed, Lot's sons-in-law, when told of the intended destruction of the city, thought the matter quite ridiculous and refused to listen. The moral condition of the people is such that there is nothing to do but to carry out the sentence that they themselves have long pronounced. The tares have been ripening toward the harvest, and now the reapers, the angels, are come to gather them up and burn them with fire.

"Since by its *fruit* a tree is judged,
Show me thy fruit, the latest act of thine!
For in the last is summed the first, and all—
What thy life last put heart and soul into,
There shall I taste thy product".

Lot's turn comes first. It is a strange mixture of good and evil qualities that Lot's character presents in the sacred story. When Abram said to him, "Let there be no strife, I pray thee, between me and thee ....is not the whole land before thee"? Lot manifests no inclination to refuse the magnanimous offer which he had no right to expect, there is not even a single sign of gratitude for Abraham's putting so good a thing within his reach. He lifted up his eyes and beheld all the plain of the Jordan and at once made the most of the generous offer, nor did the fact that the men of Sodom were wicked and sinners against Jehovah continually seem to make much difference to him. When the two men come to his door that last evening in Sodom he shows himself very hospitable. Even Abraham could not have done better. And when later on the men of Sodom, both young and old, people from every quarter, compassed the house and demanded that the strangers be given up to their pleasure he was bold enough to stand up against the mob outside his door, even cutting off the chance of his retreat. The people of Sodom knew him as a righteous man, for he had no doubt on former occasions borne witness against their evil deeds, as he was doing now, altho it had not accomplished its purpose. And one need not wonder that it did not when it is remembered that these people knew very well that Lot's dissatisfaction with their wicked ways did not keep him from dwelling among them, because it was *good business to be there.* Tho he had apparently remained righteous himself, he had lost his influence among his fellow-townsmen because they knew his weakness; they understood that his selfishness was stronger than his righteousness and they refused to be influenced because they felt he was *not sincere.* He had made himself a partaker of other men's sins, tho he tried to hide the fact behind a cloak of personal righteousness. His real character was revealed when in the midst of the ruin of his home city he schemed for his own safety and welfare first. He knew just where he wanted to flee, and apparently even the loss of his wife did not make him stand and mourn. Financially Lot was doubtless a success, but morally he was a complete failure. And even unto this day there are not a few so-called Christian men that appear to have patterned after his model.

The calamity that overtook Sodom was by no means a mere accident. God's judgments never are accidents. It may have been brought about thru the operation of natural laws, but the previous announcement to Abraham and to Lot shows its purpose in God's plan. The world of that day needed to learn something of God's holiness and omnipotence, just as does our own generation thru fire and flood and volcanic eruptions, cyclones and tidal waves. The destruction of Sodom was a special act of judgment, because the sinfulness of Sodom was exceptional. See also Luke 17: 22—30.

"Remember Lot's wife"! says Jesus, Luke 17: 32. Why? Lot's wife perished because her mind was divided between safety and the worldly possessions she was obliged to leave behind. No man can serve two masters; it is either salvation or perdition. Countless persons might have been saved if only they had been able to cut loose altogether from the things of the world. Are *you* safe?

What the Bible says about the second Coming

Continued from Page 4

with prayer, for only the Holy Spirit who caused this Holy Word to be written can reveal it to our understanding. (Read again 1 Peter 1: 10—12, and also 1 Corinthians 2: 9—11, and Ephesians 1: 15—18.

"As you proceed, countless inquiries will arise demanding answer, and difficulties requiring solution; but be patient. Do not get side-tracked by details. Be instructed by the story of the farmer's dog. He went to market with his master, and returned so exhausted that he fell panting on the rug before the kitchen fire. His mistress expostulated with her husband for permitting the poor animal to go so far or to run so fast. But he replied that it was not the journey that wearied him but the amount of *zigzagging* that he did. He jumped over every fence and ran down every lane where he saw another dog. Had he minded his business and kept steadily on his course he would have been all right. So I advise you to master this outline study first, for the more you ponder the subject and the deeper you delve into it, the more convinced will you be that within this outline the whole of it is contained. This discovery itself is a great achievement, and it will communicate to you a sense of mastery, a quiet poise of heart and mind in further study, that may save you from the snares of dangerous speculation and fanaticism into which not a few immature students of prophecy have fallen.

"Why is it worth while to study the Second Coming of our Lord for yourself?

1. It is a pre-eminent doctrine of the New Testament, referred to no less than three hundred times; which is an emphasis laid on no other single doctrine except it be that of our redemption thru the sacrificial death of Christ.

2. It is used by the Holy Spirit as the incentive to practically every Christian virtue or grace named in the New Testament.

3. It is the key to the understanding of the whole Bible, especially the Prophets and the Psalms.

4. It illuminates as nothing else is able to do the dark and perilous times in which we are now living.

5. It feeds and satisfies as does no other doctrine the love of the regenerated heart for the person of our Lord and Saviour, whom we desire to look upon, when we shall be like Him.

6. It is associated with the consummation of our salvation in the resurrection and glorifying of our bodies, and our entrance upon those rewards of grace which He hath promised to them that love Him.

7. It is not only the hope of the Church, but the only relief to the world from the dominance of sin, because it will establish the Kingdom of God on the earth, and bring in everlasting righteousness.

8. It is the time of Christ's manifestation to all men, the overthrow of His enemies, and the final triumph of His holy cause.

"Every one of these eight facts is capable of abundant substantiation in Holy Scripture, and they lay upon Christians everywhere an obligation to be intelligent in this truth, the seriousness of which cannot be estimated."

On the Sunday School Field

Concluded from Page 5

35. Rev. W. C. Whitford (Seventh day Baptist)
36. Prof. W. E. Wicker (Christian)
37. Rev. C. E. Wilbur (Methodist Protestant)
38. Rev. B. S. Winchester* (Congregational)
39. W. C. Pearce, Adult Division Superintendent, International Sunday School Association. (Not a member of the committee.)

*Appointed by the Sunday School Council of Evangelical Denominations.

†Appointed by the International Sunday School Association.

Sunday School Council of Evangelical Denominations

The annual meeting of the Sunday School Council of Evangelical Denominations is looked forward to by the writer with a degree of eagerness that is not felt in such complete intensity in regard to any other interdenominational gathering which he may be privileged to attend. This is not a large gathering, numerically considered, only about 125 men, the Sunday-school editors and secretaries, and the representatives of the denominational publishing houses. The addresses delivered are largely technical, dealing with the practical problems of developing the Sunday-school work along denominational lines.

But what the gathering lacks in numbers it possesses in intense application to the task before it. There is a unity of spirit and unanimity of purpose seldom witnessed elsewhere. The common problems have led to the organization of the Council, and the common need is the bond that strengthens the organization.

The fifth annual meeting of the Sunday School Council of Evangelical Denominations was held in Cleveland, Ohio, January 26—27. Rev. Ernest Gehle, of Milwaukee, representing the Central Sunday School Board, and the writer, representing our Evangelical Sunday School periodicals, attended these meetings.

The following were the officers of the Council during the year past: President, Benjamin S. Winchester, Boston, Mass., General Editor and Educational Secretary of the Congregational Publishing Society; Vice-President, A. C. Smither; Secretary, Geo. T. Webb, Philadelphia, Pa, Associate Editor Sunday School Publications American Baptist Publication Society; Treasurer, D. M. Smith, Nashville, Tenn., Publishing Agent Methodist Episcopal Church, South.

There are two kinds of meetings, the general meetings, where all the members of the Council join in action, and the sectional meetings, consisting of the Editorial, Publication, and Educational and Extension sections, which are held simultaneously in separate rooms. The members of the Council are guided by their own interests in chosing what sectional meeting they wish to attend. The results of these sectional meetings are presented to the general meeting, which may reject, modify or adopt, according to the wish of the majority present.

The complete report of the meetings will be issued in pamphlet form and will be accessible to all who will apply to the editor of our Sunday-school publications for a copy.

I can only touch on one phase of legislation that might be of interest to the teachers and teacher-training classes in our Sunday-schools.

Teacher Training occupies the center of interest at present. In view of the fact that our own first-year course on Teacher-Training will soon be ready for use, it may be necessary to explain the larger scope of that work, whose accomplishment is recognized by the giving of a diploma.

The following are some of the recommendations adopted to guide the denominations in assigning recognition for work done.

1. That there be a Teacher Training Course with the issuance of one regular diploma upon completion of that course.

2. That as early as possible the denominations should plan to issue only one teacher training diploma, and that not less than 120 lesson periods be requisite for awarding the diploma.

3. As to subject matter constituting a proper teacher training course, it is urged that the denominations include at least the following subjects in fair educational proportion: namely—a) The Bible as suited to the Sunday-school workers' needs; b) The study of the pupil in the varied stages of his growing life; c) The work and methods of the teacher; d) The Sunday-school and its organization and management.

4. As early as possible all denominations should include specialization in the teacher training courses, particularly for pastors, superintendents and general and department officers and workers.

5. That for any completed section of the Teacher Training Course a certificate or equivalent recognition may be awarded.

6. That the length of time to be devoted to the completion of the Teacher Training Course should be left to the denominations severally, but it is recommended that ordinarily not more than forty lessons should constitute one year's work in the local church, and that not more than twenty additional lessons should be credited to the student during the same year for work in institutes and lecture courses.

7. That the plan of examinations be left to the denominations severally, but it is recommended that written tests be held from questions prepared under the direction of the supervising body.

9. Whenever in the higher grades of any Sunday-school work is done equivalent to the work required by the Teacher Training Course, credit should be allowed therefor.

13. The issuance of Teacher Training diplomas to pupils under sixteen years of age should be refused.

14. The pastors are to undertake Teacher Training as a pastoral obligation and a most productive field of labor.

Our text book, Apt to Teach, that will leave the press in a few weeks, contains fifty-five lessons, covering the work usually comprised in a teacher training curriculum.

In addition to these fifty-five lesson, other eleven lessons on Our Evangelical Church and its Work are prepared. The student of our book will cover not quite one-half of the work required by the standard of the Sunday School Council. *Our Sunday School Board will issue a certificate or part diploma for the work actually done on completion of the course contained in our text book.* For the benefit of those wishing to continue the work the Sunday School Board will recomend a second and third-year text book, whose completion will entitle the students to a full diploma.

Any questions on this important work of training the teacher for more competent service will be gladly answered by the Teacher Training Department, Rev. Paul Buchmueller, Marine, Illinois.

A very pleasing aftermath to the meeting of the Sunday-school Council was the rally of our Evangelical Sunday-school workers, held in the afternoon and in the evening of Thursday, February 28, in the Trinity Evangelical Church, Rev. F. H. Graeper, pastor. In the afternoon meeting Rev. Ernest Gehle, of Milwaukee, spoke on the Home Department, and the Sunday-school editor, Rev. Henry Katterjohn, on The Ideal Sunday-school. In the evening session Rev. Gehle spoke on Sunday School Organization, and Rev. Katterjohn on The Ideal Teacher. The meetings had been planned and prepared by a special committee of the pastors of Cleveland. H. KATTERJOHN.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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One Standard for Nations and Individuals

What is a nation? Ethnologically, a nation is a part, or division of the people of the earth, distinguished from the rest by common descent, language or institutions. Politically, a nation is the body of inhabitants of a country, united under an independent government of their own. Either way, then, a nation is a larger or smaller collection of individuals bound together by common interests, an individual on a larger scale, as it were. Size or numbers, however, constitute no essential difference as to obligations, responsibility or the standard of conduct: what is right for one man is right for a million men, and what is wrong for one man is wrong for a million men; it is unthinkable to right-minded men that anything that is wrong for one man should be right for a million men. From this point of view, then, which is generally accepted by civilized people today, it would seem that the third question for which the Church Peace Union seeks an answer: "Do you not think that the same ethical principles which prevail among all good men should regulate the conduct of civilized nations in their relationships? Gentlemen do not kill, steal, practice revenge or settle their disputes by iron or powder. Are nations exempt from these principles"? could be very briefly answered.

The manner in which the question is stated, however, at once suggests various other aspects. What is a "good man"? What is a "gentleman"? Who is to determine whether or not a man who claims to be a gentleman actually is one? And underneath the whole statement lurks the idea that war—for it is in relation to war that the series of questions has been formulated and sent out—is but killing, stealing and practicing revenge on a national scale. In view of the manner in which the question has been stated it cannot be fully answered without giving some attention to these other aspects.

Whether or not the statement that "Gentlemen do not kill, steal or practice revenge or settle their disputes by iron or powder" is true depends entirely upon what definition of a gentlemen one accepts. No doubt the kind of gentlemen which the gentlemen of the Church Peace Union have in mind do not manage things that way; perhaps the gentlemen they know are so peacefully inclined, or so in harmony with each other, that they have no disputes to settle. Hardly a day passes, however, but we hear of some gentleman of another kind, men who, according to the accepted use of the term, "a man well born; one of good family; one of gentle or refined manners; a well-bred man; a man of education; possessing all the advantages of civilization", (Webster's International Dictionary) tho fully entitled to call themselves gentlemen, *do* kill, steal, practice revenge and settle their disputes with iron and powder. Tho possessing all the qualities supposed to make the perfect gentleman, they somehow fall below the standard fixed by the gentlemen of the Church Peace Union.

The case becomes very different, however, if the gentlemen under discussion are supposed to be *Christian* gentlemen. Then we know exactly what kind of gentlemen we have to deal with and can tell with a certainty what to expect of them. True, Christian gentlemen do not always agree in their opinions, and there may be disputes among them as to certain questions. But no Christian gentleman would ever think of settling such disputes with iron or powder, nor of stealing or practicing revenge; if he did he would show very plainly that he is no Christian gentleman, because revenge, malice and hatred are utterly opposed to the essential spirit of Christianity. To kill is equally wrong for a Christian gentleman and no one who deserves that appellation would harbor the desire to do so. Occasions may arise, however, when the only right thing to do is the one that is least wrong. If, for instance, a Christian gentleman's wife or children were attacked by a band of ruffians bent on destroying them—and him also, and there should be no other way of preventing this than by his own personal defense, he would naturally first seek to disable them, if possible, without killing. Should it prove impossible, however, to prevent the death of some of his loved ones without killing at least some of the band, we believe that Christian sentiment (in the absence of any express or implied prohibition in the Word of God) would be unanimous in holding it less wrong to kill the ruffian than to permit the destruction of a loved one, much as any Christian gentleman would certainly deplore the necessity of killing another human being. Whether or not a Christian gentleman would do wrong in killing another person thus becomes a question of motive and circumstance and not to be answered with an unequivocal statement.

A THOUGHT FOR LENT

From the cross the blood is falling,
And to us a voice is calling,
Like a trumpet silver-clear;
'Tis the voice announcing pardon,
"It is finished", is its burden,
Pardon to the far and near.

Cross of shame, yet tree of glory,
Round thee winds the one great story
Of this ever-changing earth;
Center of the true and holy,
Grave of human sin and folly,
Sign of mankind's second birth.

Horatius Bonar.

Applying the above to the case of nations carrying on war, it is evident that all war cannot be lightly disposed of by merely calling it killing, stealing, practicing revenge, or settling disputes by iron and powder. It is a question of motive and of circumstance, which cannot be fairly judged without accurate and reliable information; which has been peculiarly difficult to secure in the present struggle, especially for those who have only the English language to fall back upon. Those unfamiliar with the German language and thus out of touch with the development of the German people during the last generation, and basing their opinion only on British writers, are just as unfit to sit in judgment on the conflict as would be those who are unfamiliar with the English language and out of touch with the development of the British people during the same period. "Gentlemen" may kill, steal, practice revenge and settle their disputes with iron and powder, but most *real* gentlemen know enough to refrain from judging a dispute unless they are in a position to know all the facts.

And while we are at it we would suggest an amended form of the question to the earnest consideration of the gentlemen of the Church Peace Union; "Do you not think that the same ethical principles which prevail among all good men should regulate the conduct of civilized nations in their relationships? Gentlemen do not wage a campaign of malicious slander against others, do not starve out other people, rob those who have nothing to do with their disputes, nor do they furnish clubs to help the stronger party in a fight to beat those at a disadvantage. *Are nations exempt from these principles?*"

A New Day for South Carolina

The passing of "Bleaseism" in South Carolina thru the defeat and subsequent resignation of former Governor Cole L. Blease has been a matter of congratulation not only to the citizens of South Carolina, but to decent people all over the country. An illuminating article in *The Survey* throws some very interesting light upon the conditions which brought on this disgusting and happily rare political disease, and forecasts a brighter day for the Palmetto State.

"During the past summer", says the article in question, "Blease was a candidate for the United States Senate and was overwhelmingly defeated. His candidate for governor met even a worse defeat. These events are strong confirmation that South Carolina is essentially sound at heart. Bleaseism is merely a disagreeable and unsightly boil on the body politic, which has been caused by years of neglect, by poor political food, bad sanitation and other forms of unhygienic civic housekeeping. It does not necessarily indicate serious organic defects or incurable moral weakness in the State. The very emphatic way in which the civic conscience has reasserted itself restores one's faith in the ultimate triumph of the right in democracy". There is a difference between "Bleaseism" and "Tillmanism" in so far as Senator Tillman, altho using methods which were often unwise and even reprehensible, nevertheless stood for certain definite reforms, in that he undoubtedly brought the hitherto neglected rural element into a realization of its political power and secured for it an active participation in the government of South Carolina. This contribution to South Carolina democracy, however, developed unwholesome political methods and an abiding factional bitterness which offered a fertile field to the demagogue. It was also forgotten that education is a necessary concomitant of abiding political freedom, and the result of this policy was clearly evident in the primary held last summer, in which it was necessary for the voter to sign his name. According to the figures of the State superintendent of education 22,251 of the 107,894 applications, or more than twenty per cent of the entire number, were signed with a cross.

In addition to this sixty-three per cent of the farms of the State are cultivated by tenants, which means a very large proportion of shifting population with no interest in improving the soil, building and supporting church and school and other community institutions. In most parts of the State the Negro farmer is preferred to the white on account of his greater tractability. This has made the richer sections of the State undesirable places of residence for white tenants and small land owners, who have been obliged to remove to the poorer white sections, or to the cotton mill villages. The fact that farming in the South is done almost entirely on a credit basis, and that even the big farmer must pay eight per cent at the bank, while the merchant, selling on time, usually charges an advance of what practically amounts to more than fifty per cent per year on the cash price. Out of a total of something over 600,000 white people in South Carolina about 150,000 live in cotton mill villages. Most of them have been tenant farmers and have been driven from the farm by the unfavorable economic and social conditions already described. They are largely illiterate and bring with them the prejudices and resentments of the past and may thus be easily victimized by the skillful politician.

As long as these conditions prevail a relapse into "Bleaseism" is easily possible, and it has been the aim of the better element of citizens, aided by the usurpation of power practiced by Governor Blease, to bring a new spirit into the political and social life of the State. The new governor, Richard I. Manning, comes of a family noted for patriotic service in the history of the State, and among the measures he recommends for the consideration of the General Assembly now in session a compulsory school attendance law occupies first place.

LENTEN MEDITATIONS

V. The Reason

"Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness. He will not always chide; neither will He keep His anger forever. He hath not dealt with us after our sins, nor rewarded us after our iniquities", Psa. 103: 8—10.

When one considers the depth and the greatness of the agony which the Christ endured upon the cross, an agony that was greatest and deepest when the cry, "My God, my God, why hast Thou forsaken me"? was wrung out of His tender and devoted heart, and also remembers the sinfulness of the race for which He sacrificed His life, as well as the divine holiness of His character, the question involuntarily arises, *What made Him do it?* It would have been easy to understand if the Son of God, pure and spotless in His own life, and by reason of His holiness naturally opposed to all that is contrary to the will of God, had declined to mingle with the race of sinful men, whose wickedness had alienated them from their God. No one could have blamed Him if He had abandoned them to their fate because they had rejected Him in spite of His infinite love and His life of service. What was it that made Him ready and willing to enter a sinful world and even to give up His life for its salvation?

The answer to that question had been discovered many centuries before and had become a part of the deepest religious experience long before the divinely illumined mind of even the most earnest and godly Jew could have any idea of the wonderful manner in which that greatest personal experience of the best of his people was to become a part of the most blessed experience of all mankind. The people as a whole had experienced the grace, the mercy and the lovingkindness of their God in the crises of their early history. When they had, immediately after the deliverance from Egypt, turned aside from the way which Jehovah had commanded them and made them a molten calf and worshipped it, they had been punished severely for their disobedience, but God had graciously pardoned their offence and revealed himself to them as "merciful and gracious, slow to anger and abundant in lovingkindness and truth", Ex. 34: 6, 7. And when a little while later the people rebelled because of the discouraging report of the ten spies, refusing to trust in the help of their God for the conquest of the promised land, the hand of Jehovah fell heavily upon them, but He pardoned the iniquity of His people according to the greatness of His lovingkindness, Num. 14: 18, 19.

This national experience had become so firmly fixed in the minds of the godly that the very words in which it had first found utterance were preserved and became a part of their personal spiritual life. We can only imagine how often in the later years faithful Jews, discouraged by the constant experience of their own sinfulness, and depressed by the recurring disobedience of their people, found new hope and comfort in the blessed assurance that Jehovah was merciful and gracious, slow to anger and abundant in lovingkindness. Every epoch of the nation's history and every sacrifice offered in the temple confirmed the conviction that Jehovah will not always chide nor keep His anger forever, that He does not deal with them after their sins nor rewards them after their iniquity. Indeed, it is because the godly of all generations have realized the pitifulness and hopelessness of their condition if God were *not* merciful and gracious, slow to anger and abundant in lovingkindness, that this psalm has become the most beloved and the best known expression of joyous praise and unalloyed thankfulness.

There is no fuller and larger expression of God's grace and mercy and lovingkindness than the coming of Jesus Christ into the world, His life among men and His innocent and atoning suffering for them. John 3: 16 is the very best exposition of the verses at the head of this article, for it places side by side the great crying need of humanity, and the divine, eternal mercy, grace and lovingkindness of God which resolved to meet that need in the only satisfying way. What godly men and women have experienced as true for centuries past, has been indisputably proved and firmly established in the person and the ministry of Jesus Christ as a fact of universal significance in the sight of all whose hearts are open for the truth. Those who doubt the love of God can henceforth do so only because they have not learned to know or have turned away from its perfect human expression in Christ. In Him there is revealed the fullness of the Godhead bodily, and all the divine attributes are reflected in His life in perfect truth and purity. And none of them is more plainly and beautifully exemplified than His mercy and grace, according to which He does not deal with men after their sins nor rewards them after their iniquities.

It is on the cross on Calvary that the fact that Jehovah is merciful and gracious, slow to anger and abundant in lovingkindness, finds its most convincing and most practical illustration. When we see the Father's only begotten Son, in whom He is well pleased, cruelly nailed to the cross, between two malefactors, and hear Him say, "Father, forgive them; for they know not what they do", and a little later, to one of the despised criminals, "Verily I say unto thee, today shalt thou be with me in Paradise", we see revealed to us the whole wonderful depth of Jehovah's gracious and merciful lovingkindness. It would probably be difficult to find human beings more under the power of Satan and sin than the bitter and relentless enemies who were the cause of the fearful suffering He was undergoing, or the miserable creatures at His side paying the just penalty of their crimes. And yet both of them have an opportunity to receive all the blessings of redemption and forgiveness of their sins from Him who was giving His precious life as a ransom for many. If there are any among the rulers, scribes and elders who have thus rejected the King of Israel still capable of sufficient faith to accept Him as their Saviour, they are not too far gone for His loving prayer to intercede in their behalf. The inquiry of true repentance from the lips of the dying thief is so precious in His sight that He answers it with one of the tenderest and most beautiful words even He ever uttered. Between the two extremes lies the whole vast range of human sinfulness, sins of omission and of commission; sins of weakness and sins of malice; open and secret sins of every description, my sins, your sins, everybody's sins; anybody's sins anywhere and at any time that may yet be truly repented of—a mercy and a lovingkindness abundant enough to make even the scarlet stains of human guilt as white as snow, and abiding enough to keep them so for all eternity.

That is the reason why the Son of God came into the world, and why He lived and wrought and suffered and died for sinful men. It is because Jehovah does not deal with us after our sins nor rewards us after our iniquities—unless we make Him do it by refusing His gracious pleadings—that the arms of the Saviour are stretched out upon the cross, ready to embrace the whole world and shed over it the Father's cleansing and renewing love. There is no reason at all why every human being should not take advantage of the inexhaustible abundance of God's gracious and merciful lovingkindness. A good many people *don't want to*, that is true. But that is no reason, only an *excuse*. And the lot of those who begin to make excuses is very plainly forecast in Luke 14: 24.

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTER XIII.

Aunt Caroline was properly shocked when she arrived at the Belmont home two days before the wedding and found the family in a state of placid content with but few preparations made. "Married out under the trees?" she gasped as they outlined the simple and informal plans to her. "I never heard of such a thing. And the rooms not decorated! Let me send at once for a city decorator."

"We are going to have the kind of wedding that suits father's purse, auntie," said the bride-to-be easily. "We are not fashionable folks and therefore fashionable things will be out of place."

"But the refreshments?" said the bewildered old lady. "You have made no preparations for them."

"All in due time," said Mrs. Belmont with a little laugh. "There will be plenty to eat, Aunt Caroline."

"And such presents!" went on the old lady with a disdainful look at the array of pretty things spread out on a long table in the sitting room. Dish towels, home made bed spreads, rugs, cheap cushions that look as if old people made them, pin cushions—I guess you won't have to hire a detective to guard these gifts as they did at the wedding I attended last week. Mary Potter married Jack English. He's the young man who was so attentive to Rose when you were in the city in the summer. I never saw such beautiful and costly gifts at any wedding as they received."

"Not the young man whose name was in all the papers shortly after we came home as one of the men connected with that disgraceful——"

"Well, Margaret, I should think the mother of two boys would be slow to rake up every bit of gossip," said the old lady with dignity. "It is true Jack has been a trifle wild, but he's married now to a beautiful, charming girl and will settle down of course."

"'A trifle wild'," said Mrs. Belmont to herself as she recalled the dissipated face of the young man who had recently been involved in a public scandal. "I'm glad nobody ever said that of James Hunt. I'd rather see my little Rose buried than to give her to such a man as Jack English."

The afternoon before the wedding which was to be held in the morning of the next day, Mrs. Martin began to see how the refreshments would be provided for. Little girls on their way to school came proudly up the old steps bearing cakes done up in tissue paper with carefully rehearsed directions from grandmother or auntie or mother as to what to say. The pretty bride-to-be thanked the little girls and kissed their rosy cheeks as she unwrapped and exclaimed over the delicious looking things. Later busy young mothers came with piles of their best plates and cups to lend to the great occasions and grandmothers leisurely brought their contributions to the feast. It was a village affair and all the friends of the Belmont family felt a personal interest in everything.

"There comes Mrs. Green, Aunt Caroline," said Rose as she was called to the telephone. "Will you take her cake and ask her to sit down till I get thru? She is Mrs. Hunt's sister and James is her favorite nephew."

"I should think in that case she could provide something better than a cake for the wedding," said Aunt Caroline ungraciously as she rose to admit the old lady in the big gingham apron and sun bonnet. "You folks certainly have queer friends."

But two minutes later the whole Belmont family dropped their occupations to run to see what was going on in the kitchen. The two old ladies had their arms round each other and were hugging and exclaiming and crying in an astonishing manner. Aunt Caroline's transformation was hanging over one ear while Mrs. Green's sunbonnet strings were almost choking her.

"Carrie Mitchell!" one old lady was saying between kisses and "Fanny Miller!" the other was saying between kisses.

"Do you folks know each other?" asked the Belmonts.

"Know each other?" said Aunt Caroline straightening her false hair. "We were girls together."

Aunt Caroline forgot to worry about the wedding preparations that afternoon as she and her old friend sat hand in hand talking of bygone days. People came and went, flowers were scattered generously thru the old fashioned rooms and the brown house was the scene of much pleasurable excitement, but the two friends comfortably rocked and chatted as if weddings did not concern them.

"Well, Rose, why didn't you tell me that Fanny Green was related to the Hunts?" said Aunt Caroline as the friends went home to allow the Belmonts time for their evening meal. "That puts quite a different face on the matter. Fanny Miller is wealthy if she does live in this absurd style. She has no children and James will inherit what she has. I'm going over in the morning to see Laura Miller. I never did know that she married Richard Hunt. Fanny and I agreed not to tell her tonight so we can surprise her tomorrow. I don't know of anybody I'd rather have my great niece marry than the son of Laura Miller. The Millers were the aristocrats of my old village, Margaret."

So Mrs. Martin was moved to bestow her blessing on the young couple and she also did another thing. The elaborate and useless embroidered garments and household linens which she had brought to "astonish the natives," she hid in the bottom of one of her trunks and dispatched Emily Giles down to Mr. Belmont's store to buy some things that would be in keeping with the modest establishment the bride and groom were to set up.

"Don't tell a living soul!" she whispered to Emily. "I'll give the other things to Lucy Wood who is to be the bride of a rich man. Get the best linens you can find and plenty of them."

The pretty young matron went giggling down the street wondering if the stylish Mrs. Martin could be in her dotage not to think Mr. Belmont would rec-

ognize his own goods among his daughter's gifts, but she kept her word and said nothing to anyone. It was a pleasure to finger the beautiful linens and fine serviceable blankets and comforters Aunt Caroline told her to buy, as well as the good handkerchiefs, stockings, materials for fancy work for household articles and the pretty neckwear, so Emily spent a delightful morning selecting such things that would please Rose.

"I was a little in doubt, Mrs. Giles, as to the wisdom of purchasing so many fine linens," said Mr. Belmont flushing with pleasure as he handled the crisp bills. "Of course I wouldn't want you to say anything, but people have told me that Oakdale folks will not purchase their best things in the village, so it was a doubtful venture. But the fact that you and other ladies are pleased shows that I can keep a good selection always. When shall I send this?"

"Right away," said the young woman demurely.

Mr. Belmont almost gave the secret away as he saw the pretty things spread out in his own house a few hours later, but he remembered in time to check the words. Mrs. Belmont had been so busy with preparations for the wedding that she had not seen the recent arrivals of goods from the wholesale houses, so she was entirely innocent as she exclaimed over the beauty of Aunt Caroline's gift and privately rejoiced that it was not something useless, but Mr. Belmont always wandered out of the room when people began to comment on the generosity and good taste of the city relative.

October obligingly gave her best weather for the wedding and the bride stepped over the lawn thickly strewn with bright leaves in the warmth and sunlight of the most beautiful day of the season, if Oakdale people were to be trusted for the verdict. Certainly it was bright enough and calm enough to suit the most fastidious bride, and there was nothing to mar the happy occasion. Even Aunt Caroline looked with approval at the simple dress the bride had fashioned herself out of dainty white material with no ornaments save a rose or two her lover had picked that morning from a sheltered corner of his mother's garden. The friends and relatives gathered close about the young couple and everything was harmonious and in keeping with the outdoor wedding. Afterwards the feast was spread in the rooms on long tables that the kindly neighbors had helped arrange that morning and Fred and his friends "waited table" in good old country fashion.

"I don't suppose it's like weddings you're used to, Carrie," said Mrs. Green to her friend as they sat hand in hand watching the young people prepare to pelt the bride with bright leaves on her way to the train. "I suppose city people have things very elegant."

"Yes, they do, Fanny, but I never saw a prettier wedding," said Mrs. Martin. "I never saw anything nicer than this beautiful lawn and the shrubbery for a background. When I first got here I thought it was very foolish not to send for a city man to come down and decorate the house, but I see now he would have spoiled everything."

"Of course he would," agreed Mrs. Green. "I tell you, Carrie, I like our simple way of living the best."

"You look twenty years younger than I do and we were girls together," said Mrs. Martin rather sadly. "Sometimes I feel that life is a little too strenuous for me at my age."

Mrs. Martin looked keenly at the beautiful face before her and felt that she must suffer by contrast, as indeed she did.

"Somehow I feel that I have many happy years ahead of me," said Mrs. Green. "My times are in God's hands, but I am so strong and vigorous that I wouldn't mind reaching the century mark."

"Here comes the bride! Here comes the bride!" cried the merry young people as Mr. and Mrs. Hunt came out on the lawn.

"Isn't she sweet" was the invountary comment as pretty Rose in her little traveling frock leaning on the arm of the strong, manly bridegroom paused to say goodbye to relatives and friends. "She deserves all happiness."

Aunt Caroline openly wiped her eyes at the pretty sight. "Yes, she is sweet—a womanly, charming girl. Fanny, I'm glad she had the good sense to select a man for a husband and not a fashion plate. Somehow all my ideas of life seem out of joint when I come to quiet little Oakdale."

"You'd better stay here, Carrie, and get them righted," said Mrs. Green. "That's the best thing I know to tell you."

✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

A Dog and a Man

He was a dog,
But he stayed at home
And guarded the family night and day.
He was a dog
That didn't roam.
He lay on the porch or chased the stray—
The tramps, the burglar, the hen, away;
For a dog's true heart for that household beat
At morning and evening, in cold and heat.
He was a dog.

He was a man,
And didn't stay
To cherish his wife and his children fair,
He was a man
And every day
His heart grew callous, its love-beats rare,
He thought of himself at the close of day,
And, cigar in his fingers, hurried away
To the club, the lodge, the store, the show.
But! he had a right to go, you know.
He was a man.

—*London S. S. Times.*

Wasted Hopes

"There's a pathetic amount of wasted hope in the world," said the settlement worker to her minister. "There's old Jim Cotter. He's tied hand and foot by drink, but he keeps hoping and believing that each spree is the last. There's old Mrs. Casey, at death's door with an incurable disease, yet she's always certain that *next* week she'll be better. So it goes everywhere; so many people hoping for things they will never see. Sometimes it makes me question the goodness of the universe!"

Doctor Brown looked quickly at the girl to see if she meant what she said. In spite of her laugh, he saw that she was serious.

"It is true, as you say," he replied, "the world is incurably hopeful. Without hope, the world would sink into apathy, and stagnation, and death. Most of our hopes never come to realization on earth; but that doesn't mean that they were only vain and mocking delusions.

"Our hopes do not originate in *our* minds. They are only the reactions from an invisible Reality. Just as little girls 'mother' their dolls in obedience to the instinct of motherhood, so the hopes of men and women come to them from Some One who intends that just such hopes shall be borne in human breasts."

"But it seems monstrous to raise hopes that cannot be realized!" Miss Clarke's face showed how truly she meant it.

"Suppose," said Doctor Brown, "a father should tell his little son that if he would study faithfully for a year, he would give him the finest present a boy could have. And suppose the boy thought that the finest present a boy could have was a revolver, and should decide that that was what his father was going to give him? But at the end of the year, suppose the father gave him a wonderful library of the race's best literature, in which gradually the boy came to take the greatest delight? The father promised something, and he kept his promise, altho at first the boy was disappointed, and felt he had not been fairly dealt with. I think it's something like that with us. Every hope in every human soul is a promise from our Heavenly Father. Sometimes we misunderstand the promise; we settle on something much poorer than the thing He means us to have; but human hopes are divine promises, and some day they will all be paid.

"Old Jim Cotter may keep on getting drunk, but there's victory somewhere ahead for him as long as he hopes and tries. Old Mrs. Casey may never leave her bed, but her hope means that there's life for her somewhere! It isn't mockery that's behind the life of this world; it's God Who is there! Never forget it, and never doubt it; human hopes are divine promises that never can fail of realization!"

The troubled look was gone from Miss Clarke's eyes. "I see what you mean," she said. "Our hopes are the message we get from on high. It's our part to believe them. Not one can be wasted!"—*Ex.*

Nature's Mysteries

Nature has many mysteries, both in the animal and vegetable kingdom, that no student of nature or scientist has ever been able to explain intelligently, secrets on which the door seems to have been locked and the key hidden.

When I was a boy on the farm, my father bought a pig a few weeks old, bringing it home in a bag from a distance of about two miles. While taking it from the team, it escaped from the bag and at once started in a bee line for the place from which it came. Not by the road over which it had been brought, but across the fields over two high hills, thru a piece of woodland, across a wide brook that intervened, and in a few hours was back from where it was taken.

What hidden hand guided it where none of the so-called higher animals could have found the way? Many of our migratory birds find their way across the trackless waters to the distant shores of South America and return each season and the guide that bids them forward go never fails the way to show.

Some would call that guide instinct, some would call it reason, others would say the sixth sense, direction.

No one knows, it is simply one of nature's mysteries. No scientist can tell you why nature's law is reversed in the case of birds of prey, and the woodcock and snipe families, where the females are larger than the males.

Neither can they tell you why the hop vine climbs around the pole with the sun from east to south, while the bean climbs around in the opposite direction. Altho scientists have demonstrated beyond a doubt that no animal on the face of the earth was created for its own benefit, from the tiniest insect up to man, still they are unable to tell us what mission for good, or for whose benefit some of them were created.

Nature never duplicates, either in man, beast, bird, fruit or flower. Tho multiplied by millions the result will be the same—each will have an individuality of its own.

Such are nature's mysteries which we find all thru the animal and vegetable kingdom, and as such they will remain—*Forest and Stream.*

Care for the Body

The man who would do good work with his mind must keep his body at its best. God gave the body to be used and not abused. It must be well fed, well clothed, kept clean and have ample exercise as well as plenty of rest. Give the body enough of intelligent thought to keep it in good working order. It should not be either overfed, or underfed, nor ought it to be overworked. If the real purpose of your body is for physical effort, then see to it that it is kept in prime condition for that kind of labor. Be even more careful about overstraining the body than you would be about demanding too much of a complicated piece of machinery. If yours is mental labor, bear in mind that you cannot do your best when your body is not in good condition. For a great mental undertaking, bring the body up to its highest point in efficiency. If you feel that the physical has been overtaxed, then stop long enough to rest up. Most of us have probably never been taught the real value of a carefully kept body when it comes to great mental efforts.—*The Gospel Messenger.*

Getting Even—With What?

When one person has wronged another, the unjustly injured person is always, for the time being, on a higher plane than the one who has done the injury. The wronged one has not lost what the other has lost. The only way to make the loss equal is for the injured one to "get even." Then, in addition to his hurt feelings he has the satisfaction of knowing that he is now no better than the other fellow.

What an ingenious tempter Satan is, to persuade us to add injury to insult unto ourselves! For that is what "getting even" accomplishes; it is lowering ourselves and our standards to the level of the one who has wronged us. How much better to help the other to "get even" with the higher standards which Christ alone can enable us to hold to: love and forgiveness.—*Presbyterian Record.*

Denominational

Colonization in the Interest of the Home Missions

The Central Board for Home Missions has appointed a special board on colonization, consisting of the following: Rev. K. Koch, Chairman; Rev. J. Nuesch, Treasurer and representative of the Board; Rev. R. Maurer, Superintendent. This committee has been successful in obtaining an option on a large section of land for this purpose, located only twenty miles from Billings, Mont. This land is very good. Water rights for irrigation purposes are sold with the land. Two miles from the colony is a railroad. Payments may be made on easy installments. As this colony was founded in the interest of those embracing our Evangelical faith only such are desired and admitted. Address,

Rev. R. Maurer, Box 684, Billings, Mont.

Ohio District

Massillon

We cannot get away from the fact that, while men and women have the same ultimate aims, namely happiness in some form or other, each sex tries to reach this happiness in its own peculiar way. It is therefore but natural that the women of our churches should have formed organizations of their own many years ago, when their individual voices counted but little in the congregation. The age and the strength of the women's movement within our Church was impressively demonstrated to the writer when he had been asked to address the English Ladies' Society of St. John's Church, Massillon, Ohio, on the occasion of its twenty-fifth anniversary. Two hundred women marched in a body into the main auditorium of the church, where the anniversary service was held. There could be but one thought in the minds of those who witnessed this impressive sight on the evening of January 21st, a week day, "a band of noble Christian women". We were told that about half of these ladies were the members of the celebrating society, the other half the members of the much older German Society, the invited guests of the former.

The successful anniversary celebration was brought to a most pleasant close in the dining room of the new St. John's Church. The Ladies' Society did its part in making possible the building of this ideal place of worship and church activity. This was done not in the usual way of suppers, bazaars, etc., but by direct contributions only. St. John's Church, under the able leadership of its pastor, Rev. J. E. Digel, is doing what seems impossible to many in the matter of raising money and is certainly an example for others. May it continue to prosper and uphold at all times its high ideal. *F. H. Graeper.*

Annual Report of the Immigrant Mission ending December 31, 1914

Statistical

Immigrants for 1914, 19,047; for 1913, 41,693.

	1914	1913
Among these were		
from Germany	1,220	2,075
from Russia	7,582	24,965
from Austria	2,153	6,456
from Hungary	7,350	7,950
House guests	490	494
From congregations	124	157
From Germany	61	165
From Baltimore and vicinity	36	62
Seamen	269	110
Visiting seamen at the reading rooms from July 15 to December 31, 2,806.		
Lodgings	516	736
Free lodgings	110	172
Free meals	247	199

For the past fifteen years my report has always been a pleasure to me but this time my heart is heavy. Not because this report is bad; on the contrary, it is good for the time covered. It is that terrible struggle for existence on part of the Germans, that frightful, unjust world-war, which has almost stopped our activity in the Immigrant mission since the beginning of August. Since that time we have had no immigration ship, but four large German steamers with their crews are tied up in the harbor.

A glance at our statistics, the skeleton of our work, and a comparison with last year reveals many favorable items, especially when we consider that many of the titles cover only the time from Jan. 1 to

Concluded on Page 7

That my House may be filled

Eleven per cent of the Churches supported by the Board became self-sustaining during 1914. Pastors doing that class of work deserve a raise, don't you think so? Help them get it

No member of the Board for Home Missions is ever in danger of forgetting the approach of the annual meeting, the heavy mail of weeks before, which brings in the reports from the various fields in the different Districts and the many applications for support, are all reminders that cannot be overlooked. Nor is the secretary liable to forget the date, because he is continually writing it to those who are late with their reports or other necessary data. This year the meeting took place from February 9—11 at Eden Seminary, as usual. The institution opened its doors to us just as hospitably as it had in the olden days when the writer, with a number of others, found there his first home in a strange land.

Members of the Board for Home Missions

Rev. Ludwig, Treas.; Rev. Reller, Chairman; Rev. Meyer, Sec'y. Upper Row—Rev. Rahn, Rev. Nuesch.

True, it was another Director that greeted him then, but the present welcome was just as hearty as the first, nor did any trace of the consternation remain which the same learned gentleman had created in the mind of the young student years ago, when, in the opening examination, he inquired the name of the father of Jeremiah and the relationship he had borne to the high priest in office at that time. Neither can the fact that the rather Spartan management of the commissary department by a bachelor, which then obtained, has given place to the thoughtful and loving supervision of a superintendent and his faithful wife, be regarded as reactionary. The Board owes Pastor and Mrs. Schneider an expression of grateful appreciation for the splendid hospitality which the members received at their hands during the session.

It was pleasant also to note the youthfully vigorous, hopeful spirit of the student body, which, coupled with earnest endeavor, is so very valuable to every department of our Church's work. It is well that the young eagles should try out their wings; even tho they may not reach the sun they will nevertheless reach many a lofty summit and many a steep, forbidding crag which only a sunward course can gain. And we who have come together know of many such crags and lonely heights between the Atlantic and the Pacific, where some of our eagles are to build their nests. The flight that gains them is no child's play, and the work is often dreary and difficult. Down in the plain it is easier to find a suitable nest and a pleasant living. But that is why we are seeking eagles.

All the members of the Board were present. Rev. F. A. Reller, the chairman, who has been a member of the Board for the past fifteen years, is well versed in all the needs, details and requirements of the Home Mission work. Pastor J. Nuesch of Los Angeles, a member for ten years, now stationed in the far West is able to make valuable personal reports on the many missionary fields of that region. (It may be added in passing, on the sly, that Pastor Nuesch defrays two-thirds of his traveling expenses out of his own pocket.) Besides the writer there are also the Pastors F. G. Ludwig, Milwaukee, who is treasurer of the Board, and H. Rahn, Edwardsville, Ill. President General Baltzer, who has always been deeply interested in the Home Mission work, was also present most of the time. All the sessions are as a matter of course opened with fervent prayer for the divine blessing, the special privilege of those who bear the responsibility for the work of their Church. Three days and many an hour of the night were needed to complete the work that awaited us.

The Results

What have been the results of the Board's work during the past year? Thank God, they may be regarded as very satisfactory. During 1914 seven fields became self-sustaining, while four were provided for in a way that makes further support unnecessary. The number may be small, but it represents *eleven per cent of all the fields actually supported*, a result which may be regarded as very favorable when it is learned that the Home Mission Board of one of our larger denominations was able during 1913 to bring only two and one-half per cent of the fields supported on a self-sustaining basis. The seven churches which have become self-sustaining are:

Salem, Norwood, O., supported since 1910 with $1,100.

St. Matthew's, Winton Place, Cincinnati, O., since 1907 with $1,197.

St. Marcus, Latonia, Ky., since 1907 with $2,655.

Golgotha, Austin, Chicago, Ill., since 1904-09 and 1914 with $1,877.20.

Immanuels, Los Angeles, Cal., since 1907 with $3,410.

Friedens, San Antonio, Tex., since 1900 with $5,238.

Evangelical, Medford, Wis., 1902-06, 1913-14 with $2,554.

The churches otherwise provided for are: St. Paul's, Minco, Okla., since 1909 with $1,538.90; Zion, Union, Mo., since 1912 with $357.30; St. John's, St. Joseph, Mo., since 1903 with $2,597.20; St. Paul's, Lone Tree, Mo., since 1908 with $551.30. All of these churches have received a total of $23,075.90 in support from the Church. During the current year $1,357.55 are being saved because of the fact of their self-support. May God's richest blessing rest upon the efforts of these latest children of our Church who have thus attained their majority.

The Financial End

The Home Mission offerings during 1914 amounted to $26,000, including $977 contributed for the support of the seminary at Ft. Collins. The Board is very grateful for this increase as compared with the receipts for 1913. It must be added, however, that this sum could not have sufficed for last year's needs, if there had been no other resources available to cover the disbursement of $38,800. The difference was made up by the Board's share of the income from Eden Publishing House ($8,000 for two years), and by a portion of the reserve fund fortunately still on hand from the anniversary offering of five years ago.

It is chiefly due to this fund, and also to the regrettable fact that because of the lack of mission workers $9,000 of the amount appropriated for 1914 did not need to be spent, that the Central Board has on hand for the "lean months" of 1915, where comparatively few offerings are to be expected, the sum of $16,800. It must be evident, of course, that the appropriations cannot be made on the basis of the reserve fund and the uncertain amounts that may not be needed from year to year, but only upon the basis of *regular receipts* in the way of voluntary contributions and the income of Eden Publishing House. Judged by the income for 1914 this sum is approximately $30,000. In view of this the Board could appropriate only $31,376 out of the $39,500 called for. For the additional amounts that, as experience shows, must be appropriated in the course of the year, the Board depends upon the increased benevolence of the men and women who are deeply enough interested in the progress and success of our work. For there can be no doubt that *our Home Mission work could be made to yield much larger returns if the Board had larger resources to depend upon.* This would also avoid the necessity of continually complaining of

another lack which is a serious handicap in every effort of the Board.

The Lack of Workers

Altho the lack of workers seemed to have been removed a year ago, it again became evident as the year drew to a close. *Twelve missionary parishes were unprovided with a pastor* at the time of the meeting, and in addition to this the District Boards in Texas and Missouri are in quest of a traveling missionary for their territory.

It does not require much study to realize that the lack of missionary workers is closely connected with the general lack of pastors and also with the necessity of keeping the salary of missionary workers down to the lowest point. There are missionary pastors with growing families in our larger cities for whom even the maximum salary of $1,000, from which they are obliged to pay their rent, is not sufficient. And that the maximum of $600 for unmarried workers is inadequate appears from the repeated report of one eastern District board: "It is simply impossible for us to secure a missionary worker at this figure". An increase of only $100 per year in all the salaries paid by the Board would, however, require an outlay of $10,000 per year, in addition to what is now being spent. And from whence can the Board take this amount if there is only a regular income of barely $30,000.

The subject is a very delicate one, dear reader, but there is *no getting around the facts and there is no use concealing them.* So do not blame us for them, but rather take them upon your heart and make the responsibility your own. Is not the missionary worker also, yes, the missionary worker above all others, worthy of his hire? Shall he be obliged to burden his mind with the struggle for a mere existence, where there are plenty of Evangelical fellow-Christians able to remove this necessity thru a small additional contribution? Let us continue to pray fervently for the additional workers needed, but let us not fail to see to it that they are supported in such a way that they may be able to carry on their difficult work in a joyful and contented spirit.

Present Conditions

Eleven churches having become self-supporting during the past year, there are now on the Board's list *ninety-three parishes with 126 fields*, seventeen of which were opened in 1914. These churches represent 2,555 families and 1,521 individual members (not all the churches having introduced individual membership), and the number of communicants is 8,522. If all of these churches were grouped into one District, this District would rank twelfth in the number of communicants; in number of main charges it would even rank third, being outranked only by Missouri and North Illinois. This shows the importance of our Home Mission work merely as a matter of numbers, and how deeply concerned our people ought to be in regard to its welfare. The property of all these churches is estimated at nearly $400,000, with an indebtedness of $178,000, and nearly $30,000 was contributed to their own support (pastors' salaries), nearly as much as the Church is annuallly contributing. Up to date these Churches have been supported with $142,000, while their benevolences for all purposes amounted to $3,489, of which $855 went to Home Missions. The number of Sunday-school scholars was 5,836; of readers of the "Friedensbote" 735, and of THE EVANGELICAL HERALD, 195.

The following Districts show more than 150 families each (counting three individual members to a family): Wisconsin, 378 (1,020 communicants); Colorado, 343 (1.111 communicants); Atlantic, 294 (670 communicants); North Illinois, 278 (733 communicants); Minnesota, 244 (492 communicants); Michigan, 225 (463 communicants). The interesting fact, therefore is, that, according to the number of families served, the largest missionary fields are in the East, the West and in the four central States. As may be expected, the large cities, Baltimore, Chicago, Milwaukee, furnish a larger portion of missionary material in proportion to the size of the field. For instance, the missionary work of the Atlantic District is centered upon four fields, while in the Minnesota District only fifty families less are distributed among eight parishes with eleven churches. The work is still more scattered in Montana, where eighty families are served in four parishes with eight churches, or in Texas, where seventy-five to one hundred families are served in eleven different places in three parishes.

The more thinly settled a region, the more expensive missionary effort in that region necessarily is, but it would be wrong to curtail the work for that reason, because as a rule a thinly settled region is in process of development, and the Church cannot afford to neglect it. This applies to the West and the South, both of which are undoubtedly beginning a new era of growth as a result of the opening of the Panama Canal. In the South two new fields were begun in 1914, Florida and Mississippi, which will no doubt become strategic centers for further work in those States.

Ft. Collins Seminary

This institution was, as our readers know, undertaken a year ago under the joint supervision of the Boards for Home Missions and the Educational Institutions. Its aim is to train talented young Russo-Germans for the ministry among their own people. The official title now is Western Evangelical Academy. Of the $10,000 needed for purchasing the property only about $4,000 have so far been contributed, about one-fourth of which was, according to agreement, used for current expenses. As this sum was not sufficient, somewhat more than $1,000 had to be supplied by the Home Mission treasury.

The institution was opened late in the fall under the leadership of Pastor J. Jans, and is now attended by eleven students, who made a very favorable impression upon a member of the Board who visited the institution. Since the students provide for their own support, by labor on the beet-sugar fields during vacation, and live in the near-by village, a separate household and seminary building does not seem necessary just now. The time will very probably come, however, when such a building will be necessary.

An urgent appeal must therefore be made for the money needed to wipe out the debt created by the purchase of the institution. Before the management of the institution passes into the hands of the Board for Educational Institutions the whole property ought to be paid for, so that the debt resting upon the educational institutions is not further increased.

In Closing

The above, dear reader, is a very brief outline of the work before the Central Board for Home Missions at their recent meeting. It would be impossible to go into detail in regard to the various discussions. The addresses of Pastors H. Rahn and F. A. Reller to the students to arouse the interest of the Home Mission work must also be mentioned, both of which dwelt upon the deepest and most important aspect of the task, the work of winning immortal souls for Jesus Christ. That is the greatest significance of the Home Mission work, that it does not merely serve the outward extension of the Church, but aims to bring the salvation in Christ Jesus to the scattered brethren of the household of faith.

One and all must be concerned in our home missionary enterprise. It is our chief and most important duty. It concerns not only the men who are serving at the front, our advance guard; not only the members of the Central Board and the members of the different District boards, comprising in all about sixty men—but they cannot succeed in gaining the battle against sin and the manifold apostasies from God and the Church unless every individual member of Church regard himself as one of many, to cover the fighting forces. This rearguard must supply those at the front with the necessary provisions and ammunition. In one address before the faculty and the students attention was called to the fact that success can only be possible by *personal sacrifice* to the cause which the Saviour has commissioned us to do. We may do so gladly, enthusiastically, on the ground that we are the Gospel-Church. In applying this title let us also prove it by our acts. We have no pope and strictly speaking, no Luther, no Calvin, no Wesley, and no Walther, to whose authorities other Churches are inclined to adhere besides the authority of Christ. Christ is our only authority and His Word. In this we glory for Christ's sake. If therefore any Church is permitted to make such a statement most emphatically, it is our Evangelical Church, the Union-Gospel-Church. This confessional standpoint implies not only the solemn duty to protest against all that is not in accordance with the Gospel whenever the opportunity is offered, but also to bring the lost sheep of the household of our faith back to the fold.

"The cause is Thine, O Christ, our Lord, the cause
for which we stand,
And being Thine, 'twill overcome its foes on every
hand".

Alfred E. Meyer, Secretary.

LETTERS FROM GERMANY

Germany knows nothing of Bernhardi and the Book which England made famous. Waldensians disavow Statements made by some of their Leaders

The European war has revived the dormant sympathies that have always existed between Americans of German descent and the native land of their ancestors, and with many millions of others, our readers are profoundly interested in the things that concern their brethren across the sea. Professor Adolf Deissmann, of the University of Berlin, is contributing a series of interesting letters on the topics that are just now uppermost in the minds of the best and most earnest Christians of Germany, and it is our privilege to present some of the most important of his letters in this issue.

May I frankly present to you today a matter which at first sight may appear rather comical, but in reality is of a very serious nature? It concerns public opinion in Germany before the war.

Some time ago I received a long letter from America with the evident intention of explaining to me the danger of my patriotism and German *"Weltanschauung"*. The writer was a perfect stranger to me and I am quite sure that he himself had neither seen me nor ever talked with me, nor even read one line of my publications. But it may be that just for this reason he felt himself competent to approach his delicate task of analyzing me psychologically with full objectiveness; at any rate he entered upon his work that valuable asset which we call "Unprejudice thru competence". I soon was deeply aroused, since I was well aware of the fact that I had not yet perfectly fulfilled the demand of the old saying "Know thyself", and that there were still unexplored depths of my being. With the same trembling that overtook me when, as a boy, at our annual street-fair I entered the booth of the fortune-teller and opened that mysterious slip of paper, which for a nickel was to inform me about my own self—with the same trembling, I say, I read the revelations which the honored telepsychologist on the other side of the Atlantic gratuitously and in a most unselfish way had placed upon my desk.

He began with praise. Could I be glad of that? I could not, since I felt like the anonymous author of a competitive thesis, who, at the closing exercises of the University must listen to the criticisms passed upon him by the faculty. If they begin with laudation (recognition of industry, knowledge of literatue, etc.), it is in most cases a bad sign: the appreciation is only the introduction to the rejection of the paper. For this reason I at once felt: one is first flattered and then choked. And so it was. This experienced psychiater established within the limits of my character, i. e., within the otherwise unobjectionable sphere of his profession, an awful breeding-place of moral miasms. And this was the name of the disease: "Bernhardism"!

Bernhardism! But terrible enough, the frightful result of his analysis found not only my little self but the whole of the public opinion of Germany as well, filled with the germs of this plague. The entire world was standing in flames now, because Germany was filled with this pest. With a strong grip, while tears of indignation rolled down his cheeks, this pcychiatric masseur tried to relieve us from this nation-wide epidemic.

Bernhardism! Hardly ever has the name of a German more quickly become typical for an idea and a tendency as in this case. For months the British and the French press, as well as the papers in Petrograd have resounded with the name "Bernhardi", in order to inform the entire world of the baseness and the evil intentions of Germany. Poisoned by Bernhardi, the Germans, who once produced a Luther, Kant and Goethe, and beside the Russians, Serbs, Senegalese, and Gurkhas, were considered without dispute a cultured people, have lost their place within the ranks of the civilized nations once and for all.

Strange enough! Everywhere in the world this accusation is made, in Germany alone it is not even understood. I do not recall that I have ever observed

such a bizarre situation: To take a name, as the outside world has done, and use it as the true symbol of a people of seventy millions, to whom the bearer is not even known, is amazing indeed!

Bernhardi Practically Unknown in Germany

For the past thirty years I have as a Protestant theologian consciously lived in the midst of our intellectual life and have been a participant of it. As a student I attended universities in the north and in the south of our land. I served my term in the army as a soldier and was at one time engaged in pastoral work. For more than twenty years, while holding professorships at Marburg, Heidelberg and Berlin, I have had ample opportunity to learn to know students from all parts of our country and to associate with many leaders in public life. Am I therefore too bold in asserting that to some degree at least I am able to pass judgment on the structure of Germany's inner life? But of Bernhardi and his influence here I have so far been able to find nothing.

If I have not been modest enough in speaking of myself, I should like to bring before you another witness, a man who is an authority among us, a man whose name also stands in high repute in other countries of Western culture—Rudolf Eucken. Just recently this grey-haired but still juvenile philosopher of Jena published an article in the "Berliner Tageblatt of January 15, in which he declared that neither he nor any of his friends knew anything of Bernhardi.

Exactly the same result was gained by an inquiry made here in Berlin during the past November (1914). Wm. Schulze, professor of comparative philology at our university, took the trouble to question my colleagues one by one as to whether they knew of Bernhardi or not. And no one will deny that there must be a few men at Germany's largest university who have at least some knowledge of the spirit pervading modern Germany, because they themselves are typical of this spirit. I myself was witness to the question put daily by my friend, Prof. Schulze, to the different university professors "Do you know Bernhardi"?, and in every instance where I was present, he received a negative answer.

Only one aged philosopher, who bears his two-and-eighty years and the burden of his Hegelian philosophy with dignity, gave the indignant answer: "Of course I know him, already as a student I used his History of Greek Literature"! The venerable professor had reference to Bernhardy, the philologist, who lived during the middle of the past century. The American psychologist could not possibly have thought of him, but only of the modern military critic, General Fr. v. Bernhardi.

I learned this much from a military friend, who told me that Bernhardi, formerly commanding general of the seventh army corps, was dismissed some five years ago, and that, while a prolific writer in his day on military matters, the Government had always disavowed responsibility for them, they were merely his private opinions, to which so little importance has been accredited that nothing whatever has been done to counteract or even to ascertain his influence outside of Germany. Neither Bernhardi nor the pan-Germanistic movement which he is supposed to represent have any support either among the people or the Government of Germany. We have made but one mistake: we have underrated the effect of such writings as Bernhardi's upon foreigners; their influence at home being very small, no one expected an enligtened people to take such doctrine seriously. A more effective measure than the dismissal of Bernhardi would have been to counterbalance his writings by some open statements making it very plain how little official authority he was using.

Anti-German Agitation in England three years ago

Among all Berlin professors, who were questioned by my friend, only two could say that they *had* heard of him, one had read his book after the outbreak of the war, and the other knew of him only by name. This last person happened to be myself, and it came about in this wise: In the spring of 1912 I was in London together with Dr. Spiecker, under whose leadership a message of friendship was carried from the German Christians to their brethren across the channel. At the time I was in Grosvenor Hotel in London, where for the first time I saw Bernhardi's name in the English papers, and I was questioned about him by my English friends. Already at that time, thru a skilful agitation of the English press, Bernhardi, who at the most was mentioned in Germany in military magazines, which by no means influence or control public opinion—was proclaimed as the typical exponent of German thought. George Bernard Shaw, in a recent article, truthfully castigated this artificial advertisement of Bernhardi in England with stinging words of irony and sarcasm. But Germany must at any cost appear as the disturber of peace among the nations.

At that time, while in London, I answered the fears of my friend with a smile, and I smiled again when I read the remarks of my American correspondent on this so-called "Bernhardism". But the whole subject, nevertheless, is a very serious one. I believe that there are hundreds, yes, thousands of Christian people in other countries, whose sincere effort it was and still is, to form a correct opinion on this awful European conflict, and who have allowed themselves to be influenced by the loudly advertised Bernhardism without having any idea of the motives that lie behind the circulation of the watch-word "Bernhardism". Can we hope that the illusion brought about by this word will vanish? We Germans are here placed in a peculiarly difficult position. If we remain silent to this reproach, our silence is taken as acquiescence; if, on the other hand, we speak in self-defense, the evil minded will find fault with us in some other way. Nevertheless, I believe silence in this instance to be wrong, because I trust that there are still upright men and women who are open to a frank word and have an understanding for it. Especially is this to be expected from Christians who share the same convictions, as this furnishes an atmosphere of confidence and a common meeting ground.

* * *

"*Lux lucet in tenebris*" is the old motto of the Waldenses; today I would like to apply it to an incident which deals with our relation to this Christian body, and, at the same time, touches the international Protestant relationship of Germany.

In speaking of the Waldenses I have to go back to the memories of my youth, in which this Protestant denomination plays an important part, tho, externally regarded, without any consequences. My deceased father, when a young pastor, published a little pamphlet on the origin of a Waldensian colony, which in 1699 built the village of Charlottenberg in Nassau. As a church-historian father was especially interested in this settlement, since at one time it belonged to his parish. Its historical documents lay buried in the archives of the castle Schaumburg-on-the-Lahn, to which the busy pastor had free access. In these my earliest boyhood-days, I caught my first glimpses of that "light which shines in darkness", and my soul was stirred when father told of the heroism of the fugitives, whose descendants now peacefully lived in Charlottenberg and other villages of the province of Nassau, and whose French family names Borel, Bonnet, Champ, Papon, Thibaut, Brachet, Bouillon, appeared as a piece of the Piedmont valleys in the midst of the German home-land. In later years, when I came in closer touch with Waldensian students and pastors, I always liked to dwell on these reminiscences of my childhood.

History Reversed

I still have in my possession a document of that Waldensian colony Charlottenberg, the "Salve-Garde-Letter", dated June 21st, 1758, written by the Commander-in-Chief of the Army of His Royal Majesty of Great Britain, Ferdinand, Duke of Brunswick, and from his headquarters in Kempen sent to the village of the colonists. The manuscript today is remarkable in more than one respect. At that time, i. e., in the days of the Seven Years' War, England was the ally of Prussia against France, whose large colonial possessions in North America had attracted the eyes of the United Kingdom. The letter which assured the General's protection, was issued two days before the victory of the duke over the French troops near Krefeld.

Today, while I am writing to you, I find besides this old, marred and crumbling document another Waldensian manuscript on my desk which is dated from the last days of 1914 and was sent me recently from Italy and the Italian Switzerland. Tho apparently of a very different nature, the two papers are not without connection.

Let me tell you what I mean: In 1758 a German prince protects by his own handwriting the Waldenses, in 1914 the Waldenses safeguard the Germans. You ask against whom? Well, against their own members. I suppose that you have heard of the violent attack which soon after the outbreak of the war the Waldensian weekly, *La Luce* made against Germany and the Kaiser. The article of this paper, which is published in Rome was, as far as I know, not only widely circulated thru the press of our enemies, but also extensively used as a weapon against our country. In German Protestant circles this attack caused much painful feeling. It was not so much the criticism made that was hurtful, but the fact that a larger Protestant body of Christians which, partly at least, is borne up by Germany's prayers and freewill-offerings, could employ such poisonous language, without any attempt of a previous understanding.

Waldensians Friendly to Germany

Soon, however, we learned to know that the offensive article in *La Luce* was not representative of the official or public sentiment among the Waldenses, but only voiced the private opinion of the director of this weekly. The Waldensian synod at Torre-Pellice, September 9, 1914, sharply expressed its disapproval of the publication. However, there still remained a bitter feeling. The October correspondence between the Board of the German "Gustav-Adolf-Verein" and the leaders of the Waldensian Church still showed that the old relation between the two bodies, which for seventy years had co-operated in blessed union and fellowship, was not fullly restored.

At the close of last year, twelve promient Waldensian theologians (pastors and professors), who have a more intimate knowledge of Germany and its people, joined in a fraternal declaration, which, as I believe, will contribute largely to the restoration of the old cordial friendship. Without violating their political neutrality in the least, the twelve express their Christian sympathies as follows:

"We, the undersigned, know Germany and love it, because we all enjoyed the time we spent in the country where we received much attention and kind appreciation from our fellow-believers, so that our hearts responded in gratitude and love towards it. We know that the majority of our countrymen in Italy, tho they are not personally acquainted with God's children in Germany, share our sentiment and feelings. He who thinks differently speaks from lack of knowledge or for some other reason. God knows our hearts and that suffices us."

Their deep sorrow in regard to the war and its sacrifices, especially the endangerment of all missionary work—they bring in prayer before the throne of God. "It is our most earnest desire that this war, terrible as it is, may serve to bring about a renewal of Christian life among men, and prepare the way for the coming of the kingdom of God.

"Our love for Germany was never felt more deeply than in this critical time; we never realized more fully what we owe to it, to its universities and houses of worship, to the sociability we enjoyed in its homes and the good care we found in its wonderfully equipped hospitals. How many suggestions both intellectual and spiritual we received from our German friends and coworkers in the faith. We know very well that all these favors were bestowed upon us not for our own sakes but in view of the higher task which the Head of the Church has placed upon our shoulders, viz: the propagation of the Gospel of Jesus Christ in Italy, our home-country. We appreciate human culture wherever we find it, but we regard as its real foundation and wonderful climax the coming of the Kingdom of the Prince of Peace, whose subjects have one visible characteristic, expressed in the well-known words of John: By this shall all men know that ye are my disciples, if ye have love one to another (John 13: 35).

"If the sacrifice of our own life would be sufficient to restore the brotherly love (Hebr. 13: 1) between the two Christian bodies, who are now fighting against each other, we would willingly lay on the altar all we possess. We are convinced that this love will remain between German and the Waldensian brethren, and in this spirit and feeling we beg of you to accept the assurance of our most cordial sympathy and grateful brotherly love." All of the signers are theologians among the Waldenses, well known in Germany.

The figure of the letter assuring protection, which I used in the beginning, will now be readily understood, I suppose. After I had felt most keenly the sting in the offensive article of *La Luce*, I greeted the above mentioned publication of the brethren as the looming up of the old Waldensian "Lux".

It must be expected that the hostile press will still continue to quote the stinging remarks of the said article in order to increase the hatred among the nations, instead of diminishing it. Therefore the dec-

Concluded on Page 8

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Palm Sunday, March 28, 1915

Helps for a Good Meeting

Rev. Henry Katterjohn

HOME-MISSION OPPORTUNITIES

M. Mar. 22. Making citizens. Tit. 2: 1—12.
T. Mar. 23. Kindness to strangers. Luke 10: 30—37.
W. Mar. 24. A free Gospel. Rev. 22: 13—21.
T. Mar. 25. Teaching the children. Deut. 4: 1—9.
F. Mar. 26. Prayer for missions. Rom. 10: 1—4.
S. Mar. 27. A home-mission tour. Matt. 10: 1—6.

Sun., Mar. 28. Topic—Home-Mission Opportunities That Summon Us. Ezek. 34: 20-31.

Suggestions to the Leader

Home Mission work has to do with the coming of the Kingdom *at home*, the Christianizing of our environments.

1. Have some member of the society point out the opportunities of extending the work of the Church *in your own town and community.* A thoro canvass of the neighborhod of the church would indicate the opportunities that are awaiting you.

2. Have another member point out what our *Evangelical Church* is doing in your State and District. Such information can be easily gained from the annual District reports, which the pastor can readily give you. (See also the report of the Central Board on page four of this issue).

3. Ask your pastor to describe to the society the Home Mission work of our Evangelical Church. One-tenth of our churches are at present in the care of the Home Mission Board, supported in part or entirely by this Board. Eighty-five of our ministers are employed in Home Mission work. Ask the pastor to give the history of our Church, showing the development of the same thru missionary efforts.

4. Finally, ask the members of the society to *bring an offering* for the work of Home Missions. A meeting without such an offering will not accomplish that for which it is planned.

The Topic Presented

Civilization has often been dscribed as the driving out of wild animals and wild, barbarous peoples. It is really the Christianization of a community, the establishment of Christian government.

Our country was built up by settlers. The world belongs to those who make best use of its given opportunities. The wild Indian lived here for centuries but never built cities nor developed and explored its hidden wealth. The "white man" came and utilized the natural wealth. In the crusades of seven centuries ago the nations of Europe combined to win back the land where Jesus Christ had sojourned. In the last centuries the people of Europe flocked over bringing the Christ with them, making this country the land of His Kingdom. Millions are coming over, at the rate of one million a year, to settle in this land. A great many have brought with them the god "mammon", leaving their Christ behind. It is our privilege to bring to them the great blessing they have left behind, and win these people from their worldly, materialistic pursuits for the Kingdom of Jesus Christ. Material wealth will lead to tyranny, education to criminality, political freedom to anarchy, if we omit the great welding influence of Jesus Christ. His Spirit alone can sanctify our gifts and attainments and weld together the foreign elements, making them one in purpose and spirit.

Some Questions on the Topic

What is Home Mission work?
Why is this work so important?
What Home Mission work can our society do?
Why does the local church profit most from Home Mission work? What do we profit ourselves?

Some Scripture

Jonah 3: 1—9; Luke 24: 47, 48; Acts 10: 9—20; Phil. 2: 10, 11; Rev. 5: 9—14.

A Prayer

In building Thy Kingdom, let us not forget, O Lord, our duties towards our own home, our own church, our own community. Here Thou hast assigned us a duty to perform, and opportunity to utilize. May no one perish, within the sound of our voice, without a knowledge of Jesus Christ. Help us to shepherd Thy lambs and to feed Thy flock. May the bread of Life be withheld from none because of our indifference.

Strengthen Thou the men out in the field, who are holding aloft the banner of the Kingdom. Give wisdom to the members of our Mission boards, that they may plan the work well. Give love to Thy people that they may willingly support Thy servants. Surround Thy people everywhere with a strong influence for righteousness, that they may grow in grace and character, reflecting more and more the divine likeness of Jesus Christ. Amen.

The Advanced Quarterly's Lesson

The Supreme Test of Faith. Gen. 22: 1-19

Daily Bible Readings

M. Mar. 22. Gen. 22:1—19; Abraham's Faith Tested.
T. Mar. 23. Rom. 4: 13—25; The Father of Many Nations.
W. Mar. 24. Matt. 15: 21—28; A Mother's Faith.
T. Mar. 25. Heb. 11: 32—40; Enduring Faith.
F. Mar. 26. Phil. 3: 1—16; Faith Suffering Loss.
S. Mar. 27. Jas. 1: 1—12; Joy in Faith's Trials.
S. Mar. 28. Matth. 21: 1—9; Phil. 2: 5—11.

When we were school children there was nothing we dreaded so much as an examination. A cold chill used to run up our spines as we thought of their approach and every one of us was very sure that the teachers got them up for no other purpose than to make life miserable for us. Our idea of happiness was to get thru with school in order to be entirely rid of those horrid examinations. And since then most of us have found that the *real* examinations, the tests of life and character, have only begun where school ended. And there is a good dead of "flunking" because one doesn't know when an examination is coming off and thus has no chance for special preparation.

Abraham had been learning in God's school a good many years and had proved himself an apt scholar. He had mastered some pretty puzzling problems and God was getting ready for the final examination. And Abraham was ready for it, too, tho he may not have suspected that one was coming.

In a way that few of us are able to imagine the heart of the aged Abraham clung to the boy Isaac. God had given him a son after a quarter-century of waiting, and all the blessed and precious promises he had received, the fondest hopes of his heart, centered around the growing lad. He had watched over him and cherished him as his character unfolded, and we may be quite sure that he had been the object of many an earnest prayer to Jehovah. The boy promised well and Abraham was happy and contented as he saw the reward of all his patience and obedience come into sight.

And then, suddenly, like a bolt from a clear sky, came the command, "Take now thy son, thine only son, whom thou lovedst, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of". Could it be true? Was God really asking him to give up his only son, the apple of his eye, the one thing he loved with all his heart?

It was probably not an easy matter for Abraham to make up his mind to obey, and he would not have been human if there had been no conflict in his heart as to what he should do. But he was satisfied the command came from God, and, knowing that there could be no doubt as to his duty. All the Canaanite tribes round about were ready to sacrifice their first-born to their heathen gods, who were nothing at all, he may have thought, why should not I too be ready to offer my only son if it is God's will that I should do so? And it made no difference whether other people called him foolish for even thinking of such a thing—was not Jehovah his all in all, and had he not consecrated his whole life to Him by obeying and believing thus far? He could not see how it was going to work out and tally with the promises God had given him, but there was no doubt as to his duty, and even if it was hard, very hard, God would give him the strength to do it and would certainly see to it that everything came out right in the end.

And everything did come out right in the end. And when the angel of Jehovah called to him, saying, "Lay not thy hand upon the lad", Abraham certainly felt that the experience was worth all it cost, and rejoiced that he had not been afraid to believe and obey to the limit, Jas. 1: 12.

The message which this experience of Abraham's has for us comes very timely on Palm Sunday. Thousands of younger and older members of Evangelical churches are thinking again of the day when they began their conscious Christian life with the pledge of faithfulness and obedience to their Lord until death. Since then life has had many tests and examinations for every one of them. Again and again God has said, Take now this or that which thou lovedst and offer it for a burnt-offering. And we could not understand why it should be, because we were not ready to give up and to obey. And now we are wishing that we had always been as obedient and as faithful as Abraham, because we feel we are not entitled to the blessing he received. *And there are other tests coming.* When Palm Sunday with its beautiful and inspiring services is over and the duties and problems of every-day life begin again a good many examinations will have to be met. Only when, like Abraham, we have *surrendered everything* to God, will we be able to pass them successfully and to graduate from God's school with honor when the great final test comes.

The Immigrant Mission

Continued from Page 4

August 1. After the declaration of war, August 3, everything came to a standstill. Passengers who wished to continue their trip over and those who wanted to return had to have their money restored to them. Departure had become impossible; those returning were not to travel on a German ship and were mostly transferred to a Dutch vessel. They will never forget the sufferings they had to undergo on their homeward trip. Our dear Dr. J. Pister, former President General and a personal friend of our mission, also fell a victim to this war.

The passages, which are numerically equal to those of last year, and the commissions of the seven months which show an increase over the twelve months of 1913, show that a great number of church members availed themselves of our services. All of these were instrumental in aiding us to overcome these months without any receipts and we wish to thank them for it.

For the time being those who wish to travel to Europe can do so by taking a Dutch or Russian steamer, and they can safely do so provided they are American citizens or Dutch or Russian subjects. Kindly address all inquiries to me.

The "prepaids", by means of which relatives and friends were to be brought from the old country have been extended free of cost, and are therefore valid for over a year.

The exchange of money between Germany and this country had stopped entirely since August. Recently we have again been enabled to make remittances to Germany, Austria and Switzerland. We can not guarantee remittances to Russia.

As no transient traffic was to be expected we gave up our servant as we did not think the expense connected therewith justifiable at the present hard times; the pastor's wife has attended to all the work for the entire house, which is very large.

However, we have not been idle during the months from August to December; on the contrary we have almost been busier than we would have been if the Immigrant Mission had prospered. The steamer "Rhein" was to sail on the 5th of August; war prevented this and 150 seamen were entirely cut off from their fatherland. Then came the "Bulgaria", "Sibiria" and "Nektar" with 300 seamen. These people called on us during their spare time and we were glad to accommodate them in our high, light and airy rooms for the protection of their bodies, souls and minds. In the reading room we registered 646 for August, 336 for September, 476 for October, 699 for November and 579 for December. Here these people read and write and receive their mail from home daily papers from here and New York are on file, besides good books and helpful literature. Often services were held evenings or on Sunday afternoons. All this work, necessitating our frequent advice, help, encouragements and consolation kept us quite busy. Added to this came their discharge from active service. They refused to wait idly any longer and longed for work and wanted to earn something. Again we had to help. For years German seamen have been accustomed to look to us for help in all their need, as indeed they should do. In many cases we were so fortunate as to procure them work in the city and vicinity, and we are glad to say that we were able to place all those discharged from the above named

steamers and many others, the total number running into hundreds.

But we also had calls from others besides those from ships now anchored here; many come from English steamers and from other cities. These had been compelled to leave their berths rather than be brought to England to be interned as prisoners of war. For weeks and months they traveled without finding work and arrived without money and in rags. Dull times, no work and the cold did the rest. But our need became known and personal friends of mine sent us three large automobile trucks full of worn but good and serviceable clothing and shoes, and a large amount of new, warm underwear was placed at our disposal; other donations followed, including three from Iowa; also some money. It was our pleasure to distribute hundreds of these articles among traveling Germans, and to this was added the pleasure of having brought home to these homeless seamen, in a strange land, the fact that home mission thru the Gospel had accomplished this charitable work. I still have a small supply, *additional donations are very much desired*, especially shoes running in large sizes. In many cases I had the shoes half-soled, as I would not send them out into the snow and cold with unclad feet. The expense connected therewith was borne by friends of the seamen's mission. Daily I receive requests; only today I supplied five with various articles of clothing, and the need continues, yea, increases from day to day; where shall the supply come from? Soon I will have no more.

Those from English ships have been looked after by the German Society of Baltimore. Bighearted German business men have given hundreds of dollars for this purpose. $1,569.00 had been distributed among 448 men up to December 31st.

Of those who had been mustered out many deposited their money with me and did wisely. Others did not and I know of many careless ones who had parted with from $50.00 to $70.00 within two weeks; of course such have not appealed to me for help, as they have no use for a seaman's mission or a pastor. But those who do come to us are grateful for the Christian care they can experience in all larger seaports thru the seamen's missions. None of my depositors experienced real want; they were all cared for and are placed in orderly surroundings and they are all grateful.

We celebrated Christmas with seamen from Bremen and Hamburg on the 26th and 28th of December, respectively, in the usual hearty, homelike manner. The people are practically exiled; for many months they have been detained here. On the 26th we had eighty and on the 28th over 100 took part.

But I must close. My heartache is again returning. What now? O God in heaven, look down and have mercy. If He does not call a halt to this war fury—when and how will the peoples discern what is right? Respectfully,

Otto Apitz, Pastor of the Immigrant Mission.
Wilhelm Batz, Pastor, Chairman.

Samaritan Hospital and Home for the Aged and Infirm, St. Louis, Mo.

Annual Report of the President

To the Board of Directors of the Good Samaritan Home for the Aged and Infirm:

DEAR COLLEAGUES:

I beg leave to submit the annual report of our work at the Home for Aged and Infirm in general for the year 1914.

Balance on hand January 1, 1914	$ 380.03
RECEIPTS:	
Board and lodging for temporary occupants	1,964.05
Donations	2,083.92
Entrance fees, pensions, legacies, etc	4,764.64
1 bond sold	1,015.00
Total	$10,207.64
DISBURSMENTS:	
Salaries and wages	$ 2,509.90
Current expenses	6,930.58
Balance on hand Jan. 1, 1915	777.16
Total	$10,207.64

The receipts, exclusive of the bond, were 8,812.61 and the disbursements $9,430.48. Our expenses therefore exceeded our receipts by $617.87. In order to meet our obligations we were compelled to dispose of a bond for which we received $1,015.00. Altho repairs and sundry expenses ran up to $1,673.91, we have nothing special to report; every year has its unforeseen expenses, especially when buildings become old and dilapidated and need constant repairs. Altho the board investigates every need thoroly the most necessary expenses ran up quite high. With reference to the inmates of our home I can report that we admitted eleven, two left and five died. Our present inmates number forty-six, twenty-four women and twenty-two men. Our receipts for 1913 were $9,338.65 against $8,812.61 in 1914; expenses for 1913, $8,195.48, against $9,430.48 in 1914. The Men's Benevolent Association donated $1,000.00 and the Women's Society, $100.00. The Treasurer of the Synod forwarded us $153.80, and the balance of the money donated, amounting to $830.12, was given us by our friends of the Evangelical Church, far and near.

We thank the two societies of the Home, all other societies and congregations, as well as friends, for their kind participation in this particular benevolence. All those who put the shoulder to the wheel have the satisfaction of knowing that they have contributed their mite towards lessening the worries and insuring a peaceful life to those who have been thru the vicissitudes and hardships of many years and can now spend the closing days of their earthly career under the protection of their Heavenly Father in anticipation of the life to come. We also wish to thank all those pastors who contributed to this end by holding services in our chapel during the past year.

A change in the management of our home took place in November, when Mrs. Lewis, who had been matron for over five years, suddenly severed her connection with the Home without giving the board an opportunity to fill the vacancy.

The Deaconess Home was requisitioned for temporary help, which was granted immediately, and Sister Alwine Scheid stepped into the breach. We want to express right here our deep appreciation to the board of the Deaconess Home for their timely assistance. May God reward you. Sister Alwine, altho only so short a time with us, has proven herself a splendid housekeeper, and has the respect and good will of all the inmates. To date the board has not made any decision regarding the engagement of a matron, but we hope this question also may soon be settled definitely for the good of the institution.

Wishing our home for the aged and infirm a greater development in its efforts, I remain,

Humbly yours,
Karl J. Doerr, President.

Letters from Germany

Continued from Page 6

laration of the twelve courageous brethren may render good service to all who keep up the hope of a Christian understanding.

A new proof of Christian fellowship, which again strengthened me in this hope, I received recently from America. The General Secretary of the World's Young Women's Christian Association came over from New York visiting Berlin with the same intentions as those of Dr. John R. Mott a number of weeks ago. Miss Clarissa H. Spencer called upon me also and the interchange of thought with this highly intellectual and most distinguished woman was a recreation and a delight to me. In recalling this conversation I again feel the insufficiency of my American letters. A letter, according to a nice saying of the ancients, is a divided conversation, to me it seems but a quarter of a personal talk. I beg for indulgence, therefore, and at the same time cordially invite you to speak with me personally, if you should find the occasion to come over.

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2. How the Franco-German Conflict might have been avoided.

Appendix: Official Communiqué anent negotiations between Prince Lichnowsky and Sir Edward Grey.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Force of Non-Resistance

If the Bible, or more particularly, Christianity, has no teachings in regard to war as a means of settling disputes, it is all the more outspoken and definite in regard to the *peaceful* settlement of disputes. It should be constantly borne in mind, however, that what Christianity has to say in regard to the peaceful settlement of disputes, or the promotion of peace is not in the way of plans but of principles; it has no practical suggestions for the ultra-pacificist, but it has very important fundamental ideas which, if consistently applied will do more to insure peace on earth and goodwill among men than all the peace treaties, celebrations and movements put together. Indeed, without these ideas any efforts to establish peace and good will on earth are doomed to miserable failure. It is doubtless to the most important of these principles that the fourth question propounded by the Church Peace Union refers: "How far can Christ's teaching and practice of non-resistance be applied to nations? Is Christ's teaching practical?"

Christ's teaching of non-resistance is embodied in His Sermon on the Mount, Matt. 5: 38—48, especially verse 39, "But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also", etc., while Christ's practice of this teaching covers His own entire life and activity and that of His apostles. It is well that the two have been mentioned together, for both belong together and are supplementary to each other. If the demand, Resist not him that is evil, were considered by itself only it might appear as if Jesus desired that his followers should abandon themselves and the world to the lust and caprice of the forces of wickedness. This is at once found unthinkable when we remember that His whole life and work was dedicated to the conquest of the prince and the powers of evil, and that it was therefore necessarily spent in resisting the evil one and all his host of followers. See also the incidents related in John 18: 22—24, and Acts 23: 2, 3. The word "non-resistance" thus only inadequately describes what was in the mind of Christ when He laid down the principles we have referred to.

The Sermon on the Mount declares the constitutional principles of the kingdom which Jesus had come to establish on earth. Whenever and wherever the kingdom of God is established and developed on the earth it is in accordance with the fundamental principles of righteousness and love here laid down. In the practical illustrations of these principles it must be remembered that Jesus is all the while warning against the "letter that killeth" and showing the need of the spirit of love which "giveth life". Only love toward God and man leads toward righteous living, and in this light all the principles laid down in the Sermon on the Mount are to be regarded. The old law, An eye for an eye, a tooth for a tooth, Ex. 21: 24, 25 was intended for the guidance of courts of justice and given for the purpose of curbing the revengeful spirit which might lead the prosecutor to demand too exacting a punishment. The Pharisaic adherence to the letter, however, actually sanctioned the private revenge which the law had been designed to prevent, hence Jesus' illustrations are followed up with the statement of the new commandment of love, which deals with the motive rather than the act, and which is in itself the fulfillment of the law. Verses 39—42 are to be regarded in the light of verses 44 and 45, and any one who really loves his fellow-man will not desire to injure him, and will even, if his love be strong enough, prefer to suffer insult rather than resist evil with more evil. Marital and parental love, and even the love of friendship, the strongest ties of human love, furnish abundant illustrations of this, while Christian experience affords plentiful proof of how hatred and malice have been more quickly and effectively disarmed and conquered by patient endurance of injury than by resistance or revenge by means of force. The conquest becomes all the more assured and complete where good is returned for evil. Christ's teaching of "non-resistance" thus becomes, when efficiency and permanency are considered, actually the most powerful force of resistance against evil.

Christ's teaching, which is thus shown to be eminently practical, indeed the only really practical because the only really efficient method of peacefully settling disputes, does not say anything in regard to nations or nationalities, as we understand them, but there is no reason why it could not be applied to nations just as well as to individuals, if the same standard of morality applies to both. The difficulties in the way are those of securing the proper motive in a sufficiently large percentage of a nation's population. They seem insurmountable today, but there is no real reason why they should always continue to appear thus, in fact, these difficluties *must* be surmounted if the kingdom of the world is ever to become the kingdom of our Lord, and of His Christ, and He shall reign forever and ever. We see no reason why *Christian* boldness, faithfulness and persistence should not be able to solve this problem just as the same qualities have already solved many other equally difficult problems in other fields. Columbus discovered America only because no one before him was bold enough to undertake a voyage across an unknown ocean; steam and electricity were available long before Watt and Edison undertook to harness them, and all the materials needed for aeroplanes were at hand long before the Wright brothers first assembled them in the proper way. Christ's teaching in regard to the peaceful settlement of disputes may be applied to nations just as soon as the Church of Jesus Christ has succeeded in making enough people in a nation Christian enough to realize the glory of the vision, and some far-seeing Christian statesman points out to that people the opportunity for the noblest kind of world-conquest. *America can be that nation just as soon as those conditions are fulfilled.*

A THOUGHT FOR PALM SUNDAY

"Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven", Matt. 10: 32, 33.

Rome and the War

When the temporal power of the pope was overthrown in 1870 by Italy taking possession of what was left of the papal states, a great protest naturally went out from the Vatican and its official spokesmen and journals in every part of the world. One of the most prominent of these was Dr. Henry Edward Manning, afterward Cardinal Manning, who delivered a series of popular lectures in England upon the subject. One of his first statements runs thus: "If it be true that the temporal power of the popes has been a providential instrument whereby God has created Christian Europe, then certainly the destruction of that providential instrument must bring with it the dissolution of the work which has not only been created, but supported and created by it to this day". (*The Dissolution of Christian Society the necessary Consequence of the Overthrow of the Temporal Power, page 54.*) On page 76 of the same lecture is found the other statement that "they who lend a hand to this work of destruction, they who speak a word for it, they who sympathize with it, are all against God, and will purchase to themselves judgment according to their proportion".

This teaching concerning the loss of the temporal power is of special interest just now in view of a recent encyclical published by Benedict XV, and the comments of the Roman press upon this document. The encyclical sets forth the causes of the great war and proclaims the desire of the pope "that the abnormal condition in which the head of the Church finds himself and which in many respects is highly injurious to the peace of peoples, should cease". An article in *America*, a prominent Catholic organ, tells us that "with the wisdom and paternal solicitude characteristic of his sacred office, the holy father points out the true causes and the only permanent cure of this awful and all-embracing calamity". The writer then goes on to apply the pope's general reasoning, when he speaks of "the persecution and prosecution against the teachers and teachings of the Catholic Church" in Prussia; he declares that "France, learning nothing from defeat, soon outdistanced Prussia in religious persecution, and, unlike Germany, has shown, as a government, no repentance"; as to England he records that her "vices have provoked the Almighty and helped to bring about this war slaughter which is so terribly scourging us for our sins"; he mentions Russia's persistent persecution of the Church"; "asserts that "Catholic Austria.....has long been dominated politically by an unscrupulous clique of Masonic freethinkers and non-Christian financiers that have been hampering the Church in school and sanctuary"; and not omitting the most Catholic country of all, he affirms that "even Belgium, the faithful Job of the nations, is not blameless". Since these evidences of disloyalty have appeared, this great war, with all the suffering entailed, has broken out in Europe; therefore the nations are being punished for their disloyalty to the Roman Catholic Church, which is, according to Roman Catholic reasoning, synonymous with opposition to God.

Naturally, the way back to Rome is the way back to peace. Says the *America:* "The conclusion that men must reach and realize is admirably stated by the father of Christendom. Briefly, they must come back to God, renew all things in Christ, and bring back Christ to school and home and cabinet"; in other words, they must return to the Roman Catholic fold, teach the Roman Catholic religion in their schools, and adopt the Roman Catholic idea of statecraft. And as if this were not plain enough the article closes with the following: "The nations not only robbed one another, but, by act or connivance, they robbed the vicar of Christ of the civil independence which in Christian days rulers and peoples had given him for the protection of the Church's liberties and their own. They must give it back. They deemed him so negligible that they found him worthy of no seat in their great peace palace at The Hague. They now see the result; and tribulation is bringing them to see that the vicar of the Prince of Peace, who counts his spiritual subjects in all lands, is the only arbiter who can impartially adjudicate the conflict and command the confidence of the peoples".

We differ most emphatically on this point with the pope and the writer in *America*. The judgments of God are undoubtedly in the earth, but they are not being poured out upon men because they have rejected the teachings and the leadership of the Roman Catholic Church. And peace will not be restored to the earth by submitting to the papacy. A different diagnosis of the present troubles and a different remedy are needed.

LENTEN MEDITATIONS

VI. The Result

"Bless Jehovah, O my soul, and all that is within me, bless His holy name. Bless Jehovah, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy desire with good things, so that thy youth is renewed like the eagle's", Psa. 103: 1—6.

The writer has sometimes regretted that the story of the Prodigal Son broke off where it did after its purpose of showing God's deep concern and yearning love for sinners was accomplished. It would be very interesting to know whether or not the elder son was finally sincerely reconciled to his brother's return; to find out how the two got along together afterwards, or what the returned prodigal did to show his gratitude for the way in which his father had welcomed him back. But of course a parable is not meant to answer every curious question, but only to emphasize one central thought, and no sermon that was ever preached could have made so wonderfully plain to men of all classes and conditions the merciful lovingkindness of the Father in heaven, who does not deal with us after our sins, nor rewards us after our iniquities, as does this simple and eloquent parable. Nevertheless we feel quite safe in imagining that if the prodigal son had learned his lesson the very first thing he did when he realized what his father's welcome meant would be to make Psalm 103 the fervent and joyful expression of his overflowing heart. For ages it has been used to express every sort of grateful joy that gladdened the lives of godly men, but it fits the case of the prodigal sons and daughters so well that it seems almost to have been written for just that purpose.

It is very certain that the words could have been written only by one who has passed thru the dark and lonely valley of repentance and renunciation to the lofty and joyful mountain height of the experience of salvation. The experience from which the psalm sprang was naturally limited by the Old Testament point of view, by the gracious and merciful lovingkindness which Jehovah had so often shown to His wilful and erring people, and to the individual sinner who had forgotten or ignored the commandments of his God. It could not see farther than the sacrifices in the temple where the blood of goats and calves, and the ashes of a heifer sanctified them that have been defiled unto the cleanness of the flesh, nor could it go deeper than the thought of the high priest entering into the holy place year by year, with blood not his own. But the experience was real and sincere as far as it went, and the words breathe a depth of spiritual feeling that place their author into the very front rank of the men of God of all times. What limit there was to his vision was of the horizon and not of his eye-sight. He could see clearly enough to recognize his own iniquity, to realize the loathsome disease with which his heart was infected, to understand that only destruction could be his lot if the ravages of that disease were not arrested. In Jehovah he has found the God who forgiveth all iniquity, who healeth every disease and who redeemeth his life from destruction. And he has found even more than that: not content with forgiving iniquity Jehovah has even crowned him with lovingkindness and tender mercies; as tho it were not enough that his disease is healed, He has even satisfied his desire with good things; besides redeeming his life from destruction his youth is being renewed like the eagle's. Not only has the old score been wiped out utterly and entirely, but like the prodigal he has been given a new start altogether, put upon his feet once more after having been a bankrupt. Surely, such goodness and lovingkindness deserve all his most eloquent praise and thanksgiving.

If the godly of the Old Testment with their limited vision and experience, could find reason for such a rapturous expression of their gratitude, how much more should we, who have entered into the whole boundless fulness of God's blessings thru Christ Jesus, find cause to exalt His infinite love and mercy, which spared not even His only Son but deliverd Him up for us all, and is ready to give us freely all things thru Him? The difference between the horizon of the Old Testament believer and the one which our vision is able to sweep is like that between the wanderer struggling upward out of the shadow and him who has already gained the mountain height; he had merely the type, while we see the fulfillment; his was the first sign of the coming day, while we behold the full glory of the noonday sun.

And yet so many of those who claim to possess the blessings of Jesus Christ and His redemption hardly ever stop to realize all that it may mean to them. That is because they are content with the outward form instead of possessing the actual experience out of which the words of the psalmist were born. We have become so accustomed to religious words and phrases and the outward forms of godly living that most of us feel quite well satisfied with the appearances of godliness, an upright and honest life, church membership, attendance and support, and so on. But all this is of little avail when it comes to the actual testing of the Christian life. What really counts in the hours of affliction and trial, in taking a firm stand against the unrighteousness and wrong-doing round about us, in the real service of the Master that wins the hearts of men for Him and extends His reign in the world, is not an outwardly righteous life nor the form of godliness, but only the actual experience of the forgiving and regenerating power of Jesus Christ, which dominates the life because it controls the heart and the will. To the publican in the temple forgiveness of sins was an *actual experience*, not a mere matter of belief or profession; the man sick at Bethesda for thirty-eight years did not merely "believe" that he had been really cured of his disease; Peter was *absolutely convinced* that Jesus saved his life from destruction when he tried to walk on the Sea of Galilee. And no one can have the life and power of Jesus Christ until he has experienced in his own life the great fact of sinfulness, just as did the publican; no one can call himself healed by Christ until he has felt His gentle, revitalizing touch upon his character; no one is safe from destruction until he has grasped the strong arm of Jesus that lifts up and helps us to walk safely even over the stormy depths of life. If Christ has not forgiven iniquity *it is still unforgiven;* if He hath not healed *there is still disease and certain death;* if He hath not saved *there is only judgment and perdition ahead.*

But those who have experienced the forgiveness, healing and salvation of Jesus Christ have perfect happiness at all times and under all conditions. God being for them, no one who is against them will be able to prevail; where God has justified none can condemn, and neither tribulation, or anguish, or persecution, or famine, or nakedness, or sword shall be able to separate them from the love of Christ, because they are more than conquerors thru Him that loved them. And such an experience cannot be content with even the most beautiful and rapturous words of praise, but finds its only suitable and adequate expression in a life of continuous and devoted service on behalf of all who need the light and the life of Christ.

The Belmonts of Oakdale

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BY HILDA RICHMOND

IN FIFTEEN CHAPTERS. CHAPTER XIV

"So that man Belmont is still in business?" said a traveling salesman to a group in front of the village hotel one mild spring day several years after Mr. Belmont had bought the old Saunders general store. "I thought you gentlemen told me he wouldn't last six months."

"The general opinion when he bought was that he couldn't hold out," said Pete Richards, "but he's holding on somehow. I don't think he's making a great deal, tho."

"He's making enough to keep one boy in college and he's going to send the second one soon as he's ready," observed Joe Orton. "Owns his own home besides and I hear he has money in the bank. I call that doing pretty well."

"O yes, fair," said Pete who hated to own that he could be mistaken. "You don't know how much of a plaster he has on his stock."

"He don't owe a cent," said a third. "To tell you the truth, stranger, it was a good thing for Oakdale when Belmont struck the town."

"How so?" said the stranger with interest.

"Well, he livened things up and brought in some new ideas. Fact is we had the dry rot or laziness or something and Belmont made us ashamed of our town. Why, he's mostly responsible for our waterworks system and our paved streets and our improvements."

"It's a wonder he doesn't move back to the city," said the stranger feeling his way cautiously. "I should think if he has a good trade established he could sell and go back to his old home."

"I guess he'd do that quick enough if he could," said Pete. "Folks say Mrs. Belmont is always planning and working to get back home. She's kind of a society person and—"

"She ain't neither!" contradicted Fred Swift. "She's a mighty nice woman with lots of common sense. You know very well, Pete, there ain't a better liked woman in Oakdale than Mrs. Belmont. And the boys are nice boys. They've wakened things up in church and Sunday-school and everywhere and we could hardly get along without them. I suppose they'd like to get back to the city seeing it was their home all their lives, but you can't blame them for that."

"I guess you've forgot the time that Mis' Belmont went off to the city and stayed with her rich aunt while her folks had a hard time getting along here," said Pete with an injured air. "I think well of the whole family but facts is facts. Mis' Belmont let on she was sick till she got to her aunt's big house and then she cut a wide swath, I can tell you. I guess if she had the money she'd make folks open their eyes pretty wide."

"Pete Richards, you're in your dotage," said Joe Orton. "It makes me sick and tired to hear that story. Suppose Mrs. Belmont did make a mistake years ago? Is she to hear of it till she's dead? She brought your little grandchild thru that spell of fever as well as a nurse could have done, Doc. Smith said so himself. You know as well as I do when your folks couldn't get help and you was down on your back she sent in things and helped with the work till you got well. I'm astonished at you."

"Well, I guess I'll be moving on," said Pete who found the atmosphere too warm for him. "So long, all of you."

The stranger seemed loath to drop the subject of the Belmonts, so the elderly men went on obligingly to tell what he had done. "Why, do you know?" said one man, "he and his folks have stirred up the town so that some of our young folks have come back to live. He calls his store a Department Store and somehow the young folks like it. They used to go off to the city to buy everything or send for it by mail, but now they buy of Belmont."

"Maybe that rich aunt you spoke of helps them," suggested the stranger.

"Don't you believe it. Belmont's not rich but he's making money steadily. If Jonas Saunders had been young and active trade at the general store never would have run down as it did, but as it was it was hard for a new man to convince the people that he meant to keep an up-to-date stock. Why in the summer lots of people passing thru here in automobiles stop to buy things. That fellow knows how to trim windows and make things look attractive."

Finally the stranger strolled away and a week later another stranger dropped into Belmont's store and watched the people come and go for several hours. He was "waiting for a man," he said and presently the village livery man came to take him into the country. Several days later Mr. Belmont received a letter that set his heart fluttering. It was the offer for the store that was based on the reports of the two traveling men from the city establishment they represented. A prosperous merchant was anxious to set his son up in a department store in a flourishing country town and he had sent two of his traveling salesmen to "spy out the land." They had both reported favorably for Oakdale, so the merchant made a proposition that pleased Mr. Belmont very much.

"Now, Maggie and I can go back home," was his first thought as he ran thru the letter hastily. "Rose is nicely settled now and we can be near Fred. Jack will soon be thru high school and he can go to college with his brother. I know Maggie has never been satisfied here, tho she has been very brave about everything. I think I'll make the deal without consulting her."

As he walked homeward that evening in the soft, mellow spring sunshine he hardly heard or saw the customary sounds and sights. His mind was turning back to the old cherished memories of his native town. The village doctor halted him on the corner to discuss local affairs, but he could hardly be polite enough to linger, so full was his mind of the wonderful news.

"Belmont, you want to be calling a halt," warned the professional man. "You're working too hard."

"I won't be very much longer," said Mr. Belmont

to himself. "I'm going to have a good long vacation before I buy another store." Aloud he answered, "It's hard not to overwork, Smith, with spring sales coming on."

"I know it," said the doctor, "but let up a little. You're losing flesh."

Then one glorious spring day the deal was completed and Mr. Belmont went swiftly home to tell the great news. He paused a little at the door of the pretty house he had built only a few months before and took a good look all about him. Yes, it was a pretty place but not to be compared with the delights of the old home. Perhaps he could buy back the very house in which they had been so happy, tho really as he fondly remembered it it seemed quite large—too large for their present and future needs.

"Maggie, I have good news for you," he said abruptly. "I have sold the store and we can move back home at once."

"Really?" cried Mrs. Belmont rushing to embrace him. "It's too good to be true."

"But it is true. I received a good price for the store and it will enable me to start up in business when I am ready. I want to take a little vacation and then get to work in good earnest."

"As if you hadn't been overworking yourself!" said his wife reproachfully. "You must have a good long vacation. O Frank, when can we move to our dear old home town?"

"Just as soon as you say the word, Maggie."

"But we'll have to leave Rose and the baby," said Mrs. Belmont suddenly remembering something in her rapture. "Maybe we can coax Rose and James to go, too."

"I think not, but they will not be so far from us, dear. You cannot have everything perfect, you know."

"And we'll be back to our musical entertainments and our dear old church and everything," said Mrs. Belmont. "I can't quite make it true."

"We've had nice little entertainments and musicals here, Maggie," said her husband.

"Yes, of course, but not like back home. I wonder what Jack will say. He'll be delighted of course."

"Jack has enjoyed Oakdale pretty thoroly, Maggie."

"O, certainly, but when he gets back home there will be so many advantages. I think I'll begin packing this very day. I wish we could get back to the city in time to have window boxes and growing vines."

"I think we can. I'll advertise this house at once. Here comes Jack. Now you can see how he will take it."

But when Jack heard the news he refused to regard the proposed change of residence in the light of an advantage. "I don't want to go," he said bluntly. "Oakdale is good enough for me. I never had such good times in the city as I had out here."

"A boy's whim," said his mother easily. "We can't afford to give up the dream of our life to please Jack. He'll go to college in a short time and then marry, but we will have to consider what we like. He'll get over that notion soon enough."

"What notion, mother?" asked a familiar voice and Rose Hunt entered with light step tho burdened with a white restless bundle. "What notion has Jackie in his tousled head?"

"Your father has sold the store, Rose, and we are going back home to live," said Mrs. Belmont quickly. "Isn't it lovely?"

"Sold the store? Why, yes, I guess it is lovely," said Rose putting the white bundle gently in her mother's lap. "It's lovely if you and father want to go there, but how will baby and I get along without you?"

"Foolish little girl," said Mrs. Belmont fondly. "We're going to persuade you and James to go, too."

"I don't want to leave Oakdale, mother. And I don't want to see you go. It will be very hard to give you up."

"Not when you know that it has been the dream of my life all these hard years to get back, dear. That is the only thing that has kept me up in many of the hard hours."

"Well, if you feel that way I won't say a word," said Rose. "I thought you liked Oakdale."

"I do very much, but I like the city better. O, Rose, in less than a month we'll be back home and there we're going to stay till we die. I'm so happy."

✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

A Country Church

BY JEANNIE PENDLETON EWING

Clear-eyed and prim, with walls of white
  Among the leaves of birch
That tinged but did not stem the light,
  Nestled the little church,
All summer open to the air
And all the green a-quiver there.

About were tender, dreamy sounds:
  The stamp of horses' feet,
The mumbling bees upon their rounds
  Where clover nodded sweet,
A piping quail—the grain low-bent
Showed where her furtive flutterings went.

Next father in the pew's long row
  Came urchins sternly shod;
Next mother—for she planned it so—
  The child who first would nod,
Laying, when sermon-time oppressed,
His poppy cheek upon her breast.

Bare stretched your aisle and long your hour
  To many a childish wight,
Wee church! yet, rich in holy power,
  You blessed as angels might.
Long years have gone—our faith is true;
Long years we're prayed, because of you!

Halted

Policeman James W. Coleman is in a very unpleasant and serious situation. When a layman reads the law of Illinois under the heading "Homicide" he seems to see Policeman Coleman in the dock on trial for his liberty and even for his *life*.

Of course Policeman Coleman is very sorry now that he "pulled his gun" last Thursday night when he called "Halt!" to a man who stepped out of some bushes in the darkness and who ran away instead of halting. Doubtless Policeman Coleman realizes now that the man was frightened and in the darkness couldn't see the blue uniform and brass buttons whence came the voice that shouted "Halt!"

Most of us would probably try to run away if suddenly shouted at in a lonely place at midnight by some one we didn't know was there and couldn't, or didn't, see was a policeman. And if pursued we would probably keep on running as long as we could.

Policeman Coleman offers an excuse for what happened a few minutes later. He "took" the fleeing man "for a burglar." And as the fleeing man didn't halt, and was "trying to climb over a fence," Coleman fired, and the man fell dead! It is deplorable that the excuse seems so poor, in the light of what was discovered about the dead man aftedward.

For it was discovered, after the man was dead, that he was unarmed, that he had nothing that could be called "burglar's tools" about him, and that the most important thing he had about him was just a letter from his mother, far away on the other side of the Atlantic!

Furthermore, no one has so far come forward to accuse the dead man of any crime, or to assert that he even had "a criminal record." Two fellow workers have come forward to say that they knew him as a harmless eating-house waiter, who seemed to have wandered in many lands, and whom they had no reason to suspect of criminal practices of any sort!

It is an unfortunate situation—a terrible situation—for Policeman Coleman. Of course he didn't mean to kill a harmless wanderer who had committed no crime, and probably intended none. But he did it! And all his regrets will not bring Harry Rogers back to life nor send him home to the old mother who is waiting for him across the Atlantic.

However, let us hope and pray that the calamity of Policeman Coleman will be a lesson to other policemen *not* to shoot unless they *know*, and will tone down the loud-voiced and utterly lawless proclamations we hear every now and then from police officials about the "right" of policemen to "halt" anybody, anywhere, at any time and to "make" them halt if they don't, even by shooting them!

Harry Rogers was "halted" on that theory of police "rights." Yes, he was "halted" into his grave!—*Chicago Herald.*

From a Farm Hand

The following "open letter," printed in *Wallace's Farmer*, has a message that should be heeded in farm homes thruout the country:

"If the editor will permit me, I am going to say a few plain words to farmers' wives. The editor may not approve, but it is something that ought to be said.

I have been a farm hand for a number of years, and each year I have worked at a different place, not because I could not stay at one place, but because I wanted to get into different parts of the country and get accustomed to different conditions, so that when ready to buy a farm of my own, I would have a wider knowledge to guide me. I have tried to get work with the best farmers because I felt I could learn the most from them.

I have worked for some splendid men, who lived in good homes, and whose wives were splendid women; but my observation is that a farmer's wife does not put the thought and study into her part of the business that the farmer does. She is very slow to improve the conditions under which she works. She will take an interest in some new recipe for a new dish, but she takes no interest apparently in arranging her work so she can do it with the least labor and to the best advantage. She takes no interest in labor saving machinery and devices. I think almost without exception when a labor saving device is installed in the home, the farmer is the man who suggests it, and not the farmer's wife, who most needs it.

There are no better women anywhere than you will find on the farms of the corn belt, but they are behind the times so far as their work is concerned. I never saw a farm kitchen which could not be arranged so that the work could be done with a very great saving in labor; but I never made a suggestion to the "queen of the kitchen" along this line, that I did not get into trouble. Farm women—and I suppose in this they are not different from other women—seem to resent any suggestions that will enable them to work to better purpose. I do not know whether this is because they think they know it all, or whether it is because they think the person who makes such a suggestion does so out of too much sympathy, or what the reason may be; but I do know that what I say is a fact.

I don't expect all readers to agree with what I have said; but if I can turn their thoughts in this direction, I feel I will have accomplished some good. The farmer's wife owes it to herself to study her work. She should systematize it and thus save time and wearing labor. She should use every new machine that will help her in doing her work better or quicker. She should adopt labor-saving devices. She should study books which deal with housekeeping matters. She should study bulletins which deal with the planning of farm homes. In other words, she should try to get up-to-date.—*Farm Hand.*

Smiles

Books were Mark Twain's chief diversion, according to *Lippincott's*. Aside from the pleasure he got out of them, the humorist had discovered that they possess an unusual trait.

"My books are my best friends," said he not long before his death, as his eyes swept row after row of attractive-looking volumes. "When I tire of them I can shut them up."

An Irishman was charged with a petty offence.

"Have you any one in court who will vouch for your good character?" queried the judge.

"Yes, sorr; there is the chief constable yonder," answered Pat.

The chief constable was amazed.

"Why, your honor, I don't even know the man," protested he.

"Now, sorr," broke in Pat, "I have lived in the borough for nearly twenty years, and if the chief constable doesn't know me yet, isn't that a character for yez?"

"It's hard," said the sentimental landlady at the dinner table, "to think that this poor little lamb should be destroyed in its youth just to cater to our appetites."

"Yes," replied the smart boarder, struggling with his portion, "it is tough."

Denominational

† Pastor C. H. Viehe †

A faithful servant of the Master and a veteran of the Evangelical Church has entered into the rest that remaineth for the people of God. He gladly served his brethren in every need of body and soul and even in his old age was always active in promoting the welfare of his fellow-beings. Now he rests from his labors and his works do follow him.

Caspar Henry Viehe was born in Westphalia, Germany, March 4, 1837, the son of godly parents who earnestly sought to train their twelve children in the fear and knowledge of God. The family came to this country in 1845, settling near Freelandville, Ind. At the age of sixteen he was strongly moved to enter the ministry, but because his father needed his services at home, was obliged to wait until he was twenty-one until he could enter the seminary at Marthasville, Mo. On June 7, 1862, he was ordained, together with his classmates, F. A. Umbeck and N. Burkart, and found his first field in Marcus Church, Town Mosel, Wis., where he also taught the parochial school. Later the churches at Town Rhine and Town Russell were temporarily added to his parish. The rigors of that climate were too much for his health, however, and upon the advice of his physician he was obliged to seek a field farther south. In 1865 he accepted a call from Tioga, Ill., later also serving the churches at Breese, Central City and Centralia, Ill. The development of a serious throat complaint, induced by the severe exertion of preaching and teaching, compelled him to give up the ministry for the time being. He then devoted himself to the study of medicine, graduating in St. Louis in 1876, and taking up the practice of medicine at Freelandville, Ind.

When the condition of his throat began to improve he resumed the duties of the ministry, accepting a call to Henderson, Ky. Five years later, however, he was again obliged to give up preaching, and resumed the practice of medicine, in later years serving as pastor of the churches at Cypress, Ind., and St. Peter's near Evansville. In 1891 Pastor Viehe removed to Evansville, where he made his home ever since.

On June 9, 1864, Pastor Viehe was married to Miss Catharine Layher in Central City, Ill. Of the nine children with which the union was blessed seven sons are still living: Dr. Henry Viehe, Memphis, Tenn.; Dr. C. G. Viehe, Evansville, Ind.; Mr. Wm. Viehe, Mt. Vernon, Ill.; Pastor Albert Viehe, Cincinnati, O.; Dr. Richard Viehe, St. Louis, Mo.; Pastor Paul Viehe, Downers Grove, Ill.; and Mr. Emil. Viehe, Evansville, Ind. On June 9, 1914, Pastor and Mrs. Viehe were privileged to observe their golden wedding anniversary. In feeble health for some time past, Pastor Viehe was taken seriously ill in the early part of January, and died February 1, 1915, at the age of seventy-seven years, ten months and twenty-eight days. Besides the bereaved widow and children one brother, four sisters and four grandchildren mourn his death.

The mortal remains were laid to rest on February 4th in Oak Hill Cemetery. The services in the home were conducted by the undersigned; at Zion Church, of which the deceased had always been a member, Pastor Paul Pfeiffer spoke in English and the writer in German (Psa. 34: 23). The pastors F. A. Reller, H. J. Schieck, W. N. Dresel and A. Merkle, and Drs. F. L. Davis and C. B. Harpole were the pallbearers. Pastors Paul Press, J. C. Nestel, J. Reller and S. A. John also took part in the services. The very large attendance at the funeral showed the general esteem in which the departed had been held by all who knew him.

Pastor Viehe ha passed from faith into sight, and the Lord has released the soul of His servant from the fetters of the mortal body. His memory will always be cherished. *J. U. Schneider.*

Atlantic District

Mt. Vernon, N. Y.

On Saturday, February 27th the observance of the fiftieth anniversary of the organization of St. John's Church began with a gathering for the children. Dr. A. Busse and Miss Martha Fleer spoke and entertained the children and grown folks in a pleasing and effective manner, and the ladies served dainty refreshments.

Sunday, February 28th was the great day. The

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On the other Side of the Earth

Why the Missionary does not lose Hope in spite of Discouragements and Difficulties. How the War affects Mission Work the world over

Sterile Ground?

"God's Word affects many a soul out here," writes Pastor A. Hagenstein (Parsabhader). "Some are affected very strongly, but it is difficult to overcome the old influence entirely and to sever the bonds which continue to hold them."

"Some time ago an old Mohammedan, who is very familiar with our doctrine and who prays to Christ as the Saviour, came to me, 'When the devil harasses me I pray to the Lord Jesus and my heart becomes lighter!' he told me recently. Now he is near death."

" 'I know that I will leave this world very soon,' he says, 'and I should have some token on me so as to meet with the proper reception in the other world!'

"Get baptized," I said.

"Yes," he replied, "if it were not for the world which will cast me out."

My answer was: "Jesus says 'Whosoever confesses me before men him will I confess before my heavenly Father'."

"I know, and I am willing to confess Him; if necessary I will glorify Him with trumpets. I am continually confessing Him; I am even called a Christian—but I don't want to be baptized."

"Your sons, "I remonstrated with him, "are acquainted with Christianity, they would not deny you." (His two sons have government positions in Baloda.)

"My sons," he replied, "have been educated in your schools; they know your doctrine; they know little about Mohammedanism but are called Mohammedans and consider themselves such, and would chose the world and cast me out."

"About two years ago I gave a government teacher, a Hindoo, who had been brought to my services by our principal, a New Testament. Later he wrote me asking more descriptive books. He seemed to have made a special study of the New Testament. Recently he wrote: 'In the Christian religion there is no falsity and no respect for persons. At heart I am a Christian and will worship God from now on. My regards to all Christian brethren in Parsabhader.'

"The owner of the village of Chapa came to me a short time ago requesting some flower seeds. I told him that I would give him some only after he had banished the idols from his village. (Flowers are used in idol worship, otherwise the heathens have no use for flowers). But he replied, 'Lease Chapa for about two years and throw the idols out yourself, and after that I will take the village back and will never permit any more idols.' The fear of such an idol is very pronounced with some people; they dare not throw them away or destroy them.

"A most important branch of our work in addition to teaching school is the selling of Christian books. I have placed the book agent as my assistant in the Kusmi school and have instructed teachers who were so minded to sell books. When the weather permits I send two fieldworkers or a carpenter apprentice with books to sell them in various directions. On market days in Baloda I have a carpenter apprentice in the forenoon and two orphan boys in the afternoon peddling books in the market. Unfortunately only a small percentage of the population is able to read or write, and many of these are cautioned by government teachers and other persons not to buy our Christian books. One of my men told me that a heathen teacher had destroyed all books which his pupils had acquired from my colporteurs. Other government teachers are friendly and do not prevent their pupils from buying our books.

"Our rainy season has been good and the prospects for a good harvest are excellent. But the damp-cold weather brought much sickness, which is not astonishing when you consider the people's mode of living. Where there is no well they use the filthiest pond water and the moisture in the buildings as well as insufficient nourishment must cause sickness. If they would take advice much improvement could be wrought, but they will not listen. In many things they are careless, unconcerned and indolent and always ready to go into debt. Many other things help to keep these village people down. Many of them are married as children. Naturally they do not live together until after they are grown, but always too soon. Not men and women but children are united thus.

"Had it not been possible to procure work for the people the general depression would be much greater. Many of them were employed by the government on their large canal and irrigation projects, or were sent to Bengal and Assam. They were also enabled to borrow money from the government to buy seed for their fields. Some village folk earn small amounts by weeding rice fields for the wealthier ones, but many of them have absolutely no income until harvest time. At least forty of them call on me every day, some of them old and feeble or blind, or having other ailments. I give them a little work carrying earth or fertilizer and pay them in rice or copper money. The people of Parsabhader have earned much from me by their labor, and often I have loaned them seed rice or kodo.

"I have often been advisel to ask for an assistant and some may wish to know why I have not done so. For me only such an assistant would be of some use who would co-operate with me as much as possible. To divide the work, unless absolutely necessary, causes much dissatisfaction and does not facilitate the work. In one station there should be only one congregation (with its branches), served in common and subject to a joint control. Should one brother be compelled to travel in order to distribute literature and preach, the other brother must remain and attend to the work. Then they turn about, the latter traveling and the former looking after the station work. Whoever is not willing to do this may have a station for himself or share with a brother who is willing to put up with it. I for one do not care to participate. To be alone is not desirable but preferable under such circumstances.

"In the annual report of the Board the wish for more sermons relative to work among the heathen was expressed. But this requires people who can instruct properly and people who will learn properly. Such people cannot be acquired like so many apprentices. Young people who are willing to make some speeches for good money are plentiful, but nothing is accomplished by this and much money is wasted without results and the people are spoiled. A catechist must be a man who loves his people and his Saviour, a man who is humble and industrious and has been instrumental in bringing souls to Christ before he became a catechist. Then it is essential that willing hearers crowd together and such is not the case as yet. If we missionaries or our catechists come into a village *often*, we have a small audience. Nobody can be compelled to listen. A mediocre teacher can always accomplish more than a mediocre catechist, and a good teacher who is an earnest Christian will become a good catechist for his people. What we now need most are not merely more catechists but more good teachers to take charge of schools in villages where schools are necessary. If the people would run together in crowds to become Christians more catechists were needed, and if this were the case even teachers could assist in the instructing of these people."

Pastor Hagenstein at the close of his report, corrects an impression from the last annual report. "This reads", he says, "that people from the village *Risda* come to our church in great numbers because they expect me to assist them in acquiring land. They do not come for this reason but because we are near neighbors, well acquainted, and because many of them were well received and cared for during the cholera epidemic. Those people who came and desired to become Christians for the sake of regaining their fields came from *other* villages. They have ceased long ago and only one old man from this community comes occasionally." *E. S.*

This and That

It has been a long time since we last heard of the Every Member Canvass relative to all charitable work, including missions, in our synod. St. Matthew's Church, Buffalo (Rev. P. Davis), has begun a campaign on the first Sunday in March. From sixty to seventy men visited every member of their congrega tion on that day with a view of interesting them in regular contributions for the congregations proper, as well as for charitable purposes. On the two Sundays previous to this canvass the pastor preached appropriate sermons and the canvassers received special instructions and drills in special meetings called for

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Denominational

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church had been beautifully decorated and Rev. Wm. Frenzen, the pastor, well known thru his articles on the first page of the *Friedensbote*, preached the sermon from the same text, Rev. 3: 1, which was used at the dedication of the church fifty years before. The musical program was very appropriate and impressive.

At night a special service was held for the young people, especially of the confirmation classes. At this service the neighboring Evangelical congregations were represented, and the visiting pastors and representatives addressed the large congregation. They were Rev. P. Schwab, of Westchester; Rev. H. Rexroth and Mr. H. Manrodt of the Bethlehem church of Brooklyn. On Tuesday afternoon a dark shadow swept over the congregation and its pastor. Suddenly late in the afternoon it was discovered that the house in which the pastor and his wife lived was on fire. The origin of the fire is absolutely unknown. After two hours of hard work on the part of the fire department the blaze was extinguished but practically everything in the pastor's home was ruined, either by fire or water. The loss is partly covered by insurance in our Mutual Insurance Association. The festivities of the jubilee were brought to a close under saddened circumstances on Thursday night by an entertainment and social which nevertheless was a great success.

May God's blessing rest upon the pastor and his work. *W. E. B.*

BROTHERHOOD PROGRESS

South Illinois District

The Men's League of St. Peter's Church celebrated its second anniversary on February 28 with a special service. The program for the evening was in charge of the League, the members being assisted by members of the young people's society in the excellent program rendered.

The first address was by Mr. Wm. Strakeljahn, former president of the League, who spoke of his experiences in that capacity, telling of the personal benefits derived from the service, the different kinds of members to be dealt with, and closing with an appeal that all members should endeavor to make hard work easy for the officers, instead of making easy work hard. Mr. Walter Recksieck gave an historical sketch of Brotherhood work and an enthusiastic report of the national convention at Evansville, which he had attended. Mr. Herman Schelp, speaking on "The Field of the Brotherhood", pointed out that men cannot serve God effectively unless they are affiliated with some agency organized for that purpose. While men are found whose lives bear the stamp of Christianity, yet who are not active members of a church, they are rare. Effective work is only done thru united efforts. The brotherhood assists the work of the church and in addition can do more towards making each man in the church a better American citizen. He pointed out the need of taking the first step in the right direction and after being on the right road, to bring others in, lend a helping hand to those who are weak and work together for the good of all. Pastor Langhorst made a short address in which he asked for loyalty to the Master under all conditions and to confess Christ whenever it is necessary to do so.

The services were beautified by numerous selections of vocal and instrumental music and the songs of the League male chorus, which were greatly enjoyed. The new collection plates in which the offering was taken were presented to St. Peter's Church by the League. *P. L.*

Missouri District

St. Louis

If the first union service held under the auspices of the St. Louis Federation of Evangelical Brotherhoods is an indication of the strength of the Brotherhood Movement and its influence in the city, the outlook seems very promising indeed. The service was held on the evening of February 14th at Bethel Church, whose spacious auditorium was well filled by an appreciative audience of upwards of 300 men, with their wives, daughters, sisters and lady friends. The service was attended by representatives of the Brotherhoods of Christ, St. John, St. Peter, Ebenezer, Jesus and Bethel Churches, practically all of which attended in a body. The largest representation, seventy-five men, was that of Jesus Church, the first of the St. Louis churches to organize a Brotherhood. In addition to the above the Brotherhoods of Eden, Nazareth, Second English and St. Paul's have also affiliated, while the latest ones to organize are those of Friedens and Jakobi Churches.

The devotional exercises of the service were led by Pastor T. L. Mueller. Pastor Otto Press delivered a strong address in German on Eph. 3: 16, emphasizing the importance of the development of the inward man in every Brotherhood activity. Pastor H. Katterjohn, in English, presented very earnestly "The Challenge to Evangelical Manhood" as brought out by the questions, What are you? What do you know? What can you do? and calling especial attention to the Adult Bible class as an important phase of Brotherhood activity. Dr. W. F. Simon spoke on the Federation in St. Louis, dwelling especially on the need of united denominational effort.

One of the practical ways in which the Federation is attempting to serve its members and their churches is by means of an employment agency, which in spite of its very recent organization has amply demonstrated its usefulness. A speakers' bureau thru which the various brotherhoods may secure speakers on religious, social and civic topics is in process of organization, and a Brotherhood News, aiming to keep the various organizations informed as to their mutual needs and progress, is also contemplated.

THE OPPORTUNITIES OF THE RURAL CHURCH

The Kingdom of Heaven must always remain the chief Business of the Country Pastor and the Standard by which all his other work is measured

The Country Pastor and His Field

The importance of the country church to the wholesome religious development of the nation is being more and more appreciated, and as a result the essential viewpoint of rural work is steadily coming to be more clearly understood. In the following we reprint from *Rural Manhood* an article emphasizing this point of view from the pen of Dr. Edmund Brunner, of Easton, Pa., Secretary of the Country Church Commission of the Moravian Church, and a member of the Federal Council Commission on Church and Country Life. The opportunities offered in the country church for service of the highest and noblest kind are strikingly presented in "Fifty Years Pastor of One Country Church".

As the Country Life Movement grows in popularity there is an increasing need for defining carefully the field and function of various rural forces. Perhaps this need is greatest in the realm of the country pastor and the country church. Grasping merely the urgency of the problem and recognizing that the Church has large possibilities in the solving of it, many new voices arise on all sides demanding that the country minister should found community betterment associations, provide social centers, organize banks, co-operative societies, building and loan associations, start corn clubs, teach scientific agriculture and stock breeding, and go on thru a long list. What is the country pastor's field of service?

As a matter of fact country ministers could be named who have done all these things most efficiently. But that is no reason why they must continue to do them or why such things should be expected of them. In considering the rural pastor and his field many things have to be taken into account, and the least of which are heredity and environment—the heredity of some theological training, perhaps received from a correspondence school or self, and the environment of an insufficient salary, a large, stony, over-cultivated field, thus poor transportation facilities, with all the handicaps that these three conditions bring.

Jesus spoke a wise word to his circuit preachers in their ordination charge. "As ye go preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye have received, freely give." And it was Paul who wrote, "I determined not to know anything among you, save Jesus Christ, and Him crucified." The field of the country minister is no bigger than these two conceptions. It takes monumental men to live up to these specifications without adding aught else.

The great danger in listening to the jargon of voices arising today is that the country preacher who is seeking to get the best returns from his field will begin to do so many things that in the doing of them both the cause of the action and the goal aimed at be lost. The pre-eminent thing for the country minister is to preach the good tidings, the Gospel of Christ. This is the power of God unto salvation—individual and social in city and country. This is the mainspring of our idealism, our visions, our service. But it must be preached so that it will be glad tidings to hungry hearts. The country pastor must remember that he is not addressing Jews of the first century, nor are his hearers concerned over the same problems of ritual, doctrine and practice that loomed large in the minds of the early converts from paganism. The Gospel must ever be related to the life of the people. This was the constant effort of Jesus himself. Fundamentally, human souls face the same needs today as in His time. But these needs are manifested differently today. They attack us in terms of the life which we live, just as styles are different now than in the first century tho the same physical materials are being used to meet the same fundamental need of the human race for clothing. The country pastor needs to learn this lesson which his city brother is slowly mastering. He must know the geography of his own county as well as he knows that of Palestine. He must understand that while human emotions, methods of thought and re-actions are no different than they ever were, Science has enabled us to know so much more of God's laws that as never before we *can* relate the Gospel to life. Psychology, physiology, biology, and the kindred sciences are all ready to aid us in the great and needful task.

The Gospel related to life must be *applied* to life. The circuit system has done much good in its day but it is now a relic. It is as valuable as that honored relic, the frigate "Constitution" would be if called upon to defend our country against the attack of a super-dreadnaught. The periodic services have proven an excuse for Sabbath breaking. They have encouraged the belief that the only functions of the country church are the bi-monthly preaching service, burying the dead, marrying the lovers, and once in each person's life teaching the catechism. It has been too large a factor in divorcing the Bible from the life of the people, and religion from the processes of every day living. It is the job of the country pastor to restore what has thus been lost, to relate the Gospel to twentieth century rural life. The Bible is a *rural* book. It abounds in talk of sowing and harvest and soil. Most of the sacred feasts of the Jews were agricultural festivals. Jesus developed into manhood in a rural community. When a preacher realizes these things and their purport he can make his people see the same vision. The year in which that happens in any given country church there will be no need of a special period of evangelism.

All this means that the country minister must enlarge the definition, the conception of the Kingdom of Heaven. Jesus said, "Go preach." But He said more than that. He gave the subject for the preaching—the Kingdom— and added some specific duties, all of which have bearing upon the Kingdom and its progress. We sometimes forget in thinking of the "one, far off, divine event" toward which we are moving, that the Kingdom begins on earth, that Jesus prayed that it might come on earth, that He said it was within us, around us. The literal things of which Jesus spoke to His disciples have in our time been delegated to hospitals, but we country pastors must realize that there are social and economic ills in American rural life that are making moral lepers and spiritual corpses which need the healing, life giving touch of the Christ as sorely as ever any one needed that touch from the hand of an apostle.

It is part of the job of the country minister and his church to be sympathetic, therefore, to all the interests of the Kingdom. No community suffering from chronic economic pressure can be religiously sound. Where absence of proper recreation leads to improper amusements the interests of the Kingdom are crowded out. Where faulty living conditions enfeeble bodies, souls too will suffer. Nothing is foreign to the interests of God's Kingdom. To cure similar ills Jesus sent forth His disciples. To cure these

great, outstanding ills of our rural communities is the Kingdom ideal for rural America. That minister is unworthy of his name who does not sympathize with this ideal. But how shall that sympathy be shown?

The expert swimmer does not await the coming of the employed life guard if he sees a man in danger of drowning. So too there are times when the country pastor will find that he must do things which strictly speaking are not in his field of service. This is what President Butterfield calls "The philosophy of Johnny on the Spot." *These things are done only from Kingdom necessity.* They should never be done for the sake of doing something but only after a careful study of what the real need is—a survey or social inventory, if you will. This taken, one man will find it is a temporary task to organize a bank or a base ball team or a corn club or some community association that will look after these and all other social needs. But such tasks are never the rural minister's chief job. They are but emergency measures.

It is the duty of the rural pastor ever to exalt Christ, to hold up Jesus as the Saviour and as the impulse, the inspirator of all community service, of all Kingdom tasks and duties. Thus only can spiritual leadership be maintained. Thus only can power adequate to the Kingdom task in rural America be generated and conserved. The field of service for the country pastor and his church is to so relate and apply the gospel to life, to so define the Kingdom of Heaven and so sympathize with and serve its manifold needs, that rural ideals will be maintained and enlarged, that the men and women of farm and village will go forth to express their religion in service for their church and their community, for their part of the Kingdom. It is a large field, a challenging task. None is more exacting, none more important. Success demands not many activities but few, not various goals but one—and that goal *the Kingdom of Heaven.*

Fifty Years Pastor of One Rural Church

A Character Study

To adequately picture the life of such a man as Elijah Stoddard, D. D., for fifty years pastor of the Presbyterian Church of Succasunna, N. J., would require large volumes rather than a few hundred words.

He was born on a farm in Coventryville, Chenango County, New York in 1820, where the first twenty-one years of his life were spent. He became a Christian at the age of thirteen and united with the church. At nineteen he began teaching and for three months of the year spent his time in training the minds of the youth in the district schools. At twenty-three he decided to prepare for college and spent the following two summers at Norwich and Oxford Academies, N. Y., and in the fall of the latter year entered Amherst College. From this place he was graduated in 1849. The following three years were spent in Union Theological Seminary and in 1852 he was licensed and ordained by the Third Presbytery of New York. His life from this time until his death, October 30, 1913, a period of sixty-one years, was spent in the active work of the rural ministry. During this time he served as pastor of only four churches, the last fifty years being in one church at Succasunna.

Succasunna, where his life's work was done, is a rural community of perhaps 500 population. Here the life of Dr. Stoddard became in a real sense a part of the life of the community. As the years of his pastorate went by instead of modifying his own thinking to meet the demands of the community, as is so often the case, the thinking of the community was molded and directed by him. This was true in not only the religious life of the people but also in the social, intellectual, physical, and to a large extent, the economical. He was always deeply interested in, and took an active part in any movement for the public good and was never found as a follower but always in the forefront of the leaders. The welfare of the young people of the church and community were constantly on his mind and heart. To meet the needs of them he left nothing undone which it was possible for him to do in order that he might lead them into a wider vision of life and its responsibilities.

He was a Sunday-school man in an exceptional sense, taking a personal interest in each session of the school and in each individual scholar. He knew personally every child in the school and if one was absent on Sunday he was certain to call on him during the week to see why he was not there. The discipline

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The Kingdom's Advance

THE UNITED STATES

Methodist Figures

Figures for Methodists of northern states for last year have just been made public. The country is divided, for Methodist administration, into seventeen areas, a bishop assigned as head of such area for four years. Thruout New England, most of the South, and on the Pacific Coast, Methodist growth is almost at a standstill. Yet in the Middle West so great was the growth that Methodist figures for last year show a gain of 167,300 or one of the largest years Methodism in America has known. Methodism in New England stood still, as it did in New York. California and the northwest merely held their own. The Philadelphia and Washington areas did better, while other areas in the Mississippi valley show large increases. The only exception is in Minnesota, where growth was slightly below the average. The total number of Methodists in this northern body is now 3,571,000.

A striking feature of Methodism for the year was the growth in number of children in Sunday-schools. The figures are 4,186,700. Methodism in America is thus shown to lead every other body in proportion of children to grown ups in Methodist membership; and also in number enrolled in schools. Methodist membership increase last year reached almost 200,000, or more than any other body in the whole Sunday-school world. Methodist property in America, including parsonages but not including institutions other than churches, is reported to be worth $240,500,000.

A Protestant Invasion of South America

Definite plans are now made public for a religious movement in the United States which amounts to a Protestant invasion of South America. A meeting has just been held in New York to prepare for a series of Protestant conferences in South American cities in which Protestant conferences were never held before. Leaders in this campaign, which means something new and large in the missionary world, claim that there is no intention to proselyte Catholics, but to take to Latin America a form of faith, a standard of morality, and educational institutions, such as is practically unknown to South American peoples, most of whom, it is claimed, are not in bona fide membership with the Catholic Church.

A committee has been formed, with Bishop Oldham, Methodist, at its head, and having members in practically all Protestant bodies in the United States, including the American Bible Society and the Sunday-school Associations, and it is said that the action of the Argentine, Brazil and Chile in regard to Mexico has wholly changed the attitude of these nations toward the United States and greatly facilitated Christian co-operation. Vast educational plans are tentatively entertained and already much progress has been made in Rio and Santiago along these lines, backed with American money.

The campaign itself will be opened by a Latin-American conference to be held in February, 1916, and the plans that are being made for this gathering are to make it to North and South America what the Edinburgh conference two years ago was to the Old World, which left out of consideration all work in Latin countries. Eight commissions have been appointed, and all reports on all phases of the work are now in the making. Ample accommodations have already been secured at Panama, and the Rev. S. G. Inman, Disciples of Christ, who has had a large missionary experience in South America, has already entered upon his work of superintending the details of the conference. Cuba, Central America, Porto Rico and Mexico, as well as South America, are covered in the plans, and all possible efforts will be made to create a lasting impression upon Latin America on behalf of Protestants. Strong efforts will also be made to bring the Christians of North and South America into closer co-operation. Following the Panama meeting sectional conferences are to be held in Lima, Peru; Santiago, Chile; Buenos Ayres in the Argentine; Rio, Brazil; Havana, Cuba, and, if possible, in Mexico City.

The extent and importance which Protestant work in Peru, Chile, Brazil, the Argentine, and even in Paraguay and Columbia has already assumed is declared to be little understood in the United States, where most of it is fostered. Universities and great Protestant churches are to be found in all principal South American cities, and leaders from them to be invited to Panama include some of the best known names in Protestant extension annals. Closer relations in a religious way between North and South America, and sympathetic co-operation will open a field of influence whose vast significance is barely realized.

ASIA

Missionary Work in China

In 1900, at the time of the Boxer war, when the missionaries were nearly all driven from their stations, many of them massacred and thousands of Christians were slain, it looked as if the work of missions in China had received a backset of many years. But, whereas at the end of ninety years of mission work before the Boxer war the Christians numbered 100,000, that number was more than doubled in the next ten years! And there never has been such an opportunity and such a call, such a great need for all that the Christian world can put forth, as exists in China today!

The China year book, recently issued, gives some interesting facts concerning the progress of Protestant Christian missions in China. According to this authority there are laboring in China 1,941 male missionaries, 1,441 married women, and 1,572 single women, making a total of 5,186 protestant missionaries. Besides these there are 17,879 Chinese workers. Before all of these there lies an open door. As a result of their work, there are 3,419 organized congregations. There are 235,303 church members in full communion, and there is a Christian constituency of 256,209. Among the agencies at work there are 4,138 elementary schools with a total of 96,371 pupils. There are 436 higher elementary schools with 22,279 pupils. There are thirty-eight colleges and universities with 3,689 pupils. While the government schools are being suspended or reduced in numbers, these future citizens of China are passing thru the mission schools. In the medical work, a most important arm of evangelistic work, there are 435 missionary doctors in the field, 300 being men and 135 women. Working with these are 112 nurses and 1,364 Chinese assistants. There are 264 hospitals caring for 126,788 patients per year. Thru the dispensaries there passed last year, 2,129,774 patients. The number of Christian books distributed during the year 12,927,333.

The sentiment in China toward Christianity is rapidly changing. Recently the largest publishing house in the Far East stopped their presses and destroyed a whole edition of a textbook because it had been pointed out to them that it contained an unjust insinuation against Christianity. This house, the "Commercial Press, Limited," has its head office in Shanghai and has more than a thousand branch offices thruout the country. Its managers are active Christians, and its stockholders are in sympathy with Christianity. One of the firm is quoted as saying: "We have always intended to be a help to Christianity, not a hindrance, and we hold to it, tho it means in this instance a financial loss." Such action was to be expected from a firm which has always shown consideration for its employes, providing them with well-lighted plant, short working days, and observing Sunday as a day of rest. In addition to these things, recreation grounds are provided, the women in case of illness are given a vacation on pay, a hospital is maintained for the sick and injured and free schools are supported for the children of the employes. The leaven of a Christ-like spirit seems to have permeated the whole business, and it presents an admirable example of what business firms may do to further real Christian living.

There are 100,000,000 children under 10 years of age in China. In the near future they may be taught almost entirely under government system of education, and will be less accessible to the Christian day school. The Sunday-school must give them religious education.

The Chinese Christian churches generally lack young men and maidens. Congregations are eighty per cent adults, and many little children, but few youths between the ages of fifteen and twenty-five. They must be won and held for Christ.

A church which gives itself mainly to winning new converts, as the church in China naturally does, is in constant danger of neglecting them when they have been won. The Bible school has a necessary place in the continued nurture after they have entered into full membership in the churches.

The youth of the boarding schools and colleges needs to be trained in voluntary Christian service. The training of leaders from among the promising young people for the work of the local church falls naturally to the Sunday-school.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Easter Sunday, April 4, 1915

Helps for a Good Meeting

Rev. Henry Katterjohn

CONQUERING DISCOURAGEMENT

Topic for Easter Sunday

Daily Bible Readings

M. Mar. 29. Secrets of happiness. Matt. 5: 3—12.
T. Mar. 30. Try praising. Ps. 100: 1—5.
W. Mar. 31. Try trusting. Ps. 91: 1—16.
T. Apr. 1. Try prayer. Matt. 26: 36—46.
F. Apr. 2. Try serving. John 4: 31—38.
S. Apr. 3. Try forgetting. Phil. 3: 13—15.
Sun., Apr. 4. Topic—Conquering Discouragement. Ps. 27: 1-14. (Consecration Meeting.)

The Topic

Easter Day brought hope into human life. Prior to the Christian era the people of the earth, even the devout Israelites, groped in the twilight of hearts' hopes, and divine assurances, positive proof that these assurances would be fulfilled they had none. With the breaking of the seals that officially closed the grave of Jesus, the fetters of human reasoning, which deemed resurrection impossible, gave way to the divine power; with the stone, human doubts and fears rolled away from the human heart with the resurrected Christ the inborn desire and hope of eternal life filled man's consciousness; he no longer hoped, he *knew* that immortality was his.

Therefore fear has no place in the Christian's life. His days are still radiant with the light of that first Easter morn. The Sun of righteousness has never set, its light is shining more and more over all the world, banishing the darkness of death, the bondage of sin.

The Psalm which is the basis of our topic emphasizes as only few psalms do the fearlessness of him who trusts in Jehovah. *Jehovah* is the Trinity Name of the Old Testament, signifying: *I am that I am*, the Everlasting One. Because we have the divine life in us, we need not fear death, death can have no dominion over us, for God has exempted us from its rule.

Jehovah is the strength of my life, therefore no enemy of life can assail us. Tho evil-doers, tho enemies' hosts, tho war itself, nations, shall arise against me, *even then will I be confident.* Achilles, the Grecian hero of the Trojan Wars, was so brave because he believed himself to be invulnerable. When a child his mother immersed him in a dragon's blood, holding him by the heel head downward. The place where she held him by the heel had not been touched by the blood, and therefore that one spot was vulnerable after all, and here the enemy's arrow hit him and caused a wound that brought about his death.

The Christian is not fearful because he has been entirely baptized in the death, the blood of Jesus Christ. He has become invulnerable to all assaults by sin and Satan. Why need he fear? Christ is his, and he is Christ's—death and the grave have been overcome; God is in him and with him thruout the days of his life, and death is but a change from the lower to the higher form of life.

Suggestion to the Leader

Make this a joyful meeting; see that the room is decorated with living plants. Have your program include some Easter music. Ask your choir to sing some of the Easter anthems. Let the entire service be radiant with joy.

Do not fail to remember the sick and needy on Easter Day. Send your flowers out on a mission of joy and love, to carry the sweet fragrance of joy to the depressed and mourning ones.

Some Questions on the Topic

What did the Jewish Easter commemorate?

Why do we celebrate Easter?

Tell of the appearance of Jesus on Easter Day.

What does Jesus mean by the words: I live, ye shall live also. John 14: 19.

Some Scripture on the Topic

Gen. 5: 24; Psalm 16: 10; Psalm 23: 6; 121: 8; Dan. 12: 2, 3; Matt. 16: 26; John 14: 19; 11: 25; Acts 20: 32; 1 Cor. 15: 49—55.

A Prayer

We thank Thee, O risen Saviour, for Thine glorious resurrection which brought life and immortality into the death-filled world.

We pray that we may experience the power of Thine resurrection in our lives, and arise from sin to righteousness, from death to eternal life. Thy promise "Ye shall live also" is to us a divine command, so to conform our life to Thy divine example, that we may indeed *live* to the fullest and best of our divinely measured capacity.

Bless Thy Church, O Lord, and let it send out the glorious proclamation that Jesus rose from the dead, that we might rise to righteousness. Amen.

The Advanced Quarterly's Lesson

Triumphant Faith. Job 19: 7-27

Daily Bible Readings

M. Mar. 29. Job 19: 7—27; The Triumphant Faith.
T. Mar. 30. Job 1: 1—22; Satan's Challenge.
W. Mar. 31. Job 2: 1—13; Forsaken for a While.
T. Apr. 1. Job 3: 1—26; In the fiery Furnace.
F. Apr. 2. Job 14: 1—22; In the Valley of the Shadows.
S. Apr. 3. Job 42: 1—17; Justified by God.
S. Apr. 4. Mark 16: 1—8; 1 Cor. 5: 6—8.

The problem that puzzled Job was the most perplexing one the godly men of the Old Testament had to face. Tho a perfect and upright man, one that feared God and turned away from evil, he was nevertheless plunged into sore affliction, and that without being able to discover any reason for it. And tho he bears it all with the most exemplary patience and faithfulness, his distress is still increased, nor was it relieved by his utter submission to the will of God: "What? Shall we receive good at the hand of God, and shall we not receive evil?" Why he should be treated in this way is more than he can understand.

His friends cannot help him, tho they try hard to comfort him. Eliphaz says many true things, as do the others also, but he remains a hard and cruel know-it-all and does not find the solution of the problem. Bildad is one of the superficial kind, a religious talker with plenty of pious platitudes that cannot help Job in his trouble. Zophar knows all about God except what would throw light on Job's case. All of them agree in holding Job a bad man, tho outwardly good. Job denies the accusations of his friends and maintains the justice of God, and his faith is rewarded by the vision of a coming Redeemer and of the resurrection, even tho he cannot as yet see how the problem that concerns him so deeply is to be solved.

It is the dawn of the Easter glory that Job is beginning to discover. Even tho appearances are against him, tho he seems a certain victim of death and destruction, yet in the midst of the night he maintains his faith in the coming of the perfect day in which even his sorely afflicted body is to be glorified so that he can see God and understand every puzzle that is now distressing him. The suffering of the righteous is due to their sinful condition from which they are to be cleansed and purified in the furnace of affliction. Thus is accomplished a renewal and a resurrection from the ruins of the old which has the promise of a brighter and a better life, as is shown by the later experience of Job. It is the peculiar glory of Christ's redemption that it is not only the destruction of the power of sin over mankind, thru the utmost depth of suffering, but also the renewal of spiritual life and power, so that Job is thus fully and gloriously justified in his faith, "I know that my Redeemer liveth."

Knowing this those who believe in Christ need not be puzzled or distressed by affliction. The troubles and sorrows of the righteous are not a penalty, but are remedial and purifying and are only God's messengers of a better and purer life, the heralds, as it were, of His and our conquest over sin. And even death itself, tho its terrors are very real to all of us, both in the taking off of our loved ones and in the dread that haunts our own lives, and tho it is the last enemy that shall be destroyed, 1 Cor. 15: 26, shall yet be swallowed up in victory, thanks be to God, who giveth us the victory thru our Lord Jesus Christ, 1 Cor. 15: 54—57.

"Purge out, therefore, the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. 5: 7.

This and That

Continued from Page 4

this purpose. This scheme should prove valuable in bringing the church finances as well as the free-will offerings towards charities in general on a solid and paying basis. How about making a similar effort in other places?

Our friends who contributed so liberally last summer towards sending Christmas tokens to our missionaries will be interested in learning that all of these donations left New York on January 5th on the freighter Karonga and are now en route to Bombay. On account of the war it was impossible to get them off earlier. Naturally we can make no promises but expect that these articles will be in the hands of our missionaries not later than Easter. Altho the pleasure of receiving same has been delayed we trust it will only be the greater on that account. In the meantime we have already received inquiries regarding our next shipment, and would like to arrange to forward same by the latter part of July. May the Lord grant that the war be ended then, so that no further delays may occur. But our friends must ever remember that the means for the support of our work *must be furnished first under all circumstances*, and donations for the general treasury must not be curtailed on account of these Christmas shipments.

Owing to scarcity of news from our missionaries we affix an extract from a letter written by the representative of the China Inland Mission in which he touches upon conditions prevailing among the workers there: "It may interest you to know that I have received a letter from Dr. Hoste, leader of our work in China, which was written in December. To quote: "The spirit of harmony and brotherly love between our various German co-workers has suffered no interruption whatever. I beg of you to pray for us that this condition may continue during the rest of the war. You may know that the China Inland Mission consists mostly of English missionaries, but includes not less than approximately 100 German workers. One of these brethern was mustered in for the defense of Tsing Tau, but we learn that he remained unharmed, altho he is now a prisoner of war in Japan. We have reasons to be grateful that not more were called upon to do service."

An excellent tract on Missionary Motives has been issued by the China Inland Mission. We can supply it at 5 cents per copy. *P. A. M.*

From our mission fields we have reports from the brethren Jost, Twente and Hagenstein, who sent us postals and one letter in which they state that everybody was well at the beginning of January. About the middle of that month Pastor Twente was busy traveling with Pastor Feierabend, preaching, and happy to think that he had progressed so far in the knowledge of the language. Pastor Hagenstein is making necessary repairs to various buildings and has even erected a small addition, a school, in Mopar, for which he managed to save the needed Rs. 200 from contributions sent him by congregations. This shows us how our Christians are learning to appreciate the Word and Christian institutions, altho progress is slow and continual pressure must be brought to bear by the missionaries.

In a material way the reports show that crops have turned out well, so that people are able to liquidate their debts and pay their tuition.

Regarding the war situation Pastor Hagenstein's words are well worth repetition: "Those who wish to discontinue the work here because the English govern India, should remember that *Jesus never would have permitted such a thing.* The Gospel must be preached to *all* people, even those under English rule, and we are *not to hate them but should love them.* Our Lord Jesus has commanded us to love our enemies; not to recompense evil with evil but with good. Much has been written that such a war should never recur; but it will unless people learn from our Saviour how to love.

"I have always been able to do my work unhindered. Naturally I must report to the deputy commissioner whenever I wish to leave my territory, but that is all." *P. A. M.*

A Good Word for the Germans

Something not heard too often appears in *China's Millions.* It reads about like this: "At this time, when Germany is being so severely criticised, it might be well for us to remember that Germany has produced a large number of god-fearing, inspired men, whose services to the world are so enormous that all the appreciation and gratitude we are capable of can

never repay them. Only a small minority of German theologians are inclined to criticism or skepticism; the greater majority is imbued with the genuine evangelical spirit and their conception of missionary work is exceptionally strong. Furthermore, many of the greatest and most pious literary men are Germans. Take a look at the history of missions in China: The German missionary Guetzlaff was in his time one of China's pioneers and a shining example for Hudson Taylor who continued the work in his spirit. More than that: We must admit the truth: Guetzlaff was the *real founder* of missionary work in China. At the present time twenty-six societies are working this immense field with 2,115 foreign and 8,766 native missionaries and assistants and 246,690 communicants as a result of the seed sown by Guetzlaff.

"In our own mission more than 100 Germans unite with us in spreading the Gospel of Christ in China and they represent the best, most self-sacrificing element, both they and their wives. These are eloquent, honorable testimonials for the Germans which should never be forgotten but must always be acknowledged in our judgment of them. In all of our prayers and supplications let us always remember the German Christians as our beloved brethren and sisters in Christ."

How refreshing these words are, especially so coming from an English pen. Hats off, and all honor to those who have the courage to express such sentiments—they not only honor the Germans but also themselves.

Correspondence from Wisconsin

The report of Rev. Sandegren, a Swedish missionary in the service of the Leipzig Missionary Board, that all German born missionaries in India are interned appears to be based on fact. I enclose several cuttings from the *Reichsbote* which you may be able to reprint. The German members of the Bruedermission in Himalaya were interned in Rawal Pindi.

German Missionaries in South African Detention Camps

BERLIN, Dec. 12,1914.

The *Rhineland Mission in Barmen* has been notified that their missionaries Feige, from Sarepta, Capeland, and Lass from Luederitz Bay, as well as the local pastor, Coeryer with wife and two children, have been removed by the English to the detention camp in Pieter-Maritzburg, together with three German missionaries. Of the Berlin mission the missionaries Zimmermann, Manzke, Jurkat and Jaeckel have been imprisoned in Pretoria where Rev. Wagner (Capetown) and Dr. Vietor (Pretoria) are also imprisoned. The government of South Africa, which has dealt mildly with missionaries appears to have become less considerate since the Boer revolution.

How England Takes Care of Missionary Interests

LEIPZIG, Jan. 8, 1915.

Missionary Rueger, who represents the Leipzig mission in upper India writes from Ipoh in Perak under date of Nov. 12, 1914, that *he together with all other German men* in Penang, his place of residence, were taken *prisoners* on October 24th and kept in close confinement for two weeks. He was not permitted to see his family nor a native assistant whom he would like to have entrusted with some errands. On November 7th the six married Germans with their families were taken to Ipoh, and twenty-eight unmarried Germans were taken to Singapore. The missionary was permitted to occupy private quarters with his family (at his own expense) the same as German merchants; he was also permitted to hold services for the Hindoo Christians under his care. He is not permitted to travel more than ten miles from town..... No further news have been received by the mission in Leipzig from lower India. On the other hand, the Basel mission, *active* on the *west coast of India*, reports that *thirteen ordained* and *ten non-ordained missionaries* had been *interned* on December 3. By December 15, all German born missionary workers, regardless of sex or age, had been taken prisoners of war. Men up to the age of 45 were interned in Ahmednager where (those from the east coast of Africa included) *several thousand Germans* are *detained*. The older men, together with women and children, were interned in the military camp at Pallavaram near Madras.

How different is the stand taken by the German "barbarians". In the *Church Missionary Review*, the organ of the English missionary church, we find a note from the bishop of Sansibar requesting the English missionaries in east Africa (German) to remain neutral no matter how difficult this might appear, and to write nothing in their church papers which might incite the blacks in their care against the Kaiser. The English captain of the "Pegasus" visited Tanga and inquired after the missionaries. But these desired to remain and German officials were pleased with this as it had a quieting influence on the inhabitants. We can see from this latter that English missionaries are enjoying good treatment, whereas German missionaries of the Basel mission in Kamerun and those of the Bremen mission in Togo were taken prisoners and removed to England under intense suffering.

Recently a director of a theological seminary in England wrote: "The gospel of the Germans is Nietzsche and Bernhardi, but we English have another gospel". This is true, for their gospel varies considerably from that of the Germans. The stand taken by English politics and English society can never be reconciled with the Gospel of Christ. *M. Lienk.*

The Opportunities of the Rural Church

Continued from Page 6

which he insisted upon having in the school helped the home in a large way. He started Sunday-schools in neighboring communities, enlisting as superintendents different men who otherwise would not have been rendering service. He would often hold neighborhood meetings in the outlying parts of his parish (for his parish really extended some miles out into the country), where he trained the people to conduct these meetings; men and women both being used as speakers.

He organized the Boys' Brigade, personally supervising their work and training local men to act as leaders. In this work his wife was especially interested and gave very valuable assistance. She organized the ladies of the community to take a personal interest in the boys and in this way for a long time regular receptions were given to the boys by which they were trained to take their place in the best of society and to observe the best of social etiquette. As a testimony of the excellent training which they thus received, a number of these boys, now grown to manhood, can be picked out from the other men of the community by their splendid carriage and bearing and the ease and dignity with which they meet their fellowmen.

Dr. Stoddard also trained the young people along musical lines and thus aroused in them an appreciation for good music. There exists today in the community a double male quartette which very effectively sings the Gospel, the leaders of which were trained by Dr. Stoddard.

He organized the Loyal Temperance Legion and the Girls' Missionary Society into which were gathered nearly every boy and girl in the community. Altho many Methodist boys and girls were brought into these organizations he successfully met all denominational enmities and prejudices by urging the boys and girls to be loyal to their own church and its services.

His interest and devotion to missions was manifested by the maintenance of mission study classes and frequently having returned missionaries address them. Thus he kept his people informed as to the world progress of the Kingdom.

He was deeply interested in education and took a personal interest in the public school, its teachers, and their work. He kept a stereopticon and at least once a month in his own church and frequently in surrounding communities gave illustrated lectures on various educational topics.

All of these varied activities were carried on not by his doing the work personally, so much as by members of his church whom he trained for each particular task. Those who knew him best say that he possessed to an unusual degree the ability of setting other people to work.

The greatness of the man and his depth of vision are revealed not so much by these varied activities carried on in his parish, as by the early decision to find in this one small field his life's work. The ability of the man as a preacher, as an organizer, and as a leader of men opened to him what many would term larger fields, but having caught the vision of the possibilities and value of a long term of service in one, and for one community he resolutely turned his back upon glowing offers and determined to make his own life a part of the life of the community, and the life of the community a reproduction of his life, thus building up a church which would indeed glorify God and draw men into the Kingdom.

Having realized, as few men of his day did, that a large and permanent work could not be built up in a short time, he laid aside the opportunities for wider fields of service, larger remuneration and more renown and went at his chosen task of building firmly the Kingdom of God in one small community with strong faith and deep consecration.

How well he succeeded is told by the hundreds of testimonials of his fellow workers in the ministry, by those whom he served so long as pastor and also by those who were not church people, but who came under the influence of his great life. A few of these picked almost at random from among a large number tell the story:

"In shepherding the flock he studied every need of the hours of sunshine and of shadow. He was especially watchful over the lambs, associating himself in every way with their interests."

"Few pastors have succeeded in impressing their personality on the character of a congregation so indelibly as Dr. Stoddard."

"He has left enough of his spirit with the parish to strengthen the faith of those who must carry on the work."

"It helps me to know that he was interested in my work."

"Dr. Stoddard's life meant so much to me, not only because he was the only pastor I have ever known, but also because he was so strong and secure in his faith as a Christian and so exemplary in his life."

"All that I am in my life I owe to Dr. Stoddard."

"He has been a benediction to me, all the years the strength of his character made him the trusted counselor and his gracious presence made him the ideal friend."

"He was in my regard the most truly good, the most saintly human being I ever knew. We had reason to know him intimately, and we watched the every-day patience and wisdom with which he met trials, doing good to all, many times to the unthankful and to the evil."

Such a life as this should make more of us willing to lay aside our own personal ambitions and to lay our life's work down for one community, and thus make the accumulation of the effort of years produce the harvest which shall be a crowning glory to our lives as it was to this life.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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DEAD UNTO SIN—ALIVE UNTO GOD

That is how St. Paul sums up the meaning of the resurrection in his wonderful letter "to all that are in Rome". In that proud, materialistic, immoral city, the queen of the ancient world, in that home of power, pomp and lust, there was a small, insignificant group of people, who had in some way come to believe in Jesus of Nazareth, the prophet mighty in deed and word before God and all the people, as the Son of God and the Saviour of men because He had risen from the dead and because they had felt something of His wonderful life and power. And the Apostle's letter was written that these people in that busy, godless, worldly city might better understand what it meant to lead a truly Christian life. In that letter he told them of the Gospel of Jesus Christ as the power of God unto salvation to every one that believeth; of the great and urgent need of both Gentiles and Jews for salvation and righteousness, because all alike were under sin, as the Scriptures abundantly testified, and then explained to them the divine method of rescue thru faith in Christ, thru whom grace reigned thru righteousness unto eternal life instead of sin reigning unto death. That grace should reign thru righteousness unto eternal life was to the Apostle the one essential thing about Christianity; his own natural passion for righteousness under the law had been raised to a white heat when the absolutely pure life and power of Jesus Christ touched his life, and he used every opportunity to inspire his readers and hearers with the same exalted purpose. Hence the one great lesson he draws from the fact of Christ's resurrection, 6: 11, is this: "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus".

Dead unto sin. Let us stop a moment with the phrase and catch its full significance. When a man is dead his relationship with everything around him is destroyed. His senses no longer respond to the impressions made upon him by the outside world, and nothing that may be going on around him can have any effect upon him. Here is a man reading an interesting book. The narrative, or the thoughts or ideas conveyed are so fascinating that he has neither eye nor ear for what is going on around him; he is so wrapped up in what he is reading that we say he is dead to everything else for the time being.

"Why seek ye the living among the dead? He is not here, but is risen." Luke 24: 5, 6

Even so, says the Apostle, reckon ye also yourselves to be dead unto sin. Christians are to move thru the world as tho they were dead unto sin. Why? It was the exceeding sinfulness of the world that brought their Lord upon the cross; it was the climax of the powers of evil that One whom no one could convict of sin, who had done only good to all who came within His reach, should be condemned to a death of shame by the very persons whose business it was to see that justice was done and that righteousness prevailed. For ages sin had betrayed and deceived men into wrong-doing under the guise of pleasure, gain or happiness, but in the rejection and the crucifixion of Jesus Christ Satan had shown his real character, henceforth there could be no mistaking him. "This is your hour and the power of darkness", said the Master, when the chief priests, and captains of the temple, and elders came out against Him as against a robber, with swords and staves. For those who believe in Christ it is treachery pure and simple to be anything else than dead unto sin.

And it is also base ingratitude. The Son of Man came to minister unto men and to give His life as a ransom for many. His ministry of atonement cost Him all He had to give: the heavenly glory which He had with the Father before the world was; three years of consecrated and prayerful toil such as no human being before or since has ever gone thru; an amount of agony and suffering of mind and body that is utterly beyond human comprehension; and, finally, the life which no one could take from Him, but which He offered up voluntarily, an acceptable sacrifice unto God, that He might redeem us from all iniquity, and purify unto himself a people for His own possession, zealous of good works. When we remember that He took all this upon himself of His own free will, for no other reason than that of His infinite and everlasting Saviour-love, it would be ingratitude beyond description to make His redemption of no account by *not* becoming dead unto sin.

The best way of insuring death unto sin is by *being alive unto God.* As one becomes dead to the things around him thru being entirely absorbed in some other occupation, so there is no better and surer way of avoiding any relationship with sin than by becoming alive only unto God. When we say that a man is alive unto money we mean that he has a keen eye for opportunity; that he scents the distant markets; that he is alive to his own advantage and active in its behalf while others sleep. When we say that a man is alive to beauty we mean that his eye observes its faintest trace where others pass by unseeing. John Ruskin used to pause to contemplate the curve of the mud in the rutty road. Thus we are to be alive unto God, awake and sensitive toward the things of God, toward all that is high and holy, to be alive to and think on whatsoever things are true, honorable, just, pure, lovely, and of good report, if there be any virtue, and if there be any praise. We are to reckon ourselves akin to God, even if it may be only in a weak and imperfect way at first. A little babe, even tho it knows nothing of its mother is yet wholly alive unto her, so much so that it is dead unto everything else when the mother is about.

So let us be alive to God that we may become more dead unto sin. If the world of sin on the outside seeks to find a place in your heart, if it makes pleasant or enticing advances, do not answer. Reckon it to be a realm of barrenness and deadliness with which you cannot have anything to do whatever. Be so much alive unto God thru Jesus Christ, so deeply absorbed by God's love for the world that is revealed in Jesus, so interested in His work in the world—*and in your part in that work*—that nothing else, no matter how seductive or inviting, can claim your attention. Reckon, think and say constantly to yourself: "I am dead unto that world, to everything and every one in it that is not with Jesus Christ and His kingdom, and I can therefore have no relation or connection with it."

There is an old legend of a subject consulting his monarch as to how he might shun the enticements of the world, and become dead unto them. The monarch ordered him to fill a goblet with wine, and to fill it to the brim. He was then ordered to carry the goblet thru the streets of the city. An executioner was appointed to attend him, with orders to behead him if he spilled a single drop. He carried the goblet in safety and nothing was spilled on the ground.

"What did you see by the way?" asked the king when he came back. "Did you see the jugglers and gamblers in the market-place?"

The man replied that he had noticed none of them. His mind had been so absorbed in the immediate task that no thought trailed away to surrounding distractions.

"So", said the monarch, "learn thy lesson. "Become absorbed in God, and thou shalt be dead to the enticements of the world".

If we were left to our own resources and devices we should never be able to become or to remain alive unto God. That is why the Apostle says, "alive unto God *thru Jesus Christ*". He is the resurrection and the life. The life and death and resurrection of Jesus Christ brought into the world a power that was unknown before, a new life that thrills the hearts of all who yield themselves to Him and accept Him as their Saviour and Lord. And the real beauty of the Easter message is that because He was raised from the dead thru the glory of the Father, we may walk in newness of life.

To walk in newness of life means being alive unto God. It means the death of the old man, the selfish, carnal, worldly way of thinking and living, and the arising from the dead of a new life, repentant, trustful, cleansed, victorious, a life that shall endure forever.

The Resurrection Victory

BY THEODORE L. CUYLER, D. D.

If we extinguish the lamp of divine revelation we must admit that the "Greenwoods" and "Mount Auburns" and "Woodlawns," with all their exquisite gardenings of green and pomp of marbles, are nothing but hopeless and melancholy haunts. They would be splendid charnel houses, and nothing else; we should be loath to enter them while living, and still more loath to be laid there when dead. Thanks be to God, this Bible lamp is inextinguishable; the light that has broken into the tomb can never be put out. A truth once known can never be unknown; a divine voice that has once spoken can never be silenced. And with this inspired infallible Book of God in my hand, I go out into yonder beautiful city of the dead that overlooks the great, wide sea, and opening its pages I read, "I am the Resurrection and the Life. All that are in their graves shall come forth. Death is swallowed up in victory."

Several things are made gloriously certain. One is that there shall be a positive, actual resurrection of the dead; what went into the tomb shall come out of the tomb. Whatever may be the transformation when the corruptible puts on incorruption and the mortal puts on immortality, still the fact remains that what went into the grave shall come forth. Personal identity shall be entirely preserved in the resurrection process. When the Bible asserts our sameness it does not explain precisely wherein the sameness consists. The most sagacious physicist cannot tell just where the principle of the organic life of the body is. Dr. Charles Hodge has justly said that "it may be in the soul which (when the time comes) may unfold itself into a new body, regathering its materials according to its own law, just as the principle of the vegetable life in the seed unfolds itself into some gorgeous flower gathering from surrounding nature the materials for its new organization." Paul likens the resurrection process to the sowing and the sprouting of grain. We cannot infer from looking at a kernel of wheat just how a spear of golden grain will look next August. Equally impossible will it be to determine from what goes into the grave just what will be the nature of the bodies that shall rise on the resurrection morn. But it is the same individual wheat plant, and the same individual man. Identity is not impaired in the least degree.

Another revealed fact is that what goes into the tomb as a "natural body" shall reappear as a "spiritual body." By this we are to understand a body that shall be adapted to the spiritual and immortal state of being. These earthly bodies of ours are adapted to this present world and are subject to disease, decay and death. They are adequate for the purposes of this life, but not for the celestial state of existence; they answer very well for earth, but not for heaven. The Apostle tells us that "we shall be changed."

Then the poor body that was racked with sickness and sin and riddled with disease and turned by death into a dust-heap shall be transformed and fashioned like to the "body of His glory." Mysterious and marvelous change! We cannot comprehend it; but faith rejoices to believe it. Perhaps that appearance which our Lord wore upon the Mount of Transfiguration may give us some hint of what we shall be when the body of our humiliation has been refashioned. Upon the top of Mount Hermon, the Man of Sorrows, for a few moments, shone with a splendor like the splendor of the sun. His worn and dust-stained garments glittered with a luster whiter than the snow. Why may not our "vile bodies" take on as wondrous a transformation when they shall be refashioned like unto "the body of His glory?"

That shall be the final triumph of redemption—"death is swallowed up in victory." The once conquering death is unhorsed and in the dust—his lance shivered to fragments. To Jesus, the Christ, to Jesus, the Victor over death and hell, belongs the glory of this most magnificent triumph. Human science never planned it or dreamed of it; "nature" never constructed any law to accomplish it. The Resurrection —reverently be it said—is Christ's own idea. It is Christ's stupendous achievement. Now is Christ risen from the dead and become the first fruits (the first harvest sheaf) of all His own who have slumbered in the tomb. This crown flashes on the enthroned Redeemer. He hath purchased the redemption of the bodies and the souls of His beloved flock. He shall present them in their attire of glory before His Father with exceeding joy. Thanks be unto God who giveth us this victory thru our Lord Jesus Christ!

The Belmonts of Oakdale

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BY HILDA RICHMOND

CHAPTER XV.

When the good people of Oakdale realized that Mr. and Mrs. Belmont had decided to return to the city they decided to give them a farewell reception to show their appreciation of the family they had learned to love. It was not a secret affair, nor was it to give the Belmonts any extra trouble in their work of packing, for it was to be held before the pretty cottage was dismantled. The house had been sold at a reasonable price and some of the furniture not suited to a city home had been disposed of, but in the main the cheery little house was in normal condition when the reception was held.

Mr. and Mrs. Belmont talked it over the morning they started to the city to see if they could buy back their old house. "It seems like a second honeymoon this going house hunting," observed Mr. Belmont as they boarded the train. "I almost feel as if people should be throwing rice at us and putting placards on our modest satchel."

"Nice looking honeymoon couple!" jeered his wife pulling a stray lock of hair from under her hat brim. "Look at that, sir."

"I don't care," said the gentleman stoutly. "I feel just as young as ever and you look younger than ever. Isn't that a pretty compliment? I didn't say anything nicer than that on our wedding journey, and you know it."

Chatting and laughing the excited couple put in the time until the city was reached and they hurried to the old familiar neighborhood. "The place has run down slightly," said Mrs. Belmont as they walked up and down the street to take a good view. "It will need some repairs."

"Let's run in and see the Hills," said Mr. Belmont. "We can ask them about the value of property in this neighborhood."

Mrs. Hill was not at home so they tried another neighbor. "I never should have known you," said Mrs. Warren giving Mrs. Belmont a little peck on the cheek when they explained who they were. "Won't you come in? I have an engagement for eleven, but we can have a long talk before that time."

It was evident that the mistress of the house was looking them over carefully to decide whether they were prosperous or poverty-stricken. All the time she chatted with them she had an eye on the clock and was interrupted by the telephone and door bell frequently.

"I am so sorry I cannot ask you to luncheon," she said as they rose to go. "Today is our club meeting and I promised Henry I'd lunch down town with him. With club meetings and social engagements I'm all worn out. I had to go to a rest cure for three months last year to get thru the season at all. Mrs. Grove? Yes, she still lives in the old place. I hardly think this is her day at home, tho. She's so busy she refuses herself to callers on all days but her regular receiving one. Mr. Warren could tell you about property values, but I really don't know what you ought to pay for your old place. I hope you will get it back again. We've missed you all so much."

"Frank, I don't know that I want to go back to our old house," said Mrs. Belmont when they were again on the sidewalk. "Let's look for something new and pretty elsewhere."

So they wearily tramped and rode over the city that afternoon looking at this location and that and hearing prices and listening to tales of advantages as set forth by glib-tongued agents until Mrs. Belmont declared she could stand no more. "We'll go to Aunt Caroline's and stay all night," she said at last. "Maybe tomorrow I can try again."

The rest and quiet of the luxurious house revived her drooping spirits and she was ready and willing to accept the tickets Aunt Caroline provided for a high class musical entertainment. But all that evening when she should have been listening her thoughts would wander back to Oakdale in spite of all she could do and she wanted to rest in her own white bed when it was ended. Aunt Caroline was easily persuaded to go back with them for the farewell reception, so early the next morning they set out promising themselves to return later and select a suitable house.

"All this work and worry for us!" exclaimed Mrs. Belmont as her friends and neighbors transformed the little house into a bower of spring beauty with their exquisite garden blooms. "How very kind Oakdale people have always been to us."

"It certainly is work, but not worry," said Emily Giles. "We want to try just a little bit to show you how much we dislike to see you move away from us. We thought you liked us so well that you'd want to stay always."

"But the city is home," said Mrs. Belmont gently.

"Yes, I know, but we wish you'd want to stay," said the ladies.

The reception was to be held in the unfashionable hours of early afternoon as the house was small and people would have to overflow into the garden. Mr. and Mrs. Belmont stood in the receiving line with Fred and Jack and Rose and her husband were close at hand. Jack scowled mightily and informed everybody he didn't want to move from Oakdale, and Rose had to retire occasionally to dispose of her troublesome tears, while Fred whispered to pretty Ellen Giles that the moving was none of his choosing, but still it was a happy time.

"I suppose, Mrs. Martin, that you're glad to have your niece near you once more," said a lady pausing by Mrs. Martin's chair for a little chat. Oakdale people had grown well acquainted with Aunt Caroline as she frequently visited her relatives. "I hear that they will locate near you."

"No, I'm not," was the unexpected answer. "I think they are very foolish. They didn't ask my advice and they wouldn't take it if I offered it without asking; at least they never did take my advice, but I think they ought to stay here."

"You do?" gasped the lady.

"Yes, I do. I like to visit in Oakdale and when they're gone I can't. O, of course I could go to see Rose, and probably will occasionally, but Margaret always was my favorite and I'd like her to stay here."

"When do you vacate the house, Mrs. Belmont?" asked Mrs. Appleton. "We ladies are planning to come and help you the day you pack."

"O, not for several weeks," said Mrs. Belmont easily. "We have not settled on our house in the city yet."

"I promised Jameson we'd vacate day after tomorrow, Maggie," said Mr. Belmont. "He is anxious to get settled. His children have been exposed to measles and he wants to move before they break out. We can stay with Rose a day or two till we get a house in the city."

"While we're here," said practical Mrs. Giles, "we may as well dispose of these flowers and decorations. I mean we can wait until after the guests go home and then a few of us lend a hand. Why, what is the matter, Mrs. Belmont?"

"I don't want to go to the city," sobbed the hostess. "I want to stay in Oakdale."

"Well, you can do that," said the sympathetic ladies. "We'll be glad to have you."

"But you've given this lovely farewell reception for us and now we'll have to go," wailed the afflicted Mrs. Belmont.

"We'll call it an appreciation party," said Emily. "Don't you worry a bit, Mrs. Belmont."

"And Frank would be so disappointed if we didn't go," went on the sobbing voice. "He's counted on it so long."

"Don't cry, Maggie, I'm just as sick of my bargain as you are," said Mr. Belmont. "The doctor told me today that I never can think of indoor work again, and there's nothing else in the city. I'd like to buy that farm of John Ford's that adjoins the corporation of the village and work out of doors the rest of my days. What do you say to that? It is sadly run down but I'd like to go there."

"And you folks don't care if we change our minds?" asked Mrs. Belmont. "It almost looks as if we were frauds."

"Of course we care. We like it," said the ladies. "Isn't it nice that we found this out before serving the supper? We will have it as a great surprise for the rest."

So the long tables on the lawn were covered with good things and Mr. and Mrs. Belmont blushing furiously were placed in the seats of honor. Jack still scowled and Fred looked pensively at Ellen when he should have been listening, while Rose used her handkerchief openly.

"Friends, we are gathered here on a joyous and yet sad occasion," said the minister before saying grace. "We are here to show our appreciation for our dear friends who are soon to take up their residence in the city and—"

"We've changed our minds," whispered Mr. Belmont touching the minister on the arm. "We're going to stay right here if you'll have us."

And then such a time of rejoicing as there was in front of the little house. Rose ran to hug and kiss her mother and Fred openly pressed Ellen's hand in the excitement. Finally all grew calm and the wonderful feast was eaten with a relish.

"It's like the farewell tours great singers announce each year," said Jack who was the happiest person present. "Whenever I get very hungry I'm going to spread the report that we are thinking of moving to the city."

"Mother just wanted to hear the nice things people say to departing friends," teased Fred. "It's an old scheme of hers."

"Shame on you boys," said Rose severely. "I'm glad for any reason that made them change their minds."

"So are we," said the guests heartily. "Oakdale needs you more than the city does."

"And we need Oakdale," said Mr. Belmont rising. "Dear friends, forgive us for ever thinking of leaving you. We found happiness and prosperity and the best friends any family ever could find right here in Oakdale, and here we want to stay till we are received into the House not made with hands eternal in the heavens."

"Let us pray!" said the minister reverently.

So the whole company rose to join heartily in the fervent little petition that peace and prosperity and hapiness would continue to attend the Belmont family thru all their lives and continue to make them a blessing to Oakdale as they had been during the past. And then he pronounced a benediction upon the family and their friends and the Belmonts went happily back into the quiet little house not to prepare for a new life in the city they had so ardently longed for, but to go on with the peaceful, calm existence in the little village that was scarcely more than a dot on the map.

"You have made a wise decision, children," said Aunt Caroline wiping her glasses. "A wise decision."

"Yes, thank God, I think we have," said Mr. Belmont.

"And I know we have," said Mrs. Belmont.

"And with no thought of irreverence the Belmont boys said heartily, "Amen!"

Because Mother Knows

The mother of the household sank into her rocking-chair and folded her tired, patient hands in her lap.

"I hope I sha'n't have to move for an hour," she said to the father of the family, in whose hands she had just placed a magazine he had hunted for in vain.

"I've done nothing but trot, trot, all day long, it seems to me. I wonder if every mother in this land is expected to know where everything is, and find it if she doesn't know?"

"I believe it is the usual custom," said her husband, dreamily, already more than half lost in the article on X-rays.

"Well, it's a poor custom," said the mother, wearily. "All day long I hear, 'Mother, where's my hat?' 'Mother, where did I leave my drawing pencils?' 'Mother, what have you done with my music-roll?' "

The leaves of the magazine rustled, and the father's face was hidden behind them.

"I believe they think I have some way of knowing where things are that I've never seen," the mother went on, smiling in spite of her wrongs, "for they ask me——"

"Mother!" came a boyish shout from the head of the stairs, "Ed and I are in an awful hurry to go to town, and we can't find our heavy gloves. Do you know where they are?"

"Ed's are in his second drawer on the left, where they belong; he left them in the dining-room," called the mother, without a second's hesitation. "I haven't seen yours, but why don't you look in the pockets of your old coat that you wore on that long drive with your father the other night?"

There was a sound of hurrying feet overhead, and then a joyful whoop. "Got 'em all right, mother!"

The father's face appeared above his magazine.

"Does it ever occur to you that you give the family some slight reason to think you have an inexhaustible fund of wisdom as well as a bureau of information in regard to articles lost, strayed or stolen?" he asked, in a carefully impartial tone.—*Youths' Companion.*

✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

An Ancient Easter Poem

SEE ARTICLE "THE GOLDEN LEGEND"

One day, in Satan's realm—the dark domain,
Where souls of dead, in chains of Death, remain—
The Prince of Darkness, boastful, spake aloud
To his abject, imprisoned, awestruck crowd:
"Hearken, ye spirits! Lo, I bring this day
Another Victim, bound, beneath my sway:
Jesus the Nazarene, the Master Fraud—
Who proudly claimed himself the Son of God!
I laid the snare, which the Impostor caught,
And to the tree of shame the Boaster brought;
And now between two thieves He helpless hangs,
In Death's dissolving and resistless pangs.
You shall behold Him pass thru Hades's door,
To walk among the living—nevermore!
My power shall hush the Archpretender's breath,
And bind Him, hopeless, in the realms of Death."

Then Hell itself in fear began to quake,
And, in alarm, thus to the Devil spake:
"Jesus! Dost thou not fear that mighty name?
And is this Jesus—Nazarene—the same
Who once cried, 'Lazarus, come forth!' and swift
The bands of Death were loosed, his fetters rift,
And thru thy gates impassable he broke,
So soon as that almighty word was spoke?
Let but that Jesus once invade these halls
And in that hour thy boasted empire falls!
What if the Victim thou dost proudly claim
Shall as the Victor bring thy pride to shame?"

While Hell thus spake, a voice like thunder rolls
Thruout the realm of Death's imprisoned souls:
"Lift up your heads, ye Everlasting Gates!
The King of Glory at your entrance waits."
Then Hell inquires: "Who is this glorious King?"
And with the answer all its chambers ring:
"The LORD of hosts—strong to subdue all foes,
Mighty in battle—none can Him oppose."

Then, in the realm of Death's unbroken shade
Appeared the Conqueror, in light arrayed.
It was as tho in crimson and in gold
The splendor of a thousand suns had rolled
Their mingled glory in one matchless beam,
And lit up Death Shade with the lustrous gleam.
Ineffable that glory; as it shone,
Like to the radiance of the Great White Throne,
Precipitate, demons of darkness fled,
And lost souls, to the confines of the dead.
While thru the open gates and broken bars,
Toward realms of light more fadeless than the stars,
The Prince of Life a host of captives led
From out the night and bondage of the Dead.

The Golden Legend

REV. ARTHUR T. PIERSON, D. D.

This *Aurea Legenda* is a celebrated collection of hagiology, or lives of saints, which was for a time so popular that the number of its editions exceeded a hundred, and its translations embraced nearly all European tongues. It originated about 1230 A. D., and was the work of Jacobus de Voragine, a Dominican friar; afterward, provincial of the order in Lombardy (1267), and still later, archbishop of Genoa. He was a man of mark, able, moderate, exemplary, and influential; more than once, in crises, the adviser of the pope himself.

The Golden Legend is a semidogmatic composition in 177 sections, each devoted to a calendar saint or festival. While open to much criticism, it is worth no little study, as a monument of letters and a memorial or mirror of the religious notions of that mediaeval age.

Our object in calling attention to it is to reproduce one remarkable and quite unique scene from it, which Mr. Prothero, in his Psalms in Human Life, refers to, in connection with the Resurrection legend in Psalm 24.

Our Lord's visit to Hades is there curiously embodied, in the heart of this curious production, in something like the following form:

The tidings of our Lord's Resurrection struck Jerusalem with consternation. While princes and priests of the people counseled together over this unparalleled miracle, two sons of the aged Simeon, Leucius and Carinus, who had been of the number of the saints who, after Christ's Resurrection, "arose, and came out of their graves.....and appeared unto many," entered the assembly and wrote upon tablets the august tale of their resurrection. They had been in the place of the mystic shadow, with the patriarchs, when suddenly Hades was flooded with light, as tho the sun had risen amid gold and crimson. Adam, the father of the race, exclaimed, "This light is that of the Author of all light, who has promised to send us His eternal day!" Then Isaiah shouted, "This is that Light of God of whom I foretold, that the people walked in darkness should see a great light." Then came the aged Simeon, who bore witness to His Saviour whom he had carried in his arms; and John the Baptist, who had testified to His baptism and anointing, and that the coming of His kingdom was nigh. And all the patriarchs rejoiced with joy unspeakable.

Then follows in the Legend a far more unique scene, which has been rendered into the above simple metrical version.

So, according to the Legend, was the tale of wonders recorded by Leucius and Carinus on tablets; and, at this point, they ceased to write, and becoming white as snow, vanished from sight.

This impresses us as not only unique but as combining poetry of no low order with truth. The conception that He who could call forth Lazarus could not himself be holden of death beautifully corresponds both with the words of Peter, in Acts 2: 24—31 and Heb. 2: 14, 15. It is a beautiful thought at the Easter season to be associated with the world-wide festival of the Resurrection, when the great Victor's triumph over death and the devil is the one scene that fills the Church's vision.

Who Shall Roll Away the Stone?

Some of the stones that we see in the way of our progress are imaginary and others are real. In the former case we need more light and greater courage, and in the latter instance much hope and more faith. In both cases the difficulty must yield to treatment, human or Divine; or rather both. "Where there's a will there's a way."

History and experience both prove that all difficulties, real or imaginary, can be either rolled away or overcome, if not by our might, then by an angel's hand, and, so far as we and the results are concerned, it does not matter which. When you are in the line of duty to God or man, do not hesitate because there is a stone in the way, but just pass on and see what you can do with it. When you get close to it you may see your way clear to handle it, or a friend may come in the "nick of time" and give you a lift. Or, as in the case of the women at the sepulcher, someone may remove it before you get there. If not, then let God have achance. He is so "handy" and helpful, especially when we get as far as we can go.

Help, Lord, for we are needy!—*Religious Telescope.*

An Undertaker's Warning

Did you ever see a business man put into his show window a sign designed to discourage his own trade? It's at least not a usual business method. But out in Kearney, Nebraska, one day not long ago I found such a sign in a window along the main business street.

It was the window of an undertaker's office. And the sign was a card with seven pictured faces on it showing the downhill progress of a cigarette smoker—the first the face of a handsome, hearty young boy, and the last the drawn, emaciated face of a mere man-shadow, self-evidently ready for one of the undertaker's coffins. And on the card was a bold printed warning to boys to beware of the cigarette.

The name of the honest proprietor within I have no way of telling now; I made no note of it. But I did make a mental note that there is at least one man in Nebraska who isn't so wrapped up in money-making as to have forgotten that there are human interests superior to his own prosperity in business. I still bless him inwardly for that sign, even if it was hideous.—*Selected.*

Denominational

OFFICIAL ANNOUNCEMENTS

Installations

In accordance with the instructions of the respective District presidents the pastors named below have been recently been installed in their new charges:

On Feb. 14, 1915, Pastor A. C. Roth at Westphalia, Ind., by Pastor H. Limper.

On Feb. 21, 1915, Pastor R. C. Lucke at Jerseyville, Ill., by Pastor E. L. Mueller.

On Feb. 28, 1915, Pastor H. Tessmer at Fayetteville, Ill., by Pastor H. Dexheimer.

On March 7, 1915, Pastor G. Tillmanns at Ft. Collins, Colo., by Pastor J. Jans.

New York District

The officers of the New York District declare herewith that the name of St. Paul's Evangelical Church, London, Ontario, Canada, is to be regarded as being carried on the list of churches connected with the German Evangelical Synod. The church has neither been excluded from membership nor has the notice of its withdrawal been accepted.

Rev. Pastor J. J. Braun having resigned the secretaryship of the District because of removal from its territory, the officers have appointed Pastor H. M. Wiesecke to succeed him for the unexpired term.

R. Vieweg, Pres. New York District.

Notice

In view of an existing emergency Pastor A. Walton, Oklahoma City, Okla., has been permitted to ask for a modest offering from the churches of the Synod for the purpose of erecting a house of worship for his church in that city, which has become an urgent necessity. Those who can help him will be serving the kingdom of God. All offerings sent in will be accounted for thru the Board for Church Extension.

John Baltzer, President General.

Elmhurst College

With the opening of the new school year in September next we shall have room for a larger number of students than usual. Altho there is ample time for formal applications for admission to be made, the undersigned would like to correspond with young men who contemplate entering the institution, especially those expecting to take up advanced studies.

The course has been so arranged that the preparatory department corresponds to the first year of high school. The entrance examination would thus require the completion of eighth grade grammar school work, with a corresponding advance for the higher classes. The Elmhurst Year Book contains all the necessary information and is sent gratis to any address.

Formal application should be made soon after Easter, and application blanks may be had from the undersigned at any time.

D. Irion, Director, Elmhurst, Ill.

Board for Educational Institutions

The regular meeting of the Board for Educational Institutions will open at Elmhurst College at ten o'clock, April 7, 1915.

Districts not represented on the Board are cordially invited to send a delegate to this meeting.

By order of the chairman, Pastor J. E. Digel,

F. Mayer, Ph. D., Secretary.

Colorado Mission District

Pastor G. A. Schmidt, having resigned the presidency of the Colorado Mission District, Pastor J. Jans, Director of Ft. Collins Seminary, Ft. Collins, Colo., has been appointed for the unexpired term, in accordance with paragraph No. 37 of the by-laws and with the sanction of the Central Board for Home Missions.

John Baltzer, President General.

Joint Meeting

The annual meeting of the Board for Publications with the German and English Literary Committees will begin at nine o'clock on April 7, 1915. The presidents of Districts not represented on either of these committees are cordially invited to be present.

Th. Oberhellmann, Chairman.

Continued on Page 5

EASTER AMONG THE ORANGE GROVES

How Nature at her best enchances the joyous Beauty of the Easter Message

BY REV. MALCOLM JAMES MC LEOD

A visit to Southern California at Easter time is a trip worth crossing the continent to make, for then nature looks her loveliest here. The winter rains are past; the poppies are in bloom; the vineyards are shooting into life; the birds are all a-trilling.

What with our flowers and buds and blossoms, the velvet drapery of the hills, our glorious sunshine, and withal, our splendid churches decorated in honor of the hour, Easter here as a festival has a decided advantage. The day everywhere is a synonym for gladness, hope, song, brightness, music. It means that light is stronger than darkness, joy stronger than sorrow, good stronger and evil, life stronger than death. And how much easier to sing and be hopeful when all nature is vocal and dressed in her best!

What a picture it is to see the poppies swaying under the foothills, or the magnolias, or the daffodils, or the gold of ophir roses, or the carnations and sweet peas and fleurs-de-lis, or thousands of pale, delicate primroses paying their glad, beautiful tribute to this the greatest day in the calendar of the Church.

The Greatest of the Days of the Soul

Easter is the day of universal gladness. Gregory of Nyanza called it "the royal day among days." True, there is no trace of its celebration as a festival in the New Testament, nor even in the writings of the fathers, but that is because the sanctity of special epochs was an idea quite foreign to the early Christian temper. They were too deeply immersed in the events themselves to think much of their external accidents. Today, however, Easter is celebrated with more or less elaborate expression and eclat thruout the whole Christian world.

Wherein does the primacy of Easter rest? It rests in the fact that it commemorates the great central fact of our gracious evangel. If the resurrection is attested, then what follows? Why, then everything follows. It follows that the great, glorious message we preach is true, must be true. Jesus is divine; He is Lord. He is God over all, blessed forever. He is the Living One. He died and rose again. He is our Saviour. He is King of kings and Lord of lords. He is the Lamb slain from the foundation of the world. He is the image of the invisible God, the first-born of all creation. He is before all things and in Him all things consist. He is the head of the body—the Church. He is all and in all. He and He alone is Christianity. No matter who wrote the Pentateuch. No matter whether Jonah is history or allegory. No matter whether there be two Isaiahs or three or six. If this Man rose from the dead, that is enough. Everything else follows—everything that is fundamental. Paul's logic is irrefutable; infidelity is a mere beating of the air. It breaks on this impregnable rock like sea waves hammering the base of Gibraltar. "For if Christ be not risen, then is our preaching vain and your faith is also vain"; but if He is risen, then it is lustrous, triumphal, surpassingly glorious, sublime.

And it is a question of evidence. Only testimony can speak the final word. You cannot establish a fact by showing how reasonable it is or how desirable it is. Think of it as history and you are shut up to the old-fashioned line of approach; it is true because somebody saw it; it is true because eyewitnesses assert it; it is true because truthful men were present at the time.

For it must be noted at the very outset that the Bible is an historical book. It is a narrative of the progress of God's kingdom on the earth. It is a biography of a man and is thus a record of facts, dates, doings, sayings. Today there is a leaning to get away from the literal and substantial. Just as the chemist volatilizes metal, so the religious teacher sometimes volatilizes his faith and makes it unreal. Buddhism is volatilized religion.

The Palpable Fact of a Risen Life

Thomas De Quincy said of Coleridge: "He wants better bread than can be made with wheat." Some there are thus-minded in spiritual things; they want better bread than can be made with wheat. The resurrection of Jesus Christ, I take it, is the best bread that can be made with wheat. It is as strong as evidence can make it. It is sensible, palpable, tangible. I do not wish to "melt into the infinite azure or to be transfused into the rainbow" or to slip into dreamless, insensate repose. I prefer to keep firm hold of the definite. I prefer the testimony of Mary and Martha and Luke and John and Mark and Cephas and Paul. I accept the history as ultimate.

The greatest thing in this world is man; the greatest Man is Jesus; the greatest fact is His resurrection; it is the climax of His magnificent life; it is the credential of His colossal claims; it is the basal block of the whole Christian superstructure, for the Church is not built on the birth of Jesus, not on His life, not on His teaching, not on His death, but on His glorious resurrection. Napoleon knew that he could capture Houguemont, the walled farmhouse at Waterloo, he could defeat Wellington, and it is full to this day of the bullet holes of that conflict: Unbelief has made the resurrection the target of its attack, knowing that Christianity stands or falls by that vantage ground.

It is becoming popular today again to champion the old visionary hypothesis. We are being told that we generally see what we are expecting to see. People see what they are looking for. The disciples were looking for Jesus; therefore they saw Him. But the minor premise is contrary to the facts. They were *not* looking for Him. They were startled when they saw him. Their hearts were crushed, their hopes broken. The spices they are carrying are for a dead, not a living man. "Who will roll away the stone," they are saying, "that we may get at the body for its burial?" Why, when Mary saw Him, she thought it was the gardener.

Once do I well remember when I felt my own faith slipping away from me. I had been reading Diderot and Condorcet; Renan, too—especially his "History of the Origin of Christianity," and already he had charmed me. I was under his empire completely. When I came to that wonderful passage in his "Life of Jesus" in which he makes the excitement of an hysterical woman and the opening and shutting of a door by the breath of an Eastern breeze the causes of the faith which has produced Christendom, I felt as tho the light of the world had gone out.

And in my darkness and doubt I had to preach. O the pain of it, the pang, the strain, the torture! In this state of wretchedness and woe I went to a dear old minister in the next village for advice. He said to me:

"My boy, cheer up, all will be well yet; I have been there too. Let me tell you what to do. Take your four gospels and read them. Read them in the original. You are going off on your vacation. Leave Renan at home. Just take one book along with you—your Wescott and Hort. Do not read anything else. Saturate your mind with the story of the resurrection. Let it get into your bones. Leave it to make its own marks. Pray for light. Then follow the gleam."

I did as he told me, and never have I forgotten the dear old saint, so patient, so sympathetic, so wise, since gone to his rest.

The Sight that Satisfies the Soul

Often have I looked out of my study windows in the early morning and greeted these grand San Gabriel mountains. Then noon became hot and they were blurred. But by the cool of the evening the haze had vanished and I could see clearly the giant ranges again. So when I was a child heaven was near, clear, dear. Then the fog fell thick, and I lost my way, but not for long. I see the glorious vision once more. Today, blessed be His name, Mount Zion looms larger and clearer and nearer than ever.

I know He rose because I see. I see Him. He has come into this poor heart of mine, a living reality, and if He did not rise, He could not have done that. The New Testament is great, but how small it is by the side of the living Christ. I can admire the genius of Dante in his matchless epic of the soul, but I cannot share the great immortal dreamer's life. He is simply a dead thinker. But Jesus is a living Lord. "I am the first and the last and the Living One; and I was dead and behold I am alive forevermore and have the keys of death and of Hades."

Who is the master of the instrument? It is he, is it not, who liberates the music? The chief of all instruments is the human soul; our consciousness is the

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Denominational

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English Literary Committee

The English Literary Committee will have its regular annual meeting on Tuesday, April 6, 1915, at 10 A. M. at Eden Seminary.

S. D. Press, Chairman.

General Secretary for Sunday School Work

At the last meeting of the Central Sunday School Board, February 9—10, 1915, the Board was able to realize its long cherished desire for a Sunday-school secretary in appointing Pastor Theodore Mayer of Henderson, Ky., to that position, which had been regularly authorized by the action of the General Conference. Pastor Mayer, who has made a special study of Sunday- school work, expects to assume charge of his new duties early in May, at which time a fuller announcement in regard to his work will be made.

Paul Pfeiffer, Chairman.

† Rev. John G. Kircher †

founder and pastor of Bethlehem Evangelical Church, Chicago, Ill., died February 12th, at an age of fifty-seven years, eleven months and twenty-six days, after a long and painful illness contracted from a fall two years ago. With his death a most successful ministry came to an end, and to the family and the church his early death means a painful and heavy loss.

According to his wish the funeral services were held in the simplest form. On Friday morning, February 12th (the day of his ordination, thirty-two years ago), a private service was held for the immediate family at the family residence by Rev. J. G. Scheuber, the present pastor of the church, who was associate pastor since December last. Then the members of the church board bore the casket of their pastor into the church which was very appropriately decorated with ivy and palms. There, in his church, his body remained in state until Saturday, the day of his burial. More than four thousand people passed by the casket to cast a silent last look upon him who was loved and honored by so many. On the day of his burial the attendance was so great that neither the church nor the church-hall could accommodate all the people. Rev. F. Holke conducted the meeting in the Bible-school Hall, whereas the main service was held in the church, under the direction of Rev. J. G. Scheuber. Rev. R. A. John lead in prayer and read the Scripture, and the obituary. The German address was delivered by Rev. J. E. Digel, of Massillon, Ohio, a life-long friend of Pastor Kircher, on Matt. 24: 46. The English address was given by Rev. J. G. Scheuber, on Isa. 43: 1, the words with which the deceased had comforted himself in his dying moments, and read a poem: "Mein Bethlehem," a farewell of the pastor to his Church, written for the occasion by his brother, Rev. Julius Kircher. The choirs of the church sang a last sad farewell to their pastor whom they all so dearly loved. And then his body was taken for interment to Eden Cemetery, which cemetery he helped to organize and to build. Rev. J. G. Scheuber conducted the commitment service and some members of the Ladies' Aid, and the children of the Evangelical Orphans' Home at Bensenville, of which the departed always had been a stanch friend, sang: "Wo findet die Seele die Heimat, die Ruh". Thru faith in Jesus gleams of light fell upon us who were standing there in the shadow of death, and we felt: "Somewhere and somehow we shall meet again."

Rev. John G. Kircher was born February 15th, 1857, at Bethlehem (now Freelandville), Indiana, as a third son of Mr. Carl August Kircher and his wife Julia, nee Krieckhaus. In November, 1857, the family moved to Vincennes, Ind., where he spent his boyhood years attending St. John's parochial school, and later the public school. When he was fifteen years old his parents moved back into the neighborhood of Freelandville, where he then was confirmed in Bethel Church by Rev. Gottlieb Mueller on Palm Sunday, 1873. Three years later, 1877, he entered at Elmhurst College as divinity student, and in September, 1880, the Theological Seminary, then near Marthasville, Mo. February 12, 1883, he was ordained for the ministry in his nome church at Freelandville, Ind., by Rev. Albert Schory, president of what was then the Second District, assisted by the pastors Philipp Frohne and H. Graeper, and then was sent to temporarily supply the pulpit of St. John's Evangelical Church of Richmond, Va. In July, 1883, he was sent to Oak Park, Ill., to organize an Evangelical Church

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GATHERING IN SUMMER

Solomon was no Evangelist, but the Evangelistic Committee of New York City makes Prov. 10:5 the Basis for a far-Reaching Program

Christ's method of reaching men was primarily a simple one: He went to men where they gathered for amusement, where they toiled, and on the highways, and brought to them there that which would glorify amusement for all time, that which would forever dignify human toil, and that which would make the very common road glow with uncommon glory because He walked it with men.

The Evangelistic Committee of New York City, whose decennial year has just closed has followed the method of the Master, and in places of amusements, in shops, on the streets, and also in tents has preached the glorious Gospel of the grace of God. And, as of old, people "believed on Him," as of old men have "forsaken all" and followed Him, have learned again that it is possible to walk the common road in the uncommon comradeship of the Christ.

Purpose, Method and Support

The Evangelistic Committee of New York City is an association of ministers and laymen, representing the various denominations, having on its Executive Committee the superintendents and representatives of the City Mission Boards, the Young People's Societies, the Brotherhoods, and the Y. M. C. A.

The Committee is organized to carry the Gospel to the unevangelized foreigner and American, colored and white, rich and poor, old and young, wherever they may be found; on the streets or vacant lots, in pleasure parks or shops.

The Committee erects fully equipped tents furnished with caretakers, students, children's workers and song-leaders, placing them at the disposal of pastors of mission churches, or employing an evangelist and putting the tents in needy fields where existing churches may be strengthened or new churches organized. It also conducts meetings in shops, halls and on the streets, with employed evangelists, or with pastors and laymen as volunteer speakers.

It assists men's organizations and Young People's Societies in conducting evangelistic institutes for the study of personal evangelism, the evangelistic message and evangelistic methods, that the latent forces of the churches may be developed and put to work.

The work of the Committee is supported by voluntary contributions from Churches, Sunday-schools, Young People's Societies, men's, women's and children's organizations, and individuals. The extent of the work each year depends entirely upon the contributions received. The Committee never incurs a debt. No collections for the support of the work are taken in the meetings.

Altho the year 1914 presented some of the most difficult problems with which we have ever been confronted, the campaign proved to be one of the most encouraging in our history.

Some of the difficulties were:

The war in Europe followed by the closing of the Stock Exchange and the action of the savings banks requiring sixty days' notice of withdrawal of funds, and the serious illness of the superintendent's office assistant, necessitating his withdrawal from the work, made it almost impossible for the superintendent personally to solicit funds.

Some of the encouragements were:

The volunteering of our workers when it looked as if we would not have sufficient funds to continue the campaign, one man saying: "I am reaching 6,000 people each week and I would rather go on without salary than see the work close." This offer was a splendid demonstration of the workers' loyalty to the Committee and a great tribute to the value which they place upon the work.

The spirit of devotion, enthusiasm and joy which ever characterizes our workers was even more apparent during the period of voluntary service than during the early part of the campaign. One cornetist who had played three times each Sunday when he was being paid, played five times a Sunday as a volunteer.

The response to our appeals for financial assistance from the good people of the city made it possible for us to pay the workers in full on October 15th and also to leave the largest balance but one in the history of our work.

We conducted 2,544 meetings, in 157 centers (seven tents, two halls, fifty-six open air, sixty-four open air

THE WORKERS

auxiliary and twenty-eight shops), in ten languages (English, Bohemian, Chinese, French, German, Hungarian, Italian, Russian, Slovak and Spanish), with an aggregate attendance of 613,437.

In a congested Italian district where there was no lot upon which a tent might be erected we suggested to the local pastor that he conduct a short meeting on the steps of his church every night, showing stereopticon pictures there and then inviting the people into the church for a longer service with more pictures. This plan proved most successful. The pastor is enthusiastic about it.

We inaugurated the Winter Auxiliary last year. During the season we suggested the names of laymen possessing the evangelistic spirit, to pastors of smaller churches for Sunday and week night services. Many of the pastors report splendid results from the work of these men.

During the summer the Junior Auxiliary was organized. Thru this department children of advantage, who are privileged to spend the summer in the country, are encouraged to send flowers to city-bound boys and girls, these flowers being distributed in our meetings, in hospitals and in families. It is impossible to tabulate results. Eternity alone will reveal the vital statistics—the souls re-born. Those interested in more detailed reports may procure them, as long as the supply lasts, from the superintendent, Arthur J. Smith, 541 Lexington Ave., New York City.

Some Results

Thirteen Bible classes.
Neighborhood improved.
One Italian Mission Chapel.
One church for colored people.
A convert becomes a missionary.
Italian Sunday-school increased fifty per cent.
Five colored boys unite with one church.
Fifteen Bohemians unite with one church.
One Italian branch of an English Church.
Ninety-one Italians unite with churches.
Forty-five members added to a Hungarian Church.
Twenty-eight colored adults unite with churches.
A Hungarian atheistic socialist orator converted.
Thirty-seven colored children unite with Sunday-school.
Sixty-five children unite with Hungarian Sunday-school.
Man helped in open air meetings sends check for $25.00.
Serving-maid convert brings $55.00 to office as thank-offering.
One of our cornetists converted and now a student for the ministry.
Children from eight families in one tenement joined a Sunday-school.
One hundred and eighty-nine inquiries in one tent for colored people.
Work similar to ours inaugurated in five cities by men who have seen our work.
Small boy who had attended our meetings, reunites his father and mother.
A University Professor of Hebrew accepts Christ and decides to enter the ministry.
Twelve Spanish-speaking cigar-makers in one factory asked for admission to the church.
One Italian boy converted in 1913, has since led his father, mother, and uncle to Christ.
A broker, who confessed that he had been a drinking, gambling church member, re-claimed.
A Roumanian, speaking six languages, accepts Christ and expects to enter the Christian ministry.
A young man who had been brutal to his mother,

converted. The entire family has since united with the church.

A man who came from Italy to kill his cousin, converted; destroyed his revolver and is now a church member.

No bad eggs or decayed fruit were thrown at workers in a district where last year such occurrences were frequent.

A woman had been a cripple for sixteen years was brought to a tent meeting in a chair. She was reclaimed and offered her home for a Bible class.

In co-operation with the Northfield Bible Conference we planned for Sunday evening services in Carnegie Hall in August. After the second Sunday, the speaker, Dr. John Stuart Holden, of London, asked to be released from his engagement because of the war, saying: "If I am to have any spiritual ministry with my people in the future, I must go and suffer with them now."

One of the most promising results of our open air work is an Italian Waldensian Mission organized and supported by one of our contributors, who says that the work is absolutely and entirely the result of our work in the neighborhood. On a recent Sunday one of our workers addressed the Sunday-school which is composed of Italian children. Ninety-one were present that day. In addition to the Sabbath-school, mothers' meetings, cooking classes, and other organizations meet weekly, and a kindergarten is being run for the little children, with an average daily attendance of over thirty.

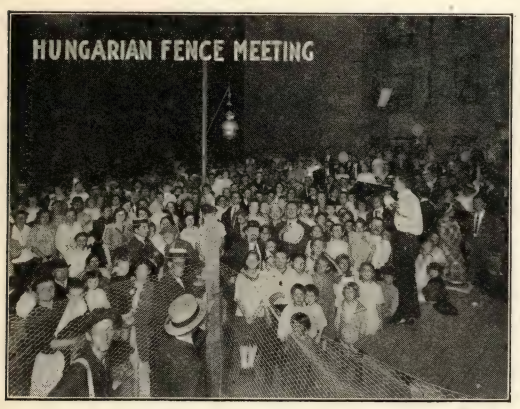
One hundred boys and girls in 146th Street tent signed cards reading: "Jesus died for me and I am going to live for Him and love Him."

Four men who received inspiration and help at Union and Madison Squares in 1913, are now serving on boards of religious organizations in New York City.

At Fort George and Clason Point (Bronx) services were held last summer, and the crowd in the first scarcely ever fell below 200, and sometimes ran as high as 500 people. At Clason Point, a Bronx tent colony, where no religious services had ever been held, services were held three times a week for adults, and three afternoons a week for the boys and girls.

In a bindery girls lifted their heads from behind the stacks of leaves at which they were working, and asked for their favorite hymns, sang them heartily, and some came, after every meeting, to thank the speaker or the singer for special help received by the message. In a Spanish cigar factory atheists came to believe in God, and socialists became Christians. Twelve men from one factory are awaiting membership in the Spanish Evangelical Church.

"I came to mock, but remained to pray", said a young man who had returned to this country a moral and spiritual wreck, after years in South America, while bankers, brokers, stenographers, clerks and office boys forgot their lunch as they listened to the message on lower Broadway. Ninety-two degrees in the shade did not keep the crowd from the Union and Madison Square meetings, nor did a drizzling rain.



The work among the foreigners is most worth while. In the Hungarian Gentile district, unable to secure a lot large enough to hold a tent, we rented a yard from a truckman, fenced it, and there held nightly meetings. These were called "fence" meetings by the people, and about 500 were reached nightly. Fifty-five children joined the Hungarian Baptist Sunday-school as a result of the work, and half as many adults were baptized.

Scores of Italians have been added to churches, and children to the Sunday-schools. An Italian Mission, with three workers employed the year 'round is the outgrowth of twenty-two meetings held on the street corner in 1913. This mission has a Sunday-school enrollment of about 100, a day nursery caring

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"WATCHMAN, WHAT OF THE NIGHT?"

The Destinies of the Nations are wrapped up in the Future of God's Chosen People. What the war may mean to them

BY DAVID BARON

Will the Jews regain Palestine and there set up their own state, is a war question that has had much attention in the secular press. Probably few of the journalists who write on the subject know that the ultimate destinies of all the nations are wrapped up in the future of Israel, God's chosen nation.

David Baron, the director of the Hebrew Christian Testimony to Israel, editor of The Scattered Nation, and a noted author, has been spoken of by Christian leaders as the man who knows more about the Jews (his own people) than any other living man. Mr. Baron's mission, founded twenty-one years ago, with its headquarters in London and centers in Germany, Austria-Hungary, and Russia, reaches out to the Jewish people in practically all the lands of their dispersion.

Mr. Baron's message, reprinted from a recent issue of The Sunday School Times, contain's no wild guesses about what may happen to Israel. His words about the present and future of his persecuted brethren are based on his own intimate knowledge and on "the sure word of prophecy," and they are a strong plea to Gentile Christians for a deep heart interest in Israel.

What does the war actually mean to the Jews in the present? To answer this question throws a lurid light on the tragedy of Israel's condition among the nations, and should move Christian hearts to prayer and intercession on their behalf.

The great Jewish historian Josephus, in commencing to write the history of his people's desperately heroic but futile death struggle with the great Roman world-power which ended with the destruction of Jerusalem and the temple and the dispersion of the remnant of the people into all parts of the world, says in his preface to"the Jewish War": "It appears to me that the misfortunes of all men from the beginning of the world, if they be compared with those of the Jews, are not so considerable as they were....this makes it impossible for me to contain my lamentations." What was this but a repetition of the lament of the prophet Jeremiah at the very beginning of Israel's national tribulations and subjugation to Gentile world-power which commenced with the destruction of the city and temple by the Chaldeans? "Is it nothing to you, all ye that pass by?" he exclaims. "Behold and see if there be any sorrow like unto my sorrow, which is done unto me: wherewith Jehovah hath afflicted me in the day of His fierce anger."

And so it has been all thru the centuries. No people has had to suffer and weep so much as the Jews. Oh, that at last Israel might lay it to heart and ask themselves what can be the cause of this long continued controversy between God and them if it be not (as Scripture clearly tells us) a progressive national apostasy which culminated in the rejection of their own Messiah and Saviour? What this fearful war means to the Jews may be judged from the following facts:

Half a Million Jews at War

Over half a million Jews are mobilized in the different armies fighting against one another in opposite camps, for interests to which many of them are, as Jews, opposed. Count Tolstoi, Mayor of St. Petersburg (or Petrograd, as it is now called), stated at a conference of Russian mayors in Moscow a few weeks ago that there are at present 350,000 Jews fighting under the colors of Russia alone—a land in which, to say the least, they are treated as "aliens," tho they have lived there for centuries. Over 100,000 are in the armies of Austria-Hungary, in which large numbers of officers, too, are Jews; not to mention the large contingents of Jewish soldiers in the armies of France, Germany, Servia, and the many who have voluntarily enlisted under the banner of England. Then the scene of the "Eastern" field in this terrible conflict—that between Russia, Austria, and Germany—is just the area which might be called the European "pale" of Jewish settlement; about half of the whole Jewish nation being massed along that line; and in many of the towns mentioned in the war news of that district a very large proportion of the total population are Jews.

But the saddest fact about Israel's present condition among the nations is, that in spite of their sincere loyalty, and their readiness to serve, by every possible means, the countries of their sojourning, even where, as in Russia, Roumania, etc., they have hitherto been deprived of the rights of citizenship, they have always, as a people, been regarded with suspicion by all contending parties alike, who have equally treated them as their lawful prey.

In spite of the great enthusiasm, and the sacrifices which the Jews are making for the national cause in Russia, the anti-Semitic organs in Russian Poland are even now trying to stir up the Russians and Poles against them, by accusing them of pro-German sympathies; whilst the Germans and Austrians are at the very same time reported as shooting down unarmed Jews, and commiting terrible atrocities upon them in Kalish, and other places in Poland, because they regard them as their enemies and as friends of Russia. (*Editor's Note.* It should be borne in mind that Mr. Baron is writing from England, and that the reports accessible to him, like so much of the "news" in regard to Germany and the Germans current in England, is of a rather doubtful character.)

Truly, poor Israel in dispersion always comes, as it were, "between the hammer and the anvil."

But now from the gloom and deep darkness which is at present covering the Jewish people, and the Gentile nations, let us turn our eyes to the future. Every true laborer for the spiritual welfare of Israel may, I think, in a very special sense be regarded as a watchman on the walls of Zion, and the question may well be addressed to him, "Watchman, what of the night?" (or literally, how far is it in the night? that is, how much of it still remains?)

In the ritual of the Temple the morning sacrifice had to be offered at a point of time between the first indications of dawn and actual sunrise, and during the last hour of the night several Levites who were designated *Shommerim la bokker*, "Watchers for the Morning" (to whom there is a very probable reference in Psalms 130: 6)—took their stand on a watch tower on one of the pinnacles of the Temple, with their eyes intensely fixed in a certain direction, with a view to catch the first indications of the approaching dawn. Meanwhile at the altar of burnt-offering everything was prepared, and the priests stood ready waiting for the signal. At last the signal was given in words which are preserved in the Talmud. The cry was raised by the Watchers for the Morning, *"The sky is lit as far as Hebron,"* and when that signal was given the morning sacrifice was slain, and the daily routine of the Temple ritual commenced.

Now we also are Watchers for the Morning. It is a beautiful designation of the ideal attitude of the Church as a whole, but more particularly of those who are "watchmen on the walls of Zion." We stand on our watch-tower straining our eyes if perchance we may catch the first indications of the approaching dawn. And if the question be put to us "Watchman, what of the night?" our answer must be first of all that, tho the night is "far spent," *it is still night.*

There be many leaders and teachers in the churches who wanted us to believe that the long promised morning has already broken; that the course of the present dispensation will be as the shining light which will shine more and more unto the perfect day; and that as the result of human progress, along with the preaching of the Gospel, a millennium of peace and blessedness when there shall be no more war, and when every one shall know the Lord, will be gradually introduced on this earth. To such the fearful conflict between the most cultured "Christian" nations, with all the unspeakable horrors which are being daily enacted, may serve as an awakening, and to bring them to a simple faith in the Word of God which distinctly tells us that, far from the Morning having already come, the course of this present dispensation is morally and spiritually one of *deepening gloom*, and ends in thick darkness and universal apostasy.

World Ruin Not Christ's Failure

Not that there has been a frustration of God's plan, or that the Gospel of our Lord Jesus Christ has failed in that whereunto it was sent. Christ's commission to His disciples in this present age was not to "convert the world" or to "Christianize the nations,"

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"Thy Word is a Lamp unto my Feet and Light unto my Path"

Quasimodogeniti Sunday, Apr. 11, 1915

Helps for a Good Meeting

By Rev. Henry Katterjohn

GETTING READY FOR THE NEXT LIFE

Daily Bible Readings

M. Apr. 5. Begin young. Eccl. 12: 1—7.
T. Apr. 6. Be faithful. Matt. 25: 14—30.
W. Apr. 7. Pleasing God. Prov. 16: 7.
T. Apr. 8. Supreme desires. Phil. 1: 10, 21.
F. Apr. 9. Growing Christlike. Rom. 8: 29.
S. Apr. 10. Looking ahead. 2 Cor. 5: 1—9.
Sun., Apr. 11. Topic—Getting Ready for the Next Life. Col. 3: 1-4.

Suggestions for the Leader

This is really an Easter topic and ought to be treated as such. But every Sunday is a memorial of Easter Day. And every Sunday ought to bring the power of Jesus' resurrection into our life. This topic reminds us that we ought always dwell in the Easter atmosphere and proclaim the Easter message.

Easter stands in a definite relation to our life. The resurrection of Jesus must make us stronger in our resistance to sin and its temptations. *Christ who is our life*, that is the true definition of the relation of the resurrected Jesus to ourselves.

Emphasize therefore the *continuity* of the Easter message and its direct bearing upon every-day affairs.

Ask the choir to render some of its Easter anthems. Secure some of the younger scholars of the Sunday-school to recite appropriate Easter selections. Secure the attendance of some of the aged of the congregation, who *are in readiness for the next life.* Don't fail to have your pastor close the meeting with his usual five-minute address, which is to be an appeal to the young to use the moments carefully in preparing themselves for larger things.

The Topic

The opening words of our lesson are important: *If then ye were raised together with Christ.* Jesus did not rise alone from the grave; He lifted the entire human race to a higher level, by giving men an opportunity to rise with Him. We are therefore to make use of our opportunity and *seek the things that are above.* We are no longer earth-bound, by the chains of physical limitations—the soul is free from earthly fetters to ascend to its real birthplace, heaven itself, the dwelling-place of God. The birthright lost in sin has been restored, our genealogy definitely established, our aim firmly fixed. Our time must be spent in building our character, so that we may conform to the requirements and conditions of a heavenly citizenship.

If we are going to associate with God, we must make ourselves worthy of that companionship. If heaven is our home, let us seek to acquire a knowledge of its language and laws. Altho our life is a part of this life we must nevertheless be ready to go when called. And the certainty of death adds but glory to the outlook of life. Death does not open into gloom but into glory and thru death the light of heaven shines upon and into our earthly life. Carlton Jencks was leading a Christian Endeavor prayer meeting on board the Maine, the evening before it was blown up, killing him also. His last words, in closing his opening talk were: "I am ready!" Are you ready for the higher life?

Some Questions on the Topic

1. Read a part of the Pilgrim's Psalm, written by Moses.
2. Where can we learn of the next life?
3. What often prevents us from preparing for the next life?
4. How can we prepare ourselves for the next life?
5. How can Jesus' resurrection become manifest in our lives?

Some Scripture on the Topic

Psalm 16: 9; Matt. 27: 52, 53; John 16: 16, 22; Acts 4: 10, 33; Rom. 4: 24, 25; Rom. 10: 9; 2 Cor. 5: 15; Col. 2: 12; 1 Pet. 3: 18.

A Prayer

Thy resurrection, O Jesus, gave us a vision of the heavenly life. The grave has lost its victory and death its sting. Life and salvation are given us thru faith in Thy resurrection. May Thy life become dominant in us so that in all things we may live with Thee, doing what Thou wouldst have us do. Amen.

The Advanced Quarterly's Lesson

Isaac and His Sons. Gen. 27: 1-40

Daily Bible Readings

M. Apr. 5. Gen. 27: 1—40; Isaac and His Sons.
T. Apr. 6. Gen. 24: 1—14; No Daughter of the Canaanites.
W. Apr. 7. Gen. 25: 15—27; The Damsel whom Jehovah Appointed.
T. Apr. 8. Gen. 25: 27—34; Esau sells his Birthright.
F. Apr. 9. Heb. 12: 14—17; Esau's Rejection.
S. Apr. 10. 1 John 3: 10—18; Love and Hate Contrasted.
S. Apr. 11. 1 John 5: 4—10; John 20: 19—31.

The events related in Genesis 27 reveal a family tragedy which is all the sadder as one would not have expected anything like it in the home of Abraham's son. We cannot doubt that Abraham was just as careful as he knew how to be in training his only son, and we cannot think otherwise than that Isaac must have received a deep impression from his father's godly life, especially from the experience on Mt. Moriah, Gen. 22: 1—14. And how carefully did Abraham go about finding a wife for Isaac, doing all that he could to make sure that the coming generation should appreciate the blessings of the divine promise he had received. One should surely think that after all this Isaac would have turned out strong, god-fearing and faithful as his father had been before him and reared his family in the same way.

But somehow Isaac did not turn out that way; he was meek, peaceful, affectionate, but all too easily led by others. Esau, the red, a cunning hunter and a man of the field, captured his father's heart, perhaps with the savory venison he knew so well how to get, 25: 28. Tho Isaac knew that the elder of his two sons was to serve the younger, 25: 23, which meant neither more nor less than that Abraham's blessing was to go to Jacob rather than Esau, yet Isaac deliberately plans to set aside God's will in favor of his pet son, 27: 4. The division in the family was made all the deeper by Rebekah's preference for Jacob, and we can easily imagine how things went on from bad to worse; Esau good-natured, a man of the earth, indifferent to spiritual things; Jacob, the supplanter, always scheming for his own advantage, whether it concerned his brother's birthright or his father's blessing—until the crash came and destroyed the whole happiness of the family.

How did it happen? What was the underlying cause of things going wrong in a home where everything should have and could have been right? Is it all in vain that a father tries to do the best he can to insure his children's spiritual welfare? Is goodness and meekness and peacefulness only sham and hypocrisy after all? Is there no way of insuring domestic happiness in a godly home?

Not at all. Isaac did not become selfish because Abraham had done the best he could for him, nor was his meekness only a sham because he went wrong in one important particular. What caused the wreck in that household was the fact that each one tried to be a law unto himself instead of putting God first and living for one another. Look at Isaac forgetting God's will because of his indulgence of Esau. See Rebekah scheming to head him off and secure the blessing for *her* pet. And Esau doesn't care what happens to the birthright if only he can enjoy a good, square meal without any trouble or delay when he comes home tired and hungry, while Jacob, bent on getting everything in sight, does not even hesitate to cheat his brother or lie to his blind old father. Put four people with that degree of selfishness together anywhere and there is bound to be a crash of some sort, no matter how carefully they were trained, or how godly their fathers or mothers may have been. It is simply inevitable.

Real godliness is not inherited like so many dollars. It is something each one of us has to get hold of and keep hold of for himself. Godly fathers and mothers are an immense advantage and blessed are all who have them to look backward to, but they are no guarantee for their children's righteousness and happiness. You can't have the real article in either righteousness or happiness in your home life unless you surrender entirely to God and *put Him absolutely first* under all conditions. Any home where not at least some one is ready to do that is bound to go to pieces sooner or later just as Isaac's and Rebekah's did.

Easter Among the Orange Groves

Continued from Page 4

keyboard. Jesus sits at the manual and out flow waves of harmony. He calls forth the best. He pulls out the deep eternal stops. He sounds the great immortal chords. Renan calls out what is critical in me; Jesus summons what is triumphant and divine.

In the organ of our church half the pipes are dummies. They are real but they are not connected with the mechanism within. They make no music. They are ornamental. And there are many doctrines in our creed which give order and symmetry and roundness to that creed but which are not vital, having no practical bearing upon life. Not such, however, is the resurrection. It is the large, deep fluepipe in the Christian register.

Paul says: "That we may know Him and the power of His resurrection." Too good to be true, you say? Nothing, friend, is too good to be true. The best must be true. The best is always true; it is true because it is the best. God is love. That is the best; so it must be true. Man a creature of time? That is not the best; it cannot be true. Just as the Greek Hermes had winged feet, so man has this supreme, lofty distinction; he has possible flight, infinite outlook, capacity for the highest.

When John Wesley first came to this country his vessel encountered a violent storm. All hope was abandoned. In the crisis it was noted that one thing characterized all—all were on their knees in prayer. The scene is typical of life. In the world's rough weather to whom can we go but to the "strong Son of God, Immortal Love"? He alone has power to still the waves; He alone has power to calm the mind; He alone has power to comfort the heart.

† Pastor John G. Kircher †

Continued from Page 5

in that growing suburb of Chicago. But in November, 1883, he was transferred to do missionary work at Lake View, Chicago. On Thanksgiving Day he arrived there, and the following Sunday, First Advent, conducted the first service attended by seven people. This was the beginning of Bethlehem Evangelical Church. He named the church Bethlehem in honor of the Saviour and His birthplace, and also in remembrance of his own birthplace in Indiana.

On May 26th, 1885, Rev. Kircher was united in marriage to Miss Louise Niemann of Chicago. To them were born two children, a son and a daughter, who now, together with their mother, the mother-in-law and daughter-in-law mourn, what seems to us all, his untimely death. On account of his kindly courtesy and personal magnetism he always commanded the first place in the hearts of his family and friends.

Bethlehem Church, to whom the departed has been a faithful spiritual father, and which he served for more than thirty years with his sincere eloquence, his rare pastoral gifts, an exceptional loving kindness, and with a strong and firm hand until the very last of his passing strength, will no less miss him than his own family, but will for many years to come profit by the work he did. During the long sickness of the pastor no opportunity was lost sight of by the members and friends of the church tc show their sympathy and kindly appreciation. Flowers, letters, calls innumerable were unmistakable proofs of their high esteem and ardent love. And oh what comfort and cheer it brought to him only those know whose privilege it was to nurse the patient sufferer.

Pastor Kircher was not only favorably known in his congregation and the immediate territory of his activity, but also honored by many outside of his fold thruout Chicago on account of the sterling qualities of his character.

The Evangelical Synod of which he and his church were faithful members and strong supporters has at different times honored him with offices of trust. For many years he served as secretary of the home mission board of the North Illinois District, and for fifteen years he rendered inestimable service to the Synod as chairman of the Auditing Board. Filled with an ardent missionary spirit he succeeded in also enthusing his church for the larger work of our Blessed Master and as a result many gifts, large and small, annually could with certainty be relied upon from Bethlehem for various benevolences at home and abroad. Outside of his own church three other churches, Epiphany, Bethany and Gethsemane, in no small degree may ascribe their beginning to him, and will never forget the substantial help he furnished them thru word and deed, during the period of their early struggles.

The annual preparations for the celebration of their pastor's birthday were in contemplation by members of the church, when he passed away. Instead of being the joyous greetings for a prosperous new year of life, the wealth of flowers, that were brought, became the loving tokens of the last sad farewell here on earth. And how sad it all was! But the Lord knows best. Some day He will explain the mystery.

"His mercy tempers every blast
To them that seek His face,
And mingles with the tempest's roar
The whispers of His grace."

Wm. Grotefeld.

Gathering in Summer

Continued from Page 6

for thirty and special preaching services for adults. A church numbering 143 members is the outgrowth of a tent one summer in the Bronx, while the Church of the Ascension (Italian), with a membership of over 500 is the outgrowth of several years of labor in the neighborhood; labor carried on at the risk of life, the workers being black-handed several times in the early days of the work, but persevering until we see this splendid reward.

"Gathering in summer", when everyone is supposed to be "out of town", but when there were enough left for us to preach to 613,437 people, is resultful work. The Gospel message is the only cure for the ills of our time. The crowd comes, listens, comes again, and says: "We would see Jesus". Those who seek, find. Jesus becomes the Companion of the lonely, shares the burdens of the oppressed, brightens the sad-hearted, lights the lamp of hope for the discouraged and depressed, gives a splendid courage to those who have failed, and strength to start over. again. One of our soloists mounts the stand and sings —"Christ Will Never Fail"—and men and women in amusements parks, in shops, on the streets and in the tents say "Amen", because we "gathered in summer".

"Watchman, What of the Night?"

Continued from Page 6

but to preach the Gospel as a witness to all the nations, and the result, as was foretold by himself and His inspired apostles in advance would be "To take out of the Gentiles a people for His name" and to bring a remnant according to the election of grace from Israel, to a saving knowledge of their Messiah.

But as to Christendom—with its boasted progress, and culture, and with its maxims and principles based not on the self-revelation of the God of Israel, and the Gospel of our Lord Jesus Christ, but on Gentile philosophies and human expediencies, it is *in its midst chiefly* that anti-Christian world-power has its seat, and its end is not to be merged into the Church, but to be cut off in judgment. No; it is still the night of darkness and of weeping to the world, and to Israel: and to the Church, too, as far as its outward environment is concerned. And the whole creation is still groaning and travailing in pain together, having in the mysterious appointment of God become involved in the consequence of man's sin, *but*—and this is the solemn and joyful announcement which we can make in answer to the question, "Watchman, what of the night?"—"The Day is," in a sense much more imminent than when the apostle used the words, "at hand," and it will be ushered in by the rising of "the Sun of Righteousness with healing in his wings," or in the plain yet sublime language of the New Testament, by "the glorious appearing" (or "the appearing of the Glory") of our great God and Saviour Jesus Christ." Then the long looked-for Day will at last break on this world, and all the clouds and shadows "will flee away."

But once again the question may be asked,"Watchman, how far is it in the night?" What indications are there that "the day" must be very near at hand? More especially, is "the sky at last *beginning* to be lit up as far as Hebron"—that is, over the Jewish land and people, precursory to the rising of the Sun of Righteousness upon this earth? What is the relation of this present terrible war to the fulfillment of prophecy? In the original passage in Isaiah 21, where the question is first put, the prophet's answer is, "The morning cometh and also the night: if ye will inquire, inquire ye, return, come,"—the primary sense of which probably is that at present the outlook is checkered, and the situation not very clear, but the position is full of possibilities, and calls for close watchfulness and inquiry. "Inquire again," he says —"return, come."

When the Great Events of Prophecy Begin

As far as this great war by itself is concerned, awful and terrible as it is, it is not easy for prophetic students just at present to know where it is included in the Lord's forcast, "There shall be wars and rumors of wars," in reference to which He warns His disciples not to be "troubled." The center of prophecy in relation to God's governmental dealings with the nations is Jerusalem, and during the parenthetical period of Israel's banishment from the land, and dispersion among the nations, Scripture passes over the history of the Gentile world-powers for the most part in silence. There are, of course, the prophetic forecasts of the character, history, and end of the professing Church—"the kingdom of heaven" in its present invisible phase—or "Christendom"—given by our Lord Jesus in a series of parables, and in the Olivet discourse, and by the holy apostles in the epistles— forecasts which have fully and minutely verified themselves as the history of Christendom has progressed, but it is only when the Jews are once more recognized as a nation in Palestine that prophetic Scripture takes special cognizance again of the doings of the Gentile *nations*, in as far as they are brought into contact with the land and people of Israel, and with the Kingdom which the God of heaven shall then set up in visible form on the earth.

But tho we may not at this moment know where to place this war in the prophetic chart, it is most clear and manifest that it is going mightily to affect the nations, and to alter considerably the map of Europe. The position is indeed pregnant with solemn and awful possibilities. It is within the range of possibility, for instance, that one result of the awful conflict may be the emergence in their final form of the "ten kingdoms" within the area of the old Roman world West and East, and certain moral and political developments may arise from it which will prepare the way for the last great events which will close "the times of the Gentiles."

But it is especially to the Jewish nation that all "Watchers for the Morning" turn with unerring instinct for the surest signs of the times; for Israel is, as has been well said, "God's time-piece, long derelict and silent, but soon to beat in unison with His periods, and clearly to herald their accomplishment." "Now from the fig-tree" (which is the emblem of the Jewish nation) "learn her parable," said our Lord Jesus. "When her branch is now become tender and putteth forth its leaves, ye know that the summer is nigh; even so ye also when ye see all these things" (that is, indications of the revival of the Jewish nationality) "know that *He is nigh*, even at the doors." Space does not permit my touching on the various signs that the Jewish fig-tree which many thought to be altogether dead is beginning "to put forth its leaves," and to give unmistakable proof of renewed national vitality. What a striking fact in this connection is the perfectly marvelous increase of the Jewish people, so that whereas at the beginning of the eighteenth century there were only about 3,00,000 of them left in the world, they are now a nation 13,000,000 strong. And the surprising feature of this latest calculation of the number of Jews is the officially authenticated fact that just in the country where they have been most persecuted (Russia) and which during the past three decades has driven forth two and a half millions of them to seek an asylum in other countries (chiefly the United States and Canada), there are more Jews today than ever before!

And more significant perhaps than their marvelous increase in numbers is the growing and deepening sense among millions of them that they are *a nation*, and that their destiny is not to be assimilated among the other nations, but to play a separate role, and to fulfil a distinct mission when once they are restored to their own land of Palestine, which a prominent Jewish writer in a recent article called "the everlasting center of Jewish Hope."

As to the likely consequence to them of this great war it is interesting to note that in Europe at any rate the Jews themselves are not without hope that even to them good will by the over-ruling providence of God come out of this great evil. It is confidently expected that in Russia a great change in their condition will be brought about thru this war. But this is not all. Greater and still more wonderful things may emerge from the general upheaval which is now taking place.

When once a solution of "the Jewish problem" is effected which includes a recognition of Jewish nationality and the Jews' right to Palestine, then indeed will "the sky be lit up as far as Hebron" and the last solemn events of this age will begin to fulfill themselves in rapid succession.

Let me conclude with a paragraph from a recent number of The Scattered Nation in reference to the proper attitude of believers at this great crisis in the world's history.

"But tho the heavens and the earth shall be shaken, the hope of the righteous shall not perish with the convulsions, nor, even at last, with the wreck of the world. All things shall be shaken, that the things that cannot be shaken may remain. And when men's hearts fail them with fear, and for looking after those things that are coming upon the earth, it is the glorious privilege of the faithful in Jesus, and an act of obedience enjoined by him as their Master, to lift up their heads, and to know that the Kingdom of God is nigh at hand, and their redemption draweth nigh. Above all, praying that God, for His Church's sake, would shorten these days, and 'that it would please Him of His gracious goodness shortly to accomplish the number of His elect from Jew and Gentile, and hasten His Kingdom.'"

Statement

of money reecived by the General Treasurer or the treasurer of the various boards and institutions of the German Evangelical Synod of North America from Feb. 1 to Mar. 15, 1915.

General Treasury	$ 592.61
Educational Institutions	6,625.92
Eden Seminary	1,121.56
Elmhurst College	600.04
Ft. Collins Seminary	186.78
Home Missions	1,079.56
Immigrant Mission	74.78
Church Extension (Building Fund)	2,035.87
Foreign Missions	2,412.00
India Orphans	242.69
Native Helpers	259.50
Leper Mission	123.85
Zenana Mission	10.00
Ministerial Pension and Relief	805.47
German Red Cross	2,350.53
Total	$18,521.16

Bequests

Forwarded by Pastor J. Abele, Cook, Neb., thankoffering of Dirk H. Doeden on golden anniversary, $75 each for Eden Seminary and Elmhurst College, and $50 for Ministerial Pension and Relief. Total, $200.00.

Forwarded by Pastor John G. Stilli, Louisville, Ky., for Foreign Missions and Social Service, each $50. Total, $100.

A New Pamphlet

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THE TIME OF THE END.

BY E. ROGLIN

Each 5 Cents. Dozen 35 Cents

It is very important that our Church members are thoroughly posted on the prophesy of the last days and times from the Evangelical standpoint, especially where agents of other sects and denominations are at work.

This pamphlet contains a list of characteristics of the *Anti-Christ* as mentioned in the Bible. It also contains an interpretation of Revelation 3: 10, and the chapters 6, 8, 12, 13, 14, 17, 19; 2 Thess. 2, and of passages of the prophet Daniel, Matthew 24, Mark 13, Luke 17, etc.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Church and Peace

In harmony with the ideas outlined in previous articles on this page, "Christianity and War"; "The Church and War"; "One Standard for Nations and Individuals"; and "The Force of Non-Resistance", it is clear that the influence of Christianity and the Church must be found on the side of abolishing war and maintaining peace by advocating a peaceful settlement of the disputes that may arise between nations and races. To the extent that the Church has failed at this point in the past and fails here now she becomes unfaithful to the principles laid down by her Head and Founder. No matter from what side we may look at the matter, and no matter how justifiable war may sometimes appear as the lesser of two evils, everything connected with warfare is so radically opposed to the spirit of Christianity that the Church, if she would represent the mind of the Master, cannot contemplate it without the strongest protest of which she is capable, nor has she done her duty until she has done all in her power to prevent war. In the light of this conviction question No. 5 of the Church Peace Union's questionnaire is of vital interest to every thinking Christian: "What would you suggest as the best guarantee of permanent peace for Europe after this war? What can the Church do towards securing it?"

The Churches have been working for peace for many years. They have founded Peace Unions and established conferences, national and international, have promoted peace and arbitration treaties and every kind of peace propaganda until it seems as tho every resource of Christianity and the Church had already been exhausted in the vain attempt to prevent the very calamity which is now drenching the soil of Europe with human blood. And yet, to say that every resource has been vainly used in the attempt to banish the demons of war from the sphere of international relationship would be to admit that the principles of Christianity are unpractical and cannot be applied to the whole range of human affairs and conditions, in other words, that the ideals of Christianity are visionary and therefore unworthy of further serious attention. And as no real Christians will for a moment consider such an admission of defeat, nothing remains but the endeavor to find a new way for accomplishing the desired result. If the methods followed heretofore were not successful, we prefer to believe that they were wrong and inadequate rather than that the goal cannot be reached.

We believe that the methods heretofore adopted by the Churches in the promotion of peace were wrong because they attacked the evil from the wrong point of view, in that they aimed at the repression of the war spirit by measures applied from without rather than the cure of the war spirit by forces working from within. You cannot cure a disease by preventing the symptoms from breaking out; if the poison is in the blood, it is sure to work and to make itself felt until it has either itself been destroyed or has destroyed the body. The way to cure the disease is to annihilate the poison or drive it out of the system, so that normal conditions may be restored. The war spirit, i. e., militarism, or navalism, as the case may be, the determination to go to war for a certain reason, is but a sign that a moral poison is at work in the international system, and the cure is not to repress the symptoms but rather to eliminate the poison. Heretofore the churches have sought to bind, i. e., to force nations to keep the peace, and they have failed just as they will always fail whenever they seek to regenerate an individual by forcing righteousness upon him. The natural result is that nations keep the peace only as long as they must; as soon as they feel able to assume the risk peace treaties and international law are cast aside for the sake of advancing selfish interests. There can be no guarantee of permanent peace anywhere until not only militarism and navalism, *but the things that lie back of them*, commercial greed, selfish rivalry and jealousy, and the revenge and hatred engendered by centuries of struggle and conquest, injustice and oppression, have given way to mutual understanding, unselfish fairness and fraternal sympathy and appreciation. The chief cause of the present fearful conflict in Europe was the lack of just such mutual understanding and appreciation among the nations of Europe. England does not understand Germany, and Germany does not understand England; France and Russia do not understand Germany, and Germany does not understand them, while neither of the belligerents understands the people of the United States. That has been and always will be the cause of mutual suspicion and the consequent preparation for war. When suspicion and hostility shall have been replaced by mutual understanding and unselfish sympathy, then, and then only, will wars and rumors of wars cease.

A THOUGHT FOR THE WEEK

A Magic Word

There's a little word below, with letters three,
Which, if you only grasp its potency,
Will send you higher
Towards the goal where you aspire,
Which, without its precious aid you'll never see—

NOW!

Success attends the man who views it right;
Its back and forward meanings differ quite;
For this is how it reads
To the man of ready deeds,
Who spells it backward from achievement's height—

WON! —Selected.

The task is certainly a difficult one, and many years may be required before it can be completed, but it is the only course in harmony with the spirit of Christianity, and it is one well worth the most earnest and tireless efforts of which the Church of Jesus Christ is capable. Let the Churches of the United States and Europe create a commission on international relationships (a movement in this direction has already been initiated by the Federal Council of the Churches of Christ in America), whose business it shall be to prevent friction between nations by promoting national and racial appreciation and friendship and removing the causes of jealousy and hatred; let each member of this commission be able to use fluently all the chief European languages and be familiar with every phase of European history, so that they may be able to observe, investigate and appreciate intelligently the popular movements and tendencies in each nation; let them give all their time to the work of interpreting the different nations to each other by the endeavor to remove suspicion and point out any tendency toward aggression in the spirit of fraternal Christian frankness and fairness; let them expose to the full judgment of the best public opinion as an enemy of the public welfare any and every book, magazine, journal, newspaper, or periodical that in its news or editorial columns suggests the possibility or the necessity of war between any nations for any reason whatever, just as the physician seeks to keep away from his patient any exciting or disturbing influence that might delay or hinder his complete and speedy recovery—let them perform this task impartially, conscientiously and persistently, keeping in touch with the best Christian leadership of all nations, and more will have been accomplished toward guaranteeing permanent peace in Europe and America than by all the peace movements and arbitration treaties than can be inaugurated or framed in a century.

Report of the Federal Council for 1914

The annual Report of the Federal Council of the Churches of Christ in America, just published, is concerned mainly with the affairs of administration and reviews only the more important activities of the year. Nevertheless it affords an insight into the constantly widening sphere of the activities which the Council is engaged in promoting, and of some of the highly important results that are being achieved as the organization is being extended and perfected. The Commission on the Church and Social Service, e. g., has been seeking to establish a closer co-operation between the different denominational forces, and also developing the work of the committee on church and country life. In the former line some of the important kinds of work are: the development of the social forum in various cities; the Southern Sociological Congress; arrangements for social service campaigns in various cities; information relative to the use of parish houses; social studies in the Sunday-schools and churches; co-operation with the North American Student Council for work among the students, and numerous others. The work of the committee on church and country life has been mainly that of investigation. A large part of the time was given to the preparation of a report on investigations in Europe; a rural investigation in the State of Ohio is now in progress. The Commission on Christian Education seeks to promote the co-operation of all agencies now at work in this field ,and to make the labor and results of this work available to the churches and the world at large.

Other important commissions whose work is of great value to the Church and deserves closer study are those on Family Life, Sunday Observance and Evangelism. A number of churches have, in view of the war and conditions resulting from it, found fault with the Council's endorsement of the American Peace Centenary Committee's recommendation to celebrate the completion of one hundred years of peace between the two great divisions of English-speaking people. The plan of such a celebration was conceived before the beginning of the present war as a part of the peace propaganda promoted by the Council. The date of the conclusion of the treaty of Ghent, December 24th, was dropped because the Christmas festival should, in the opinion of the Committee, be kept free for the usual exercises. Instead, February 14, 1915, was selected because it is the Sunday nearest the date of ratification of the Ghent treaty of peace, on February 17, 1815. In view of the outbreak of the war in Europe, and of the postponement of the general celebration by the American Peace Centenary Committee, and in consideration of the sensitive feelings of American citizens separated in their sympathies between the European contestants, it was agreed to proceed with the preparations for the celebration at the time designated, emphasizing especially the fact of a hundred years of unbroken peace with Canada.

The Federal Council represents 103,023 ministers, 138,995 churches and 17,438,862 communicants (which means probably 45,000,000 adherents of Protestant churches in the United States). The officers of the Council are: Prof. Shailer Mathews, of the University of Chicago, president; Rev. Chas. S. Macfarland, general secretary, 612 United Charities Bldg., 105 E. 22nd St., New York City.

NOT REFORM BUT REBIRTH

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.... Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God", John 3: 3—5.

A few years ago a book entitled "Twice-Born Men" created no little stir in religious circles because it sought to prove—and did prove—the reality of religious experience from the lives of men and women actually made over thru the renewing influence of the Holy Spirit. In a most striking manner the author told of the wonderful way in which human wrecks from the vilest of London slums were lifted up out of the mire, their lives cleansed thru the blood of Christ, and turned into the way of faithful and fruitful Christian service. There was, however, nothing really remarkable about the book, except to those who needed to be taught that the Gospel of Jesus Christ is not merely an educational or civilizing force, but is indeed *a power of God* unto salvation for every one that believeth. Those who have themselves experienced the divine power of redemption and salvation thru the word of the cross did not need to be told of the wonderful renewing power inherent in the Gospel of Christ; for them the book was only a modern confirmation of the Acts of the Apostles, new and valuable evidence that the cross of Christ had lost none of its original power in spite of all the abuse, misinterpretation and neglect it has been obliged to undergo at the hands of friends and enemies.

Nicodemus was one of the foremost men in the religious world of Jerusalem, a rabbi and a Pharisee, familiar with the Scriptures, but trained in the artificial explanations of the schools, and profoundly unconscious of their deeper meaning. Any question as to his own admission to the Messiah's kingdom had not entered his mind, and he only wished to know the duties required of him as a member of the Messianic kingdom, which Jesus appeared to be sent from God to set up. Trusting implicitly to his being a Jew, as a divine title to citizenship in the new theocracy, and thinking only of outward acts by which he might show his devotion, and increase his claim to the favor of God, he is startled by the announcement that if he sees or enters the kingdom of heaven it will not be because of national descent, nor the exactness of Pharisaic observance, nor any sort of good works, as such. The kingdom of God, Jesus tells him, is not a matter of outward acts but of inward motive, so much so, in fact, that seeing and entering it becomes a matter of actual re-birth, of a new creation in place of the old. Nicodemus should have been familiar with this idea, as it is but a step farther than "creating a clean heart and renewing a heart spirit", Psa. 51: 10, and similar Old Testament expressions, but the true meaning of the thought had been lost in the prevailing worship of the letter. In the Pharisaic self-righteousness that had taken hold of the hearts and minds of the rulers of Israel, the natural and utter sinfulness of man, including the Chosen People, had been entirely lost sight of, and there could therefore be no sense of the need of such a spiritual and moral transformation as would make them seek the pure and holy things of the kingdom of God.

The fact that the natural, sinful condition of the human heart makes men unfit for the kingdom of heaven is fundamental to the Gospel of Jesus Christ. Both divine revelation and human experience agree in affirming the fact of such a condition. Revelation tells us that every imagination of a man's heart is evil from his youth; that no man living can be justified in the sight of God; that the heart is deceitful above all things and exceedingly corrupt; that no good thing dwelleth in the flesh, so that the good that we would we do not, but the evil which we would not that we do, while one of the fundamental lessons of experience is that even the best of our aims and efforts are so marred by stains, impurities and imperfections that they continually fall short of even our own highest ideals. If the kingdom of heaven was dependent for its realization upon what the human heart in its natural condition had to offer, it would amount to nothing more than a beautiful utopian scheme without power to move the hearts of men, while the vision of its world-conquest would be an iridescent dream.

Hence the Master's solemn and emphatic declaration, Verily, verily, I say unto thee, Except one be born anew, of water and the Spirit, he can neither see nor enter into the kingdom of heaven. To do this requires not merely a reformation, but a re-birth, *an entirely new being with an entirely new life; a new kind of life with a new power and a new purpose.* The kingdom of heaven is a divine institution, established for a divine purpose, hence the only life that is fit to enter the kingdom of heaven must be of a kind to correspond, i. e., a divine life, in other words, a divine gift. It is just as unthinkable that a new moral and spiritual life could be the result of our own effort as it is that a man's physical life is the result of his own voluntary act; as the natural life can spring only from an already existing source, so the supra-natural life comes into being only at the touch of the divine life existent from times eternal.

This divine gift of new life came into the world thru Jesus Christ. In Him was life, and the life was the light of men. John the Baptist realized this when he said, Behold, the Lamb of God, that taketh away the sins of the world; John and Andrew and Simon Peter and Philip and Nathanael felt the touch of the new life when they recognized Him as the Christ, the Son of God, and followed Him; the wedding party at Cana sensed something of its character when Jesus manifested His glory among them; those who sold oxen and sheep and doves in the temple, and the changers of money felt its power when He made the scourge of cords and cast them all out of the temple, and Nicodemus is here given a special interpretation of what it means to mankind. Only as men enter into a *real and intimate relationship with Jesus Christ thru the water and the Spirit*, i. e., thru baptism and the convicting, comforting and consecrating influence of the Holy Spirit, yet to come, can they come into the possession of the new life and become able to see and enter into the kingdom of heaven.

And wherever Jesus Christ has been preached He has made men alive unto God. They have come to feel Him as something real and active as they never did before. He awakens their consciences as to what keeps them away from God, and then brings them to repentance of their sins. He discloses the forgiving love of God to repentant sinners and keeps them from despair. He reconciles them to the Father by His atonement for their sins, and by His blood He cleanses their consciences from the defilement of their guilt. His Spirit helps men to die to the power of sin thru His sacrifice, and they who yield themselves to His sanctifying influence come to "bear about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body", 2 Cor. 4: 10, and to "crucify the flesh with the passions and lusts thereof", Gal. 5: 24, by His cross.

Nothing else but this gift of a new life from God can meet the deepest need of the human heart. Life isn't worth while without it, is the unanimous opinion of all who have ever felt its blessed power—and how should any one else know? Do not wait any longer with becoming one of them, if you are not already. "For this is the will of my Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life", John 6: 40. *And there is no eternal life unless thru the new life of the second birth.*

The Old Anthem

BY ELIZABETH CHENEY

Grandma and I were shut-ins that radiant Easter morning, and we were at the sitting-room windows waiting for Aunt Ildy to come home from church. There was nothing dove-like about Aunt Ildy's angular figure and brusque, positive manner, but somehow as we sat there we felt the way Noah must have done as he watched for the leaf. We wanted to know all about the morning service, and we were sure we would, for Aunt Ildy had a genius for details and loved to talk.

Thru the Window

"There, church is out at last!" exclaimed grandma, her face close to the pane. "There go the Stebbinses. The roads must be pretty bad yet out their way by the looks of their wagon-wheels. And there's Minty Curtis and her cousin from Sharon Springs, and they've left their furs. This weather is bright enough, but it's dretful treacherous. Jest the time to get a cough. And look, Car'line, if there ain't that new bookkeeper at your cousin Ed's store walkin' home with Jennie Robson in broad daylight. I've thought for some time that was goin' to be a match. If he goes in to dinner that settles it. Wha'd you say? He ain't goin' in? Leavin' her at the gate, is he? Well, time will tell. Why doesn't Ildy come? I suppose she's talkin' to everybody. Ildy's generally the last one out of church."

"There she is now," I replied, catching sight of Aunt Ildy's faded mink furs down the block.

"Who's that with her?" queried grandma, adjusting her glasses.

"It's Mrs. Perry," I answered.

"Mercy sakes!" said grandma, "they're stoppin' to talk. Ildy never'll get home."

"They're going into the house," said I.

"Of all things," exclaimed grandma despairingly, "and Ildy knows how we want to hear about that service!"

"I'll tell you, grandma," said I. "Mrs. Perry is sending you something. She told me yesterday when she was in here that she had made a snow-pudding for Sunday."

"Well, if it's got ammond flavor in it," said grandma, "I'd as lief she didn't send it."

Aunt Ildy soon appeared again carrying a small covered dish in one hand with great care. Very soon she was at the front door, and I had opened it and taken the dish from her, while she called after me, "Set it in a cold place, Caroline."

Then she laid her furs and coat on the sofa without waiting to take off her bonnet, and sat down in her favorite chair. "I've such a lot to tell you," she said. "It was lovely!"

"Now begin at the beginning," said grandma, from the time you went in and what struck you first?"

"Well, the very first," said Aunt Ildy, smiling, "was that old Mrs. Winton was out and sitting in our pew, as we've asked her to do whenever she's able to come. She's usually pretty cheerful considering all the trouble she's been thru, but this morning she looked a little down for her, and was quite trembly. She could scarcely get on her glasses. The McKay girl on the other side of the arm found the places for her. I had never seemed to notice before how many, many lines Mrs. Winton's face has."

"More'n me?" broke in grandma artfully.

"Now, mar, you're fishing," said Aunt Ildy, knowing that grandma, who at seventeen had been the beauty of the township, has yet at eighty-two a round, rosy face such as one sometimes finds on old people, and very few wrinkles. Life has dealt very gently with grandma.

"As I say," went on Aunt Ildy, impervious to intimations, "it came to me how the sorrows and toils and disappointments of the years had been written all over Mrs. Winton's forehead and cheeks. I thought of the hardscrabble appointments she and her husband had always worked in. You know he was a dreadful good man, but not—well, not very—"

"Yes, I know," said grandma. "Not very."

"And somehow Mrs. Winton's life has read a good deal like the fifth chapter of Genesis. They lost four little children, and two lived to grow up. The boy was just about to graduate from college, where he'd worked his way thru, and he died, and the daughter married real well, and she died. And when Mr. Winton superannuated, and they had scraped enough money together in forty years to buy a little story-and-a-half cottage with a garden, and have a home of their own for the first time, then Mr. Winton died. For all he didn't have a very taking way with folks in general, he and she were very fond of one another. She knew his good qualities better than anybody else could. When he passed away, a friend she'd had all her life ever since they were girls together came to live with her for company, and she died. I couldn't help but think of all these things this morning as I sat watching her out of the corner of my eye. Just behind her was Jo Willetts's widow with a black crepe veil as big as a small tablecloth hanging all about her head and shoulders. I was glad she wasn't right in range of me, but I could feel the gloom of her."

"Well, what about the flowers, Ildy?"

"O the flowers were wonderful! The Gordon-Leighs had emptied their hot-houses as usual. Caroline, those are just the dearest people. Their purses and their hearts are wide open to the church. Seems as if they can't do enough.

The choir was there, quartet and chorus, and some extra help in the chorus, and the singing was much better than usual. Our pastor prayed as if he had run all the way to the sepulcher that morning before light, and had found it empty, and had seen the angel for himself. And such a sermon!"

"What was the text?" asked grandma.

"Why it was—it was—" replied Aunt Ildy, coloring a little and half smiling. "Just wait a minute, and I'll get it! It was—" here she shut her eyes and

pressed a finger to her forehead. "Now, mar, I know it just as well as my own name. O, I have it, it was, 'Why seek ye the living among the dead?' "

I saw a naughty twinkle die out in grandma's blue eyes. She was very human, and she thought she had scored, not forgetting the "fishing."

"It was a grand sermon," continued Aunt Ildy, "and if any Christian had come with the least fear of death, lurking inside, I'm sure it was all gone by the end of the pastor's talk. After the sermon we had a great surprise. It was put down 'Anthem' on the bulletin. By the way, I brought you a bulletin; it's in my muff. It was a very old-fashioned anthem that hadn't been sung in years, the pastor said. I couldn't imagine where they got it."

Uncle 'Lijah's Anthem

"What was it, Ildy?" said grandma, with a little quiver of excitement in her voice. She had been the leading soprano of the old church away back in the forties. Methodism in Birchville was now worshiping in its third edifice. "Did it begin, 'The Lord is risen indeed'?"

"Yes, it did, mar. I asked John Massey after church how they came to sing it. You know he's chairman of the music committee, and he said that today is Uncle 'Lijah Birch's eighty-third birthday, and a few weeks ago Uncle 'Lijah asked Mr. Massey if he mightn't hear that anthem once more before he died, seeing that Easter Sunday comes this year on his birthday. He brought Mr. Massey the old yellow book out of his garret. So Mrs. Massey and the minister's wife spent hours and hours copying out the parts on music-paper for the choir to learn."

"And they sung that?" said grandma meditatively. She had straightened her shoulders, and a spark from the ancient fires kindled her spirit. "It began with a bass solo, didn't it, Ildy? 'Lijah Birch used to sing that. And I had the treble. There was never anything we sung that uplifted everybody like that anthem."

"Well, I don't know that any music in our church ever had such an effect as that did today," replied Aunt Ildy. "As you say, the bass began it. Then the quartet sang Hallelujah, and then the whole chorus repeated it—Hallelujah!"

"O," said grandma, beaming, "but my part was, 'And did He rise, did He rise?' And the choir answered, 'He rose, He rose! He burst the bars of death and triumphed o'er the grave!' O what would I give to hear it again!"

"Then the last was so thrilling," continued Ildy. " 'Thine all the glory, man's the boundless bliss.' But what I wanted especially to tell you was about Mrs. Winton. During the last end of the sermon I saw her touch her cheek with her handkerchief several times and I knew she must be weeping for joy and hope, but while the anthem was being sung she never stirred. There couldn't be any hymn after that, so after a few moments of uplifting silence, the benediction was pronounced. Then I turned to speak to Mrs. Winton, and what I saw I would never have believed if it hadn't have been my very own eyes that were looking right at her. Her face was shining like that of Moses must have done when he came down from the mount. I'm telling you exactly as it was, mar. And the most wonderful part was that there wasn't one wrinkle on her face, not one. All the trouble lines, and the heartache lines, and the loneliness lines were every single one gone. She didn't look like a young woman, but like a saint that had been used to heaven for a long time. I saw her turn that glorified countenance right around to Eliza Willetts, as if she wanted to rejoice with somebody who understood, but Eliza's face was as dark and solemn as a hearse.

" 'Eliza,' said Mrs. Winton, holding out her hand, which didn't trembel one bit, 'Eliza, *they're not dead!*' I'll never forget how she said it any more than I can forget how she looked.

"Eliza never lighted up a particle. Her face looked as if it had been made for a stone image of dire despair. "They're dead to me!' she said freezingly. Then Mrs. Winton turned and took my hand, and I gave hers a good warm squeeze to take away the chill of Eliza's, and my own heart was running over full."

Aunt Ildy half impatiently wiped away a tear. She wasn't given to weeping. Then she took off her bonnet, and began to help get the dinner on the table.

"I would have loved to hear that anthem," said grandma in a plaintive tone.

"You will," replied her daughter. "They're going to repeat it next Sunday."

✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

I'll Wait to Know

THE YEARS

Roll back, and thru a mist of tears
I see a child turn from her play
And seek with eager feet the way
That led her to her father's knee.

"If God is good and kind," said she,
"Why did He let my roses die?"
A moment's pause, a smile, a sigh,
And then, "I do not know, my dear;
Some questions are not answered here."
"But is it wrong to ask?" "Not so,
My child. That we should seek to know
Proves right to know, beyond a doubt;
And so some day we shall find out
Why roses die."
And then I wait,
Sure of my answer soon or late;
Secure that love doth hold for me
The key of life's great mystery;
And, oh! so glad to leave it there!
Tho my dead roses were so fair. —*Selected.*

The Revolution of Anne

As she came down the Morgans' steps, Rita Mitchell paused a moment irresolutely. "Four calls and three teas are as much as my constitution can stand in one afternoon," she said decidedly. "I'm going to reward myself by running in at Anne's. Besides, I want to know why she wasn't at the Hamilton's'." Anne was at home. She looks up with a start at the sound of Rita's step in the doorway. Rita's gay glance took in Anne's shirt waist and the glowing mass of embers in the fireplace.

'Y'ou shirk!" she cried. "You haven't been out today. Aren't you ashamed! What excuse shall you make to the Hamiltons?"

"I was busy," Anne replied. "I'm starting a revolution."

"A revolution!" Rita echoed.

Anne nodded. "In myself. About clothes, and time, and several other things."

"Anne Marshall, will you kindly explain?" Rita cried. "Do you suppose I *like* to feel stupid?"

"It began," Anne replied, obediently, "by my getting mad."

"I've known one or two things to begin that way before," Rita murmured.

"Exactly. This time, I got mad with Aunt Sarah. Mother asked me if I had been to see Alice Grantley, and I said I hadn't had time, because the dressmaker kept me so long. And then Aunt Sarah remarked that people used to care more about souls than about the clothes that hid them. I flared up, and delivered an address upon the progress of the age, the esoteric significance of clothes, and my own noble self-restraint in the matter. It was a brilliant piece of eloquence."

"I have no doubt of it," Rita said, laughing.

"Well, I came upstairs in a glow of virtuous indignation. Then I began to think over the past ten days. And then the revolution began. Rita Mitchell, have you any idea how much time you spend on your clothes?"

"Not in the least," Rita answered, frankly.

Anne drew a long breath.

"In the last ten days I have been downtown five times—four times for a morning, once all day. I've been to the dressmaker three times, an average of two and a half hours each time. And I spent three mornings with a seamstress at home. I have no time for reading, or to go to see a sick friend, or to do anything worth while, because I'm always either buying clothes or showing them off. So I'm going to start a revolution."

"But *how?*" Rita cried.

"That," Anne declared, seriously, "is the next step to be worked out. But it's something gained to face the truth."—*Selected.*

Lutheran Exclusiveness

An illustration of Lutheran exclusiveness was related by a Presbyterian pastor who formerly held a charge in the Northwest where there was a large colony of Norwegians.

"In our town," he said, "the Norwegians had five churches—four of them Lutheran, yet no two of the same denomination. One day a very prominent man in the town, who belonged to one of these churches, died, and the family asked to be allowed to hold the funeral in the Presbyterian church, since their church would not accommodate his host of friends.

"Of course the permission was readily given, and then came another request from the family that I should assist the Lutheran minister in the service. I responded that I should be glad to do so.

"I was waiting at the door of the church when the funeral party arrived, the Lutheran pastor accompanying them. I walked up the aisle at his side, and conducted him to a room beside the pulpit where I assisted him to don the Lutheran vestments that he had brought with him. Then he turned and said:

" 'Of course, you understand that a Lutheran can't sit in the pulpit with a Presbyterian.'

"I didn't let him faze me. I replied quite unconcernedly:

" 'Oh, yes; I understand.'

"He went into the pulpit and I took my hat and went home.

"The funeral was barely over when a delegation of the friends of the family appeared at the manse to find out what was the matter. I made as little of it as possible, not wanting to stir up trouble, but as you can imagine, it made a lot of talk.

"But the pastor of one of the other Norwegian Lutheran churches in the town came to me and said: 'You musn't mind that. He would have done the same thing to me if I had been in your place. He won't even call at my house.' "—*Exchange.*

Belgians on the Destruction of Louvain

We are stopping at Louvain. Against the glow of the setting sun the bold outlines of the ruined houses stand out in strange contrast. Surely German revenge has done thoro work here. Like threatening uplifted fists the charred ruins seem to say, "Woe to the *franctireurs* (French sympathizers fighting from ambush). I shudder, and yet it was a righteous wrath that wrought such destruction. Of this the newly made graves of the German soldiers treacherously shot down by civilians on the plaza near the station tell an eloquent story.

On the way to the scene of greatest destruction I had occasion to converse with a Belgian lady, the wife of a teacher in Brussels. I asked her what she thought of the judgment visited by the Germans on Louvain.

"Differently than most people here", she said frankly. "It was just. Only I pity the poor, innocent inhabitants".

I could not understand the apparent contradiction: "Why innocent?" I asked.

"Because", was her reply, "the Louvain people are very largely innocent. Those who did the shooting from the windows of the homes came over from Antwerp".

"Perhaps", I answered, "but the Germans could not know that. And, besides, it makes little difference. But what about the main question: Was it just or unjust what the Germans did?"

"We saw it coming", she answered. "And when Louvain was in flames I said to myself, *'We would have done the very same thing'* ". *W. Stark.*

Sententious Sayings

Not all who think they think have thoughts.

If you will not hear reason, she will surely rap your knuckles.

To be good and disagreeable is high treason against the royalty of virtue.

Vessels large may venture more,
But little boats should keep near shore.

Don't spend so much energy in building air castles that you will have none left to make your dreams real.

Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint. —*Beecher.*

Denominational

Texas District

Some months ago THE EVANGELICAL HERALD reported to its readers the laying of the cornerstone to a new church edifice in Waco, Tex. Now news comes from there that Zion Church was privileged to dedicate the newly completed building on January 31st. The days preceding this festival day were murky and dismal, not at all in harmony with the "sunny south". But when on the 31st the members of the congregation and its many friends from far and near had assembled in front of the portals of the new church, two choirs sang out rejoicingly into the glorious sunshine: "The Heavens are Telling the Glory of God", and "There is Sunshine in My Soul Today".

After the key had been surrendered, the portals were opened with the words of the 100th Psalm. In streamed a large host—too large for the seating capacity of the building. Rev. J. Jaworski then dedicated the church to the service of the triune God. Rev. H. Barnofske, Kyle, Tex., delivered the dedicatory sermon. Rev. J. Strauss, of Robinson, addressed the gathering in the English language and Rev. A. Ditsun, Methodist, spoke on the Unity of the Believers.

In the afternoon services, devoted mainly to the young people of the congregation, Rev. J. Strauss, J. Lienk and G. Deisslinger delivered fitting messages.

Zion Church, Waco, was the first Evangelical Church organized in the State of Texas. Pastor F. Werning began his pioneer work there thirty-three years ago.

On the same date, the 31st of January, St. Paul's Church, Dallas, Tex., celebrated its twenty-fifth anniversary. The readers of THE EVANGELICAL HERALD will remember that this congregation had dedicated a beautiful church building in 1913. This fact naturally enhanced the joy of the celebrating congregation as they assembled in their beautifully decorated church. Rev. C. Wolff, of Ft. Worth, delivered the message of the day emphasizing the bountiful blessings of their God in these twenty-five years.

From the report of the pastor in charge, Rev. A. Romanowski, the following items may be of interest: Rev. H. Siegfried came to Dallas in the year 1889 with the avowed purpose of organizing a congregation. On December 1st of 1889 the first services were held and a congregation organized with eleven members. Rev. Siegfried served this congregation till 1893. Rev. J. Jans succeeded him. On account of ill health of his wife, he left in 1895. His successor was Rev. Th. Tanner who had charge from 1895 to 1909—13 years. In 1909 Rev. A. Romanowski took charge. In the course of these years 306 children received the sacred rite of Baptism, 130 were confirmed, 159 couples entered holy wedlock, and 144 were bedded in the grave for their last sleep. $29,325 were contributed for current expenses.

C. L. S.

Ohio District

March fourteenth was a day of rejoicing in St. John's Church at Strasburg, Ohio, for on this day the newly-built addition to the church could be dedicated to the triune God. We were favored with an ideal spring day and the beautiful weather and the special occasion brought out a large attendance. 317 people were at the Sunday-school service, ninety-two of them in the Brotherhood Men's Class. The addition was built primarily to relieve the crowded condition during Sunday-school, which decidedly hampered the growth and effectiveness of this branch of religious work. There are two floors in the added part, besides a spacious basement, which provides a much-needed room for the social activities of the church. The first floor of the addition can be opened into the main auditorium and can be used at special occasions for auditorium purposes. Upstairs there are two cheerful classrooms to be used by the boys and girls of the adolescent age. The dimensions of the addition are 32x25 feet.

The dedicatory service took place in the morning and the large congregation filled every available place. The pastor preached the dedicatory sermon on the theme: Why we build churches and beautify them.

In the afternoon another special service was held. The faithful Ladies' Aid Society celebrated its twenty-fifth birthday. A large number of ladies from our sister church at Canal Dover were present as guests. Rev. D. J. Helmkamp from Canal Dover delivered the sermon for the occasion. Special mention was made of Mrs. Ph. Yackey, a charter member, who from the

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THE REASON FOR HOME MISSION WORK

How one Church Member discovered the vital Importance of Home Mission Work

John G. and Fred L. are neighbors and each one the owner of a valuable farm out west. Both have been diligent and frugal and have prospered, and both are proud of their possessions. But unlike others who have progressed similarly, they have not become slaves to their work but also practice that which gives real spice to life: sociability. Neither had ever had the advantages of a higher education but had acquired a good general education. In addition they had common horse sense, a jovial disposition, a sense of humor, and last but not least, a pious mind, inherited from their godly parents. Both of them were members of an Evangelical congregation, Fred L. as a trustee and John G. as an active worker, and both worked for the advancement of their church and the Synod. Quite naturally, the long winter evenings brought these two men together; Fred's visit at John's house was reciprocated by a visit from John to Fred. On these occasions they did not resort to the "devil's prayerbook" (card games and neighborhood gossip) to kill time, as is the custom in so many homes, but they conversed diligently on all questions of mutual interest, such as news of the day, congregational matters and things pertaining to religion and the work of the Synod. As good Germans, both having immigrated from Wuerttemberg, they often spoke of the great European war, which was to be expected, as John had a nephew and Fred a younger brother at the front. When speaking of denominational matters the Educational Institutions and Home Missions were their favorite topic. On this particular evening their theme was Home Missions, according to the maxim: "Out of the abundance of the mouth the heart speaketh."

Having thus introduced our readers to these neighbors I shall let them speak for themselves. John had called on his friend Fred, where he was heartily welcomed.

Fred: "Good evening, John. I'm glad the snow storm did not keep you from calling. Take a seat, here is a pipe and some tobacco; now, that's what I call comfortable."

John: "Well, Fred, have you read that article in the last HERALD about home missions?"

Fred: "Yes, I have read it. I read the HERALD not only to please our pastor, but take such an interest in its contents that I read it from beginning to end, but especially the articles on Home Missions."

John: "Do you really think that Home Missions, as stated in that article, is one of the main charges our Church has? You know we have many members in our congregation who will not contribute anything for Home Missions all the year round, altho they always have a warm heart and something to spare for poor orphans and the heathen. I must admit that I am not so much in sympathy with Home Missions myself; I believe that much money is squandered along that line, many congregations are organized which never become self-sustaining, and to make it short, if a man really wants a church he can easily find one. Our pastor appears to have the same opinion as he rarely speaks on Home Missions."

Fred: "Go slow, John, let's consider one by one. It is true, our pastor does not speak on Home Missions often, altho he is a good man, an eloquent preacher and has the welfare of the souls entrusted to his care at heart. I would not wish for a better one."

John: "Neither would I."

Fred: "His reasons for speaking little on Home Missions may be that he thinks we are sufficiently familiar with that part of our work. There may also be other cogent reasons which keep him from it. I certainly do not believe that such a man has not the proper interest in Home Missions, but I shall make it my business to speak to him about this as soon as the opportunity presents itself."

John: "Do that, Fred; the pastor will be glad to have you mention it to him. Next Monday is trustee's meeting and after adjournment you may have an opportunity to ask him about the matter."

Fred: "That will be attended to. But to come to the crux of the matter. A little while ago you said much money is wasted along the line of home missions. How do you know that? I hardly think it right to make such accusations unless you have proof. I, for my part, am convinced that our Home Mission Board is very saving with the money with which they have been entrusted, and will not stand for any unnecessary expense."

John: "Well, I did not mean it that way."

Fred: "Then you said that congregations are organized which are often not able to support themselves. That may happen; but many a child is born, and, being unable to sustain life, sooner or later dies. That is nature and we cannot change that. One thing is certain: In most cases the mission board is not to blame. If we were to practice home mission work only in places where success is absolutely assured we might as well abandon it altogether."

John: "I had in mind that little congregation in X., and you know what happened there. Aside from that, you may be right."

Fred: "Then you said: Whoever really wants a church can easily find one. To be frank with you, I am surprised that you should argue that way and that you have so little knowledge of these things. True, there are plenty of churches, but do you mean to say that those of our denominations who can not visit their own church should join the Mormons, the Sabbatharians, the Christian Scientists or other false doctrines that overrun the country, particularly the West?"

John: "Well, Fred, I believe you know how I stand regarding such associations who deny that Christ is true God and the redemption thru His blood. Of course I stand just where the Synod stands on that point: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Fred: "Well, neighbor, I know you, but you need a little enlightenment, and for this reason I really wish our pastor would speak on this subject oftener. Without doubt, Home Mission work is one of the main objects of our Evangelical Church. This has been emphasized repeatedly by resolutions passed by the General Conference. As early as 1883, when our Synod was still quite small, they passed the following resolution: "The Synod considers Home Mission work to be our foremost charge and most sacred duty." Between 400 and 500 congregations were organized by our Synod by means of Home Mission work. In other words: *We would be 4—500 conrgegations poorer were* it not for the work performed thru home missions."

John: "I never looked at the matter in that light. But keep on."

Fred: "Within our denomination fifteen to twenty-five new congregations are organized annually by means of home missions and just so many become self-sustaining per year."

John: "Yes, I remember reading about that, and last year, at the mission feast at N. I heard something on that order, but had forgotten. You seem to be well posted on these matters, so keep on."

Fred: "Altho it may appear quite important that our Synod grow stronger thru Home Missions, this is by no means the main point. *The main point at issue is the saving of souls.* In doing home mission work we obey the Master's command, who says: 'I am not sent but unto the lost sheep of the house of Israel.' By this he means that He was sent first and foremost for *His* own people. Our first duty therefore lies towards *our* own people. Jesus furthermore says: 'Ye shall be my witnesses in Jerusalem, in Judea and Samaria, yea, unto the furthermost parts of the earth.' As Jesus mentions Jerusalem before the others it is clear that home missions is not to stand behind other missions by any means. "Charity begins at home" is a true proverb.

John: "You are talking like a preacher, Fred, and I am grateful for all the information you gave me, but permit me one question: If people are really interested in God's Word why can they not get together like we did, build a church and call a pastor? In the beginning we had a hard time of it, too, but our pastor was satisfied with the little we could offer, by and by times changed for the better, and today, I believe, our pastor has a better position than most preachers in the Synod."

Fred: "You forget, John, that times *have* changed, and that conditions today are entirely different from formerly. In our case we had quite a large number of Evangelical brethren to join us and we were enabled to organize a congregation without calling on the mission treasury. But in most cases conditions are entirely different and if there were no

assistance from home missions few congregations could be organized now."

John: "I'm sure I'm curious to hear about that."

Fred: "I'll tell you about it as well as I can and as much as I have been able to learn about it. What I know is taken from the reports of the Central Board for Home Missions and from a printed pamphlet of Pastor M. on Home Missions. Now listen: you know that a good many of our young people, and many others also, who have not room enough to spread out here at home, are continually moving to the far West. And in Montana, Idaho, Colorado, Washington, Oregon and California there are millions of acres of good land waiting for settlement. Now, when our Evangelical people from the eastern states, or from the old country, go out west, there are at first only a few of them in the same neighborhood. In the midst of the many difficulties with which these people have to contend with in the beginning, making a home for themselves in a new country, it would be practically impossible for them to build a church without outside help, to say nothing of calling and supporting a pastor. Now, if nothing is done to bring the Gospel to these our fellow-Christians, they gradually grow indifferent and careless, and before long they drift away entirely from the faith of their fathers and from the Saviour they had known in their youth. Thus it often happens that people who have been good church members at home have now reached the point where they care nothing at all for God's Word or for the Church. Children are born to them, but they are not baptized, and thus not received into God's covenant of grace. The children grow up, but there is no Sunday-school, because no church is near, and no one cares for their spiritual nurture, and, of course, there is no instruction for confirmation. But where people are not educated for the Church and the Kingdom they are bound to lose their spiritual birthright, and tho they live in a Christian country they nevertheless grow up in practical heathenism. There are hosts of such "Christian-heathen" in our great and blessed country. Isn't that a sad state of affairs?"

John: "Yes that is certainly very sad. We all need God's Word for our spiritual life, and if the Gospel is not preached to us our souls suffer, we become luke-warm and careless and finally fall into spiritual death. We can see this taking place even in our well regulated churches here at home. So many of our careless members who rarely attend church are living examples of the very same thing. And if that is so here among us, where every opportunity for knowing and doing better is always before us, how much more must it be the case out West, where people are left to themselves as far as religion is concerned. You have given me something to think about and I am very grateful to you."

Fred: "Don't mention it. I like to talk Home Missions, and I'm glad if I was of any help to you."

John: "There are some other things I should like to talk about, but it's getting late and I'll have to be going. Good night now, and don't forget to come over some time this week."

Denominational

Continued from Page 4

very beginning filled an office in the society. For two years she was president and for twenty-three years treasurer, and as a token of appreciation for her faithful work the society presented her with a beautiful bouquet of roses.

The evening service, at which the audience again filled every available seat, was largely devoted to song. The Sunday-school orchestra played a number of selections, while during the service the church choir rendered several pleasing anthems, likewise several solos and a duet were sung. Rev. G. Kreuzenstein of Baltic delivered an inspiring address.

The addition costs over $3,000, but the greater part of this has been already paid by voluntary subscriptions on the part of the members. It was the purpose of the committee in charge of soliciting funds to have everybody connected in any way with the church or Sunday-school (and only such) contribute something, and in this way about two hundred and fifty individual gifts were registered. In this way everybody feels a personal interest in the erection of this building.

It is always a promising sign when a congregation needs more room for its activities. Where there is life there is growth. May this evidence of growth in St. John's Church at Strasburg also be an indication of a deepened and broadened spiritual life.

E. F. T. I.

The Round Table

The Round Table is intended as an open parliament for the discussion of subjects related to the work of the Evangelical Church in regard to which there may be differences of opinion or a desire for fuller information. Its aim is to clear up and prevent any misunderstandings that may arise among readers of The Evangelical Herald and to promote intelligent co-operation on the part of all in the whole work of the Church. Naturally the writers who make use of the department are alone responsible for what appears under their names, and the fact that articles are placed in this department is not a sign of editorial disapproval; no articles not intended for the Round Table will be placed there without the consent of the author. The editor acts merely as chairman of the parliament and must see to it that the discussion is carried on decently and in order. Matter intended for the Round Table must be written in a dispassionate, objective spirit and in a courteous manner. Anonymous communications, personal grievances or criticisms, or harsh or offensive statements will not be published.

Uniformity of Cultus in the Evangelical Church

BY REV. R. J. KURZ

I

Utra-Romanism is a believer in the absolute fixity of churchly cultus. The architecture of its houses of worship, their interior arrangement, and the order of service are everywhere the same. No priest is permitted to depart from this rule in any way.

Ultra-Protestantism, on the other hand, believes in absolute license as concerns its cultus. Every individual congregation is allowed to erect a church that suits its particular taste, to arrange the interior according to its own ideas of propriety, and to order its service as it pleases, without regard to historic, authoritative churchly forms.

Between the extremes of Ultra-Romanism and Ultra-Protestantism lies a golden mean. According to this every church body or denomination lays down a rule as to what it considers true churchliness. No pastor or congregation is *forced* to adopt this rule, yet the value of uniformity is persistently emphasized by the proper authorities, until finally the majority of pastors and congregations adopt such rule. By this manner of procedure the Evangelical principle of individual liberty is held intact, and yet that most desirable goal, uniformity of cultus, is attained.

We, the Evangelical Church of America, have hitherto not striven especially after any degree of uniformity in cultus, and as a consequence we have suffered severely. Mentioning only a few of the evil results: For some time we have been noticing and deploring the fact that the old spirit of reverence for the house of God, which so distinguished our fathers, is passing away from our congregations. In many an Evangelical church the pastor faces a congregation of a Sunday which exhibits but few traces of that old-time reverence and devout silence at the beginning of service. The majority of the audience are whispering, talking, laughing, gossiping back and forth. Not in all congregations, true enough, yet in a number sufficiently large to justify the conclusion that we, as a church body, are rapidly losing our forefathers' reverence for sacred things. And what might be the cause for this deterioration of the spirit of worship? In most cases we are obliged to admit the fact that the interior of the church shows a remarkable *lack of churchliness*. Indeed, the interior of many Evangelical churches comes perilously near to resembling a theater. A congregation naturally feels no especial reverence for a place that looks like a hall or a theater, and we cannot blame them if they laugh and gossip. If a pastor wishes a reverent congregation, let him see to it that his church is so arranged and decorated as to *excite* reverence. Let him employ *historic churchly forms.*

Another evil result: Complaint is often heard among us that our own laymen show but little love for the Evangelical Church as such. We are told that our members, upon removing from one locality into another, rarely make a special effort to look up an Evangelical church for the purpose of affiliation. Only too often, it seems, they unite with the very first church in the neighborhood that invites tem into its fellowship. This regrettable state of affairs is also largely a result of our system in the past, or rather our lack of system in churchly forms. A Catholic, Roman or Orthodox needs only a glance into the interior of a church in order to determine whether it be his own or not; likewise a Lutheran or an Episcopalian. The Evangelical Church alone, among the *conservative* bodies, has not in the past offered to its children fixed and tangible forms in architecture, in interior decoration, in order of worship. Hence we have no call to be surprised if Evangelical Christians, removing to some other locality, so often conclude: "I guess it makes no difference", and proceed to affiliate with the "handiest" church.

It is superfluous here to specify further evil results of the lack of unity in the Evangelical cultus. They are well-known to us all. Only this point be especially emphasized: We Evangelicals wish to be neither Ultra-Romanists nor Ultra- Protestants; rather do we perceive that the golden middle way, a normal or standard to strive after, is the desirable thing for our Church. The author of this article has for many years specialized on the question, and begs leave to offer the following hints for consideration:

The term: *Cultus*, in a broad sense, embraces three points: 1) Church Architecture; 2) Interior Arrangement; 3) Order of Service.

I. Church Architecture

Only a few words on this subject. Whoever has at some time had the privilege of feasting his eyes on the picture of a Gothic cathedral, for instance the Cologne cathedral, or still better, has actually seen it, will ever after be able to appreciate the expression: A poem in stone. A house of God, dedicated to the highest service known to man, should certainly incorporate man's highest conceptions of harmonious beauty. Sad to say, however, so many of our present-day church buildings have departed from the sublime model of the cathedral. We try, it seems, to be as utilitarian, as "modern" as possible, with the result that architecture suffers on the side of harmony and symmetry. The eye of the beauty-lover, running over the lines of a good many newly-built Evangelical churches, seeks in vain after symmetry. Instead of the grand old cathedral spire or spires we see only a stubby corner tower; instead of the classic lines of the long nave, a bewildering number of "additions". which an artist of the author's acquaintance once facetiously and yet correctly described as "lean-to's". Why must we Evangelicals imitate this extreme American style? We have the most sublime pattern in the world to copy after: The German cathedral in Gothic style, with oblong (not round) nave and perfect spire or spires, pointing from the entrance of the nave to heaven, like a solemn finger. This style represents the ideal, the accomplished ideal of Christian architecture; and German Christianity has wisely upheld that ideal, not for tens, but for hundreds of years. So-called "modern" church architecture, with its senseless corners, angles and "additions" represents, not progress, but a turning away from the accomplished ideal to that which is merely useful. It represents a degeneration, for the small reward of be ing able to add a few more "class-rooms". Class-rooms, we may remember, really belong in the school-building, in the parish house, or, if a separate building cannot be had, in the basement of the church. The church-building as such must stand supreme. Class-rooms are requisites of only a *branch* of the labor of the Church, viz., its *educational* work. We Evangelicals must guard against the mistake made by some bodies, which seem to consider the Sunday-school and the various societies as of greater importance than the regular Sunday worship. To true Evangelical feeeling this Sunday worship, together with the sacred building in which it takes place, is ever of first and supreme importance.

A church building should not only exhibit a harmonious simplicity in its architectural lines, but a passer-by should also be able to tell at a glance that it is a distinctly *Christian* edifice. It is a matter of regret that so many of our church spires do not convey that information. We find all sorts of meaningless "ornaments" on our church spires nowadays: A sphere, an arrow, a flower, etc. Indeed, to this day one may find *weather-vanes* on some of our churches. What business has a weather-vane on a *Christian* church spire? The author is reminded in this connection of an infidel who told him on a certain occasion: "You Protestants are just like the weather-vanes on your steeples. You turn according to the wind." On some Evangelical church spires is found a curious

twisted contraption that appears to be meant for a cross, yet at its best is but a poor imitation. We Evangelical Christians should have the courage of our convictions. Have our Catholic, Lutheran and Episcopal brethren the sole lease of the sign of the cross? We Evangelicals claim that we, in our churches, preach only the pure Word of the Cross. Then let us tell the world so. Let us set the cross on our spires, that all the world may see and know from afar: *Here is a Christian church!* a building dedicated to the Word of the Cross. One of our pastors in the West, at work among the German Russians, tells us that these people, so cruelly persecuted in Russia, invariably erect the cross on their church spires, for the reasons above mentioned. That example is worth emulating.

The Kingdom's Advance

AMERICA

Jewish Extension Society

A Jewish home mission society is a new venture. The Union of American Hebrew Congregations, made up of about two hundred Reform synagogues, has organized a Synagogue and Religious School Extension Society, and fixed upon Cincinnati as headquarters, where is located Hebrew Union Seminary. The secretary of it is Rabbi George Zetin. A year ago the first step was taken in the form of a committee, which succeeded during the year in founding twenty new synagogues. Out of its temporary work has grown the new society.

The new society will aim in particular to establish Jewish congregations in small towns, usually those near to large cities, and into which Jews as suburbanites and farmers, are going in large numbers. Vicinity of Chicago, New York, Boston, Pittsburgh and New Orleans are to be given early attention. Within the year several new congregations were formed in the vicinity of New York and Philadelphia.

Summer Conferences and Conventions

Protestant ministers whose names are known, and who live in Pittsburgh, Cleveland, Richmond, and all cities east of these, especially in Washington, Philadelphia, New York and Boston, are in receipt just now of invitations in large numbers to preach and speak in Middle West, Rocky Mountain and Pacific Coast cities on dates from June to October next. The activity of these western cities in getting up conventions, in planning special services in their churches, in arranging summer conferences, is beyond anything ever know before. Many of the ministers are accepting the invitations, or a few of the invitations at least, so that the ministerial movement to the west this summer promises to break all records.

Early as it is, the first of the summer conference programs have already appeared. Without exception they say there will this year be no exodus to Europe, and that therefore big plans are making for crowds from the east. The eastern conferences likewise make public expectation of crowds from the west and south. Chautauquas are springing up in vast numbers. Railroads are offering stop-over privileges in unprecedented numbers. Pastors of churches in eastern cities are figuring as excursion party managers, many of them getting their own transportation free or at reduced rates, and booking their congregations in the mass for Yellowstone Park and Grand Canyon special train parties.

The War and Missionary Work in Africa

The war is playing sad havoc with German missionary work in Africa. The *Evangelisches Missions Magazin* reports that on the Gold Coast German missionaries were to be interned some time in November. Orders to this effect had already been issued and several of them had been brought to the coast, but after the governor personally interfered in their behalf the order was withdrawn. Only German employes of the missionary merchandise and trade department were taken to England. The missionaries are therefore still permitted to continue their work; how long, no one can tell. According to a letter from the Basel missionaries in Jendi, North Togo, dated November 26th, they were comparatively well and suffered no want but were lonesome and longed for news. In South Togo the North German mission is working under restrictions, according to a report from the Lome district, but has been able to continue German instructions in their schools. Six of their missionaries have been taken prisoners in the northern part of Dahome, but from information received on October 27th, they were entirely well.

A large part of the coast-line in Kamerun, including Buea, the seat of government, is in possession of the British and French. Of the missionary workers who were removed from there during September and October, a small number are here in Dahome and appear to be doing well. The rest were shipped to Liverpool, together with other German prisoners, and arrived there safely on the steamer Apam just before New Year. Taking it by and large, they were treated well on this trip. The commanding officer conversed with them in a very friendly manner, but they were constantly guarded by colored soldiers. Those who had to make the first part of their journey on the steamer Bathurst did not fare so well. The general maintenance on this ship can not be described.

Mrs. Maertens, the wife of a Baptist missionary, died on this trip. She had been removed from the ship and brought to the hospital for natives, in Accra, and despite urgent entreaties her husband was not permitted to see her until she lay dying. After their arrival in England the women immediately received permission to go to their homes, but the ordained missionaries were allowed to do so only after several days. This is in accord with a British-German agreement which provides for liberation of doctors and ecclesiastics on the part of both.....Serious complaint must be brought regarding the treatment of missionary workers in Kamerun from the time of the imprisonment and their embarkment. Men and women were surrounded by black guards and subjected to most humiliating conditions. And the brutality exhibited during the conquest of the Kamerun coast line can only be attributed to the desire of the English to degrade the Germans for all time to come in the eyes of the population. It is needless to add that by this course of the British Christianity also was degraded. On all of these occasions the missionaries were merely fellow-sufferers with the other Germans. But they had expected a different treatment from the representatives of a nation renowned for its activity in missionary work.

No news whatever has come from Southwest Africa, and the latest news from South Africa reached the Berlin and Rhenish mission houses in the beginning of November. At that time many of the missionaries still enjoyed their freedom and could follow their work, altho they were not permitted to discuss politics with their fellow Christians, which must have been a hardship. All the news available came from anti-German papers. For a time the maintenance of the missionaries is assured and in case of need there is the promise of assistance from non-German colleagues.....Many missionaries from the Hermannsburg mission seem to have been taken prisoners; even Dr. Harms was imprisoned for a short time in November. We dread to think of the influence this war will have on the relative conditions here between the missionaries and the blacks.

Apparently German East Africa is becoming more and more within the war zone and when this is accomplished the missionaries on the coast as well as farther inland will be entirely cut off and may suffer severely. As yet no news have been obtained regarding their position. Aside from the Basel missionaries in the interior of Kamerun, who are entirely isolated, much anxiety is felt concerning the many missionaries in German East Africa. Adherents of the English Church Mission (according to the C. M. Gazette, December, 1914) are well treated by the Germans. The Leipzig missionaries in British East Africa can not complain either, but they are not permitted to communicate with their colleagues on German territory. Reports from Neukirch state that missionaries in this territory are under observation but can continue their work. Missionaries in Tama are handicapped by the fact that they all must remain on the station Ngar. In Lamu the missionary is permitted to hold all meetings including services in prison and in the colony for the poor.

Only scant news concerning conditions in the congregations in the missionary field of Africa is available. From the Gold Coast we hear that the congregations are steadfastly holding together. This is the time when their love for their missionaries is manifested. This love has even conquered the slanders that are circulated everywhere. In one large congregation near Akropong, during the temporary removal of the missionaries, a mission festival was celebrated on which occasion many Christians, in order to show their sympathy for the missionaries, contributed so handsomely that 10,000 mark were obtained. For the Christians on the Gold Coast this annual celebration of the mission festival is the great occasion for donations. In South Togo the Christians on the coast carried themselves exceptionally well, even under the most trying conditions, altho anti-German agitation is not lacking. Most of them also contribute handsomely toward the support of their teachers and preachers. From Lome we hear that a more substantial fellowship now unites the missionaries with their people than ever before.

Special efforts are put forth by some native preachers on the coast of Kamerun. When but few frightened Christians attended the Lord's Supper in Mangamba old Koto arose in church and reminded the congregation in unmistakable words of their duty. A preacher in Bonaberi, Ekolo, who visited Germany as a young man, defended the property of the missionaries most courageously, altho he thereby incurred the enmity of his townspeople. From Pastor Lutz we hear that since August the teachers and preachers of the Basel mission have received no cash remuneration, but only a few provisions. They were permitted to quit the service, but only a few took advantage of this offer. The people of Buea, both Christians and heathens, have clung closely to their missionaries, altho they often expressed their surprise at the treatment accorded their "brethren" by the English. Otherwise, especially in Duala, where the population, even before the war, made trouble over the ex-propriations question, grave concern is felt over the congregations that have been deprived of their missionaries.....From the Berlin mission in South Africa reports reach us saying how fervent the black Christians are praying for their "fathers" in Germany. In this connection we must always remember the struggle against vilification and anti-German agitation, which can not be contradicted, which must be encountered and overcome by the natives if they want to remain loyal to the German missionaries and their people. Advices from Great Britain prove that friends of missions in that country are earnestly endeavoring to ameliorate conditions for missionaries suffering from the effects of the war. No doubt it is due to their intervention with the Secretary of the Interior that the ordained missionaries which had been brought to England from the coast of Kamerun were permitted to quit the detention camp after only a week's delay and proceed to their homes. Their efforts are also responsible for the steps taken by the board of the South African Missionary Conference for the benefit of the missionaries in that district. Only recently a committee from this board went to Pretoria and by personal effort obtained the concession from the commissioner in charge of the subjects of warring nations that in future elderly German missionaries would not be annoyed; even younger missionaries were treated with much more consideration, altho, in some cases, Germans had to be vouched for by Britains. To the above intervention of the committee may be ascribed the mild treatment accorded German missionaries thruout South Africa. We have already noted that the activity of these British friends of missions also extended to all those who were detained in detention camps as far as they were connected with missionary work.

Our source of information also covers in part the obscure reasons for the detention of missionaries: "Missionaries whose opinion about the war is directly opposite to that of the government of the country in which they work have a difficult row to hoe; what they consider true enlightenment for the people may be considered revolutionary propaganda on part of the government." No doubt this expresses the main difficulty. In the midst of the present painful, yea revolting facts we are obliged to record, it is only proper that our readers should know the position of some prominent British Christians on this subject:

"I can truthfully assert that I feel as deeply for the suffering German missionaries as tho they were my own countrymen and can easily understand how happenings of late have affected all German missionary circles. These sad occurrences will influence the best people busy in missionary work as well as those now laboring in the missionary fields in such a way that they will learn to appreciate German missionaries better and will strive more earnestly than ever before to protect and support German missions." We know that people who give utterance to such as the above are not in accord with the spirit exhibited in certain English, so-called Christian, periodicals, a few mission papers included *G. E. S. Tr.*

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Misericordias Domini Sunday, April 18, 1915

Helps for a Good Meeting

By Rev. Henry Katterjohn

ONE DAY FOR THE HIGHEST

M. Apr. 12. Need of rest. Exod. 20: 8—11.
T. Apr. 13. Day of joy. Ps. 118: 24.
W. Apr. 14. Day of vision. Rev. 1: 9—13.
T. Apr. 15. Day of benefactions. 1 Cor. 16: 1—4, 14.
F. Apr. 16. Day of worship. Isa. 58: 13—14.
S. Apr. 17. Day of service. John 5: 1—9.

Sun., Apr. 18. Topic—One Day in Seven for the Highest Things. Ezek. 20: 1—20. (Sabbath-observance meeting.)

Suggestions to the Leader

1. *Emphasize man's physical need to observe one day out of seven* as a day of rest. Physical man is so constituted that one rest day is necessary to recuperate the loss of strength sustained in the six work-days. He who ignores the seventh day is like the man who is living beyond his income, sooner or later he will be bankrupt.

2. *Emphasize man's spiritual need of the Sunday-rest-day.* Without Sunday man would soon lose his knowledge of God. This day is a reminder of the value of spiritual things. Once a week the atmosphere is free from the clouds that obscure, and a clear vision of heaven can be had. To live forever in drudgery soon finds the soul enslaved.

3. *Emphasize the fact that Sunday observance is necessary to preserve our industrial liberty.* With the coming of Christianity slavery passed away. Where Sunday is not observed men's bodies are soon held in the bonds of industrial enthrallment. To safeguard our industrial liberties the Sunday observance is necessary. It gives to the worker a consciousness that he is created free, and that certain rights are inalienable.

Let three different persons discuss the topic from these three angles. Such a discussion will make the topic presentation extremely interesting.

The Leader's Remarks

The Ten Commandments are written not only in the book but in the hearts and lives of men and in the constitution of things. God, who made us, knew what was best for us, and He says not simply for His glory but for our good: "Keep My Sabbaths". This is a pause for rest, one day in seven.

Nations will do well to heed it. Industries cannot afford to ignore it. Rails need rest, wheels need rest; belts and pullies need rest; and if we break the law thru stupidity or heedlessness, God's judgments will visit us in what we call accidents, with loss of property and more often of lives accompanying the judgments.

Individuals cannot break the law with impunity. Lessened vitality, loss of nerve and grip, together with a letting down of the mental and moral tone, invariably accompany the desecration of the Sunday.

This is God's day, but in a larger sense it is man's day. The Sabbath was made for man and not man for the Sabbath. We obtain physical recuperation not thru idleness but by exercising faculties that have been idle. In worshipping God our attention is taken from the six-day worries and concentrated on God who is our strength and comfort. In worship we find rest for our bodies as well as food for our souls.

There is a third use to which we can put the Sunday, as indicated in Jesus's words: *Is it lawful to do good on the Sabbath day?* He followed this inquiry up by healing the afflicted one. In our modern arrangement of human affairs this day has been set aside for labor for the good of our fellowmen. Church work is not confined to the one day, but this day gives the Christian people opportunity to remember their sacred obligations towards each other and their God. If this day were taken from us, the well of human kindness would soon run dry, and mercy would fade out of our life. We need one day in seven for rest, for reflection, for relief.

Some Questions on the Topic

What physiological reasons are there for the Sabbath observance?

Why does our soul require the observance of this day?

What dangers threaten us if we ignore God's day?

In what respect is the Sunday man's day?

What faculties of man are employed in Sunday work?

Some Scripture on the Topic

Gen. 2: 2; Ex. 20: 8—11; Ex. 34: 21; Lev. 26: 2; Psalm 118: 24; Matt. 12: 10—13; Mark 2: 27; Acts 17: 2.

A Prayer

We thank Thee, our heavenly Father, for the beautiful example Thou didst give us, when Thou didst rest from the work of creating the world. May every recurring Sunday remind us that this is Thy day. Thy creation is not complete until Thy kingdom is fully established and all mankind acknowledges and receives Thee as its Lord and Saviour. Therefore we are called upon to labor for the extension of Thy kingdom and the winning of men for Christ their Saviour. May the right use of this one day be but the beginning of the complete consecration of all our days to the service of God. Amen.

The Advanced Quarterly's Lesson

Jacob's Flight and Service. Gen. 28: 18-29: 12

Daily Bible Readings

M. Apr. 12. Gen. 29: 1—20. Jacob's Flight and Service.
T. Apr. 13. Gen. 28: 10—22. Jacob at Bethel.
W. Apr. 14. Gen. 6: 1—10. Patient Labor Rewarded.
T. Apr. 15. Psa. 27. Confidence and Trust.
F. Apr. 16. Gen. 31: 11—24. Jacob's Flight from Laban.
S. Apr. 17. Gen. 31: 36—49. Defense and Witness.
S. Apr. 18. John 10: 12—16; 1 Pet. 2: 21—25.

Let us try to picture to ourselves just what was going on in Jacob's heart when he was obliged to leave home soon after the tragedy described in last week's lesson. True, he had secured the blessing for which his mother had schemed for him, but he had not only not won that for which the blessing was supposed to stand, but he had even lost what he had possessed before. For no matter how successfully Rebekah may have concealed from Isaac the real reason for Jacob's leaving home by telling him that it was time for Jacob to get himself a wife, and that life would be worth nothing to her if he, too, took a Canaanitish wife as Esau had done, Jacob himself was not at all deceived as to how matters stood. No one realized better than he did that the journey to Padan-aram, no matter what Isaac thought of it, was merely a thin cloak to disguise his flight from the wrath of his disappointed brother, and that as a matter of cold, stubborn fact, he was not the heir of Abraham's promise, but a homeless wanderer, and during that first day's journey he no doubt had time enough to learn that his own selfish scheming had brought him to that extremity. There is little doubt that Jacob, as he lay down to rest that evening under the open sky, deprived of all the comfort and companionship of home, felt very much as the prodigal son did when he came to himself in the far country, after he had wasted his substance with riotous living. In seeking more gain he had lost all he had and the outlook for the future was not at all hopeful.

Since all his earthly possessions were thus apparently lost, his spiritual nature has a chance to assert itself. He remembers the name of Jehovah and he no doubt knows how Abraham's trust in Him has been rewarded. He himself had not needed Him so far, for he had been able to get all he wanted without Him. Now, however, when he had plainly come to the end of his own resources it occurs to him that God would certainly be able to help him out of his trouble, and when his eyes closed in slumber his last thoughts were very probably of the God of Abraham and Isaac who would in some manner take care of his future. Thus many a young man or woman who has been reared in a Christian atmosphere, but depending upon themselves for getting on in the world, has suddenly come to the place where, usually thru some fault of their own, things begin to look dark indeed. Thru the consequence of some wrongdoing they are brought to a standstill in their selfish, worldly way of thinking and living, and learn to think again of God, because no one else is able to help them out of their trouble. Sometimes a shameful scrape is the only means God can use to make us see what ought to have been plain to us all along, just as some people only learn that they have lost their way when their feet are fast in the mire.

And because God is as He is, slow to anger and abundant in lovingkindness, because He does not deal with men after their sins, nor reward them after their iniquities—unless they force Him to do so by a persistent rejection of His willingness to help and save—He saw the prodigal coming when he was still afar off, and as soon as he saw him coming, ran and fell on his neck and kissed him. The vision at Bethel was God's answer to Jacob's penitence, the kiss with which He welcomed the return of one who had been lost but was now found again, who had been dead, but was now returning to life. It was the beginning of Jacob's spiritual life, and the new life that was germinating in Jacob's heart came as a gift of God in the promise which God made to him, 28: 13—15. Jacob has tried to obtain what the promise assured to him by "ways that are dark and tricks that are vain", and he had only lost out completely. Now God comes to him and offers freely as a divine gift all that his heart can desire. How long it does take us short-sighted, selfish human beings to realize that not only spiritual blessings but *all these things*, i. e., all the good things of earth, shall be added unto us when we make up our minds to seek *first* the kingdom of God and its righteousness!

Note also how Jacob responds by rising nobly to the occasion, verses 16—22. He may not have possessed a very high conception of God, but we have no right to call him insincere because of the condition he seems to impose on God in verse 20. The original text does not warrant the idea conveyed by the English word *if*. He is evidently sincere in his turning to God, and the "if" does not imply any doubt as to God's keeping His promise, but rather has the sense of *since*, so that Jacob's vow is really an act of faith in God's keeping His promise. If it had not been that he could not have dedicated his life to him and attested his allegiance with the memorial which he sets up and consecrates. God's mercy and lovingkindness has kept many a one of us from the full penalty of our selfishness or worthless and given us many a blessing which we have not deserved. Have we erected a memorial to Him in our lives? And are we seeing to it that the pledge is kept? Is one-tenth of all that He has given us too large a thank-offering?

HOW YOUNG MEN GET INTO PRISON

The Broad Way that leadeth to Destruction—and how to keep away from it

BY REV. JOHN JOSIAH MUNRO, CHAPLAIN OF THE PRISON EVANGELISTIC SOCIETY OF NEW YORK CITY

One of the most startling facts that we are called on to face in our day is the increasing number of young men that work themselves into prison. Various reasons have been adduced for this sad condition of things, but thus far no satisfactory solution of the problem has been presented.

Many of these young men come to our cities from country homes in search of employment, and not finding any, after they have spent all their savings eke out a miserable existence by doing odd jobs or even "panhandling." After they have exhausted their resources they become seedy in appearance, break off all connection with their friends at home, live the life of a common tramp and then lose all ambition for ever finding employment. This chronic condition paves the way for a term in jail.

After a while they mingle with criminals who present a rosy scheme for making money without working for it. But as soon as they try to carry it out they find themselves in the meshes of the law. Then they wake up to the fact that "the way of the transgressor is hard." It is true that after they have reached the stage of chronic tramphood some of the rescue missions aid them with free meals and lodgings, but this is frequently the worst thing that can be done for them, as it only adds permanency to the bitterness of their lives. If wood-yards or factories could be opened where the self-respecting young man could earn a liv-

ing by the sweat of his brow making domestic articles for small pay, it would save him in many cases from crime and imprisonment. In a large number of cases it is employment that our young men need to bridge them over their "down and out" condition. But there are few free employment agencies in the city that may be called a success, and none that make a specialty of dealing with young men.

Some time ago a young man, twenty-seven years of age, was in the Jefferson Market police court. He had wandered to New York months before from a New England home. Altho a graduate of Yale and a law-student, filling many important and lucrative positions, he lost all thru strong drink, cocaine and evil companions. After his arrest he found himself when sobered to be a moral and physical wreck on the verge of collapse.

It seems that when he had exhausted all his resources, and his clothing had became torn and seedy, the only employment he could find was to play the piano in a Tenderloin dive for free "drinks" and a bed. When this class of young men begin to go on the "down grade" they conclude—wrongly, of course that it is useless to try to do better. They then cease to make efforts toward reform and soon after oscillate between the ten-day prison house and a brief season of liberty, till after a few years, if they are not sent to state prison for a felony, they drop dead in some saloon and are carried to the potter's field.

Perhaps the reason why so many young men go to prison is that they have acquired sinful habits in their youth which have grown on them with the years. They refuse longer the advice of friends and are unwilling to learn by experience, and like men void of understanding they rush into crime, as the horse into battle, only to meet disaster. No young man is safe today who forsakes his God for the pleasures of the world. Nor were the temptations to crime ever so rampant as they are at present. In dealing with the question of young men in prison, I shall endeavor to present as simply as possible a few of the reasons that go to show how young men are led into criminal lives.

Experience Not Always a Warning

Many persons seem to think that no one is so competent to warn the young criminal as he who has been in the same place himself. It is a sad fact, nevertheless, that many young men do not learn by experience. As soon as they are out of one scrape they seem to rush into another, until society is compelled to protect itself by sending them to prison a second, or a third, or even a fourth time. The reason for this doubtless is that the young criminal in a great number of cases gives way to the low instincts of his morbid nature. The sinful habits which he had acquired in youth have grown on him, and now he readily succumbs to temptations in the struggles of life. And the heredity which we hear so much about in these days is simply giving way to his natural depravity. It is safe to say that seventy to seventy-five per cent of all who get behind prison bars for the first time are young men between the ages of sixteen and thirty. When the "rounder" puts in an appearance for the second, third and even fourth time, this percentage is reduced. Nevertheless, the great mass of all first offenders are young men.

I once wrote to Superintendent Brockway of Elmira reformatory, whom I regard as one of the best informed penologists in the United States, asking him why so many young men are sent to prison rather than men of maturer years, and he replied: "Young men between the ages of sixteen and thirty are the most pushing, vivacious, alert, wide-awake and daring." Tho this reply was not so satisfactory as I should have liked, it explained much. I believe there are times when temptations to commit crime are greater than at others; for example, when one has been idle for a long time and feels the pangs of hunger, or when one has been overextravagant in dress and living and wishes to meet bills and has no money. Young men who live in idleness and refuse work when it is offered them, or have extravagant habits, or gamble and indulge in liquors, yield readily to the tempter and commit crime without much hesitation.

So far as the ruin of young men is concerned, I regard the low gin mill, the cheap playhouse and vile literature as by far the worst factors. All of these are both infectious and contagious, and sooner or later injure all who are dominated by them. I am satisfied that the dime novel and other yellow-covered books are crime producers and generate criminal instincts. More than once we have seen men who have become criminals in heart and life by absorbing criminal ideas in bad books and papers. After reading the hair-breadth escapes of Jesse James and other noted desperadoes, or how some stage-coach or express train had been "held up" by Western bandits, fear of consequences is driven away, and the individual is ready to commit any kind of crime.

Hundreds of young men who are serving time in Elmira and Sing Sing today lay the beginning of their downfall to bad books and papers that demoralized the soul. Almost every day in the year modern journalism takes a hand in ruining young lives. For example, when a bloody murder or robbery has been committed, every detail is furnished by some of the daily papers. The ghastly work is gloated over, so that those who are morbidly minded are for the time being hypnotized. The papers usually make a hero out of the criminal and hold him up before the people as one to be emulated rather than shunned. Under such circumstances it is not to be wondered at that young men become criminals

Another cause of crime among young men is what is known as fast living. Thousands of young men work in this city as clerks, bookkeepers and salesmen in stores and offices. In most cases the salary is very small—only barely enough to live on. Some of them, however, insist on going to the theater and other places of amusement twice a week. Then they enter society, not necessarily what is called the "four hundred," but society that is above their own social standing. They have an insane desire to dress like millionaires, and as they cannot do that on the small salary they receive, they feel compelled to steal their employers' money to keep up a false appearance.

Many Causes; One Preventive

Hundreds of young men are in prison because they stole money to "play the races" or "gamble on margins." For a time they used their own salaries, but when that source gave out they forged checks on which they secured ready money. They sought to get rich quick by criminal methods. And this led to their downfall.

We have known hundreds of cases of young men who become criminals by simply living "fast lives." There is the case of a young man in Jersey City who was arrested while he was being married, after having stolen from his employers $6,000. The marriage ceremony and the entire occasion looked as if he belonged to a royal family. The young man was a broker's messenger on $10 a week. His work was to carry the daily balances to the clearing house. On his way to that institution he was able to change the figures on the balance sheets and pocket the money. In a year he was able to steal over $6,000 and place it in the bank in his own name. He is now in prison for his crime, and has long since discovered that "the way of the transgressor is hard," and that even on a small salary "honesty is the best policy."

Another young man who was the assistant teller in an uptown bank stole $40,000 from the safe, and the only excuse he gave for his wrong-doing was that others had been doing the same thing. He afterwards confessed that he had to do it in order to keep up "style"; he lived like a millionaire in fine apartments on the upper West Side; his wife dressed in the best of fashion with furs and jewelry or whatever his ill-gotten gains could furnish. Another young man stole over $90,000 from a New Jersey institution and fled to parts unknown. When an investigation was made it was found that he had an establishment in New York where he kept a team of horses and a woman whose diamonds where a marvel to the community.

Another thing that imperils the prospects of the young man is bad company. The old saying is still true, "A man is known by the company he keeps." "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Every self-respecting young man should shun the idler, the loafer and the skeptic. Bad company tends to inoculate young hearts with the seeds of a criminal life. During the past few years I have asked hundreds of young men whom I have met in prison, what led them into crime, and they invariably replied, "Bad companions." When the police of New York are asked to look for lawbreakers, they usually find them among the gangs of loafers and hoodlums that hang out around the saloons and other vile dens in the city

As I pen these words sorrow fills my heart. I recall the case of a young man nineteen years of age who came from a Christian home in this State. Both his parents are members of an evangelical church, and some of his brothers are active members of the Sunday-school and the young people's society. He is the black sheep of the family. He has served two terms in prison thus far, and only a few weeks ago was sent to serve the third sentence. The secret of his unhappy downfall and blighted life is that for three years he has been a slave to the morphine and cocaine habit. When he was sixteen years of age it was his misfortune to meet a young woman who was a secret slave to these drugs. It was a sad day for him, for he has been going wrong ever since. Many prayers have been offered up to God for his salvation, and good men have labored with him, but his promises to reform are like the morning cloud that soon vanishes away. His mother, a good Christian woman, wrote a touching letter concerning her prodigal son. Her faith has been severely tested, but she loves her boy and will never give him up till he is saved. I believe her prayer will be answered. God's promises never fail.

There are from 400,000 to 500,000 young men in Greater New York who are beyond the pale of the churches and other Christian agencies. They the not hopeless, nor are they beyond the reach of kindness and the Gospel of Jesus Christ. But there seems to be no particular agency at work trying to reach these young men before they become tramps and criminals. Altho the criminal is not an attractive character he is worth saving, and when we set in motion certain influences that combine Christian work and prayer we cannot tell what results may come from our efforts. I believe a solution of this matter is with the Church. As a divine institution she has the key to the situation. If heads of families and Sunday-school teachers sought the conversion of children between the ages of five and fifteen years, I believe fewer young men would be found inside our prisons.

The Gospel of Jesus Christ in the hearts of our young men is tne best moral antiseptic.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The United States and War

When the great war broke out in Europe the first concern of the President and the people of the United States was that of keeping out of the conflict. It was felt by all that altho the American people had many and close relationships with all the belligerents the United States could not afford to be drawn into the terrible struggle, not only because of the well-founded fear of "entangling alliances" with any European power which Washington had already warned against, but especially because the entire development of the United States had been peaceful rather than warlike. True, the history of the United States tells of several wars. The American nation was born out of the travail of the War of the Revolution; the War of 1812 achieved commercial independence as the Revolution had achieved political independence; the Mexican War meant that outrages upon American citizens would not be tolerated, and extended the sway of democracy to the Pacific Coast; the Civil War cemented the union of the States with the blood of their citizens, while the Spanish-American war marked the entrance of the United States into world-politics. But no matter how great or far-reaching the significance of these wars has been, the meaning of the country's steady peaceful growth has been far greater; no matter how precious may be the heritage of all these wars, the prestige gained by peaceful toil and ambition is far more lasting and valuable. What the country is most proud of today is not its war record but the triumphs of its peaceful progress; the political freedom won by the Revolution seems worthless beside the freedom of thought, conscience, education and opportunity which the people have won and safeguarded afterward; the restitution of a portion of the Boxer indemnity to China or the completion of the Panama Canal means a greater triumph for the Stars and Stripes than any feat of war on land or sea could possibly be. Peace rather than war is thus in line with the best things of American history and with the purest and loftiest motives of American patriotism, and in answer to the final query of the Church Peace Union's questionnaire, "Do you approve of the agitation for increasing armaments now being conducted by various organizations, or do you agree with President Wilson that any agitation of 'America's Unpreparedness for War' is unfortunate at just this stage?" we cannot do otherwise than place ourselves upon the side of those who are opposed to any agitation for increasing armament, whether at "just this stage" or at any other time.

This does not prevent us from recognizing the need of an armed defense of the country both by land and sea. As long as there are wicked people in the world there will have to be policemen with clubs and pistols to maintain law and order and protect peaceful citizens, and as long as force is regarded as the final arbiter among nations, as long as right is supposed to be on the side of the largest navy or the best drilled army, the United States will have to be prepared to maintain its honor and standing among the nations of the earth and be ready to repulse attacks and enforce righteousness in its possessions. But this does not mean that the United States must follow the lead of Europe and burden its people with a crushing load of taxation in order to keep abreast of any two or three other nations in the line of battleships or death-dealing implements. We may thank God that the United States is not situated like any one of the European nations, with national and racial animosities cultivated for centuries and confined to a limited area, passionately struggling for selfish gain, advancement of national ambition or a "place in the sun" for a growing industrious and active population. However necessary it may be for the nations of Europe to be on their guard against each other's selfishness or ambition, the United States is confronted by no such necessity. Tho its population contains a large and growing percentage of people from all the nations of Europe, they have, by leaving their native soil and coming to a land of free and unlimited education and opportunity cut loose from their former national and racial alliances and ambitions, and have no other purpose but that of securing the freedom and the intellectual and economic advancement which their own country or the conditions among which they were forced to live denied them. The task before the people of the United States is not that of defending its shores against the governments of its immigrants, but of giving to the immigrants themselves the same share in all the advantages and privileges of democracy that is enjoyed by its own citizens. The enemies most threatening to American liberty are not in Europe or in Asia but in America itself, in the wrong social, political and industrial conditions that have come into existence in our land, and which are undermining the very foundations of American freedom. The service which the United States has already rendered and is continually rendering, directly and indirectly, to every European nation is so well recognized by most of them that none would seriously think of attacking it, even if the natural difficulties in the way of such an attack were far smaller than they are. The danger to America from across the Atlantic or the Pacific is in the spirit of selfish greed and ambition with which European diplomacy is saturated, and with which the consciousness of the Asiatic peoples have already become infected. Let the President and the people of the United State be on their guard against *this* danger; let them seriously strive to understand and appreciate the temperament and character of all the people with whom they are obliged to deal; let them treat each one in the spirit of frankness and fairness, justice and righteousness; let them make it plain at every opportunity that the government is not in sympathy with any plans and aims of "yellow" journalls or "know-nothings" organizations; let them be willing to acknowledge frankly and make reparation for any wrong that has been committed, and there will be practically no possibility of friction between it and any other nation, and hence no cause for jealousy or hatred to stir up war, and no need for increased armaments, while the money that it is proposed to spend for outward defense can be spent for internal improvement and rehabilitation.

Very probably those who advocate an increase in the country's armament will find plenty of arguments against such a position, and we frankly admit that we are not prepared to meet them. Our argument is on a higher level. It is not a bigger and more powerful America for which we are working, but rather a greater and a more righteous America, an America that because of its sincere devotion to the highest national and international ideals is ready to stand alone if need be among the nations of the world as the champion of fairness rather than force, of right rather than might, and of international friendship and fellowship rather than organized greed or glory. Sad to say, not much of that kind of Americanism is visible just now in our foreign relationships, but that is all the more reason for working for it.

A THOUGHT FOR THE WEEK

Do Your Duty

Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties,
Active be, then, while you may.
Be strong to hope, O heart!
Tho day is bright,
The stars can only shine
In the dark night,
Be strong, O heart of mine;
Look towards the light. —Selected.

Uncle Sam and Motion Pictures

Uncle Sam is not in the moving-picture business, but his Department of Agriculture at Washington maintains one of the most up-to-date scientific motion-picture laboratories in the country. This laboratory was established about two years ago. Its main object is to enable the Department to produce economically and under its own direction educational films of a high degree of excellence. The Department can produce its own scientific films cheaper than it can purchase them from the commercial agencies. One of the greatest advantages is the fact that the Department has absolute control over its scenarios and exert censorship over everything that goes out bearing its official sanction.

Those in charge of the laboratory have determined not merely to make it a manufactory of films, but to develop the laboratory on experimental lines so that it will make contributions to motion-picture art, especially as applied to educational work. The photographers have already made fairly important discoveries in the problem of artificial lighting and in the adaptation of special lenses to filming scientific subjects. A commendable spirit has also been shown in the refusal to resort to trick photography in showing subjects where the making of honest negatives calls for great patience. It has been decided that when such a subject as the growth of a flower or the germination of a seed is to be shown, the film shall be an honest scientific record.

The reason for the establishment of this new work is its value in conjunction with lectures given by the Department heads at conventions and in connection with special propaganda carried on by the field force. In this connection the Department is now trying to find some way of projecting, or showing, the pictures in small towns and villages where no electric current is available. The question is now being investigated as to whether it will be possible to equip an ordinary automobile with an electric generator which will supply the small amperage needed.

Films made by the laboratory have been shown at country school-houses and churches, as well as in small towns and villages both in the South and the Northwest. It is reported by those in charge of the lectures that the announcement that motion pictures would be shown attracted large audiences, in spite of bad road or weather conditions.

It is interesting to note that prior to the establishment of the laboratory various bureaus of the Department had had films made to use in connection with special field work. For instance, the Bureau of Animal Industry had a film on tick eradication which encouraged the Southern counties to construct dipping vats for the herds. This same Bureau has also made use of films showing various phases of meat-handling, cattle-breeding, and poultry-raising. The Good Roads division has made very effective use of films at meetings of highway commissioners, showing details of road construction. The Forest Service has been another of the bureaus taking up this work. Some ten thousand feet of film were taken last summer thruout the West, showing forest fires, rangers' life, the use which can be made of the National forests for recreation purposes, and various other forest activities.

RENEWED IN THE SPIRIT

"That ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth", Eph. 4: 22—24.

It is the divine order of things that all life should spring from two elements working together. Ever since science has conclusively proved that life springs, not from the dead, by spontaneous generation, as was formerly maintained, but comes into being only at the touch of life, by biogenesis, it has been generally recognized that every form of plant and animal life is brought forth by way of fertilization and conception. It is God's way of continuing and replenishing the work of His hand that every new living thing is the result of the coming together of the male and female element. And because this is so, Jehovah's doing, and marvellous in our eyes, we can in all reverence apply the working of His law in Nature to the same phenomena in the spiritual world. If God is the God of the whole universe it is really unthinkable that He should follow one set of laws in one department while governing another department by another set. God's laws are rather *uniform thruout the entire realm of creation*, whether it be what we call science, in the material universe, or what we call religion, in the moral and spiritual world. Our senses trace the workings of one by means of observation; that of the other is seen by the spirit thru the eye of faith.

We have seen that the entrance into the kingdom of God is conditioned upon the receiving of a new life, John 3: 3—5, an entirely new kind of life, a life with a new and different power, and a new and different purpose, because the natural sinful condition of our being makes it impossible for us to be in accord with the divinely righteous conditions required by the kingdom of God. The new divine life given to the world thru the coming and the ministry of Jesus Christ is the source of all spiritual life and power, and its aim is to replace the old, natural way of living and thinking with a new and higher reason for living and a new and greater goal to strive for.

It would be wrong, however, to suppose that the new life, the force thus set in motion, did its work in the world automatically, somewhat as fermentation goes on in an organic substance after the active principle has been introduced. Humanity is not a mere mass of molecules, which can be moved or acted upon arbitrarily by an outside force, no mere machine which is set in motion simply thru the application of a certain amount of power. Mankind is, rather a mass of independent beings, each one endowed with a separate will and personality, which God himself has made a free moral agency, capable of deciding for or against any influence that may act upon it. The accomplishment of the divine purpose, the re-birth of individual persons and the regeneration of mankind as a whole therefore requires the *consent and co-operation* of the human heart and will. God could not be satisfied with a merely mechanical influence upon the hearts and lives of men and women; He could not want it otherwise than that those created in His image should *voluntarily* join Him in carrying out His program for the salvation, i. e., the regeneration of the world. Their interest and their aid in making over the old sin-ridden, sin-stricken world into the kingdom of God depends upon their adopting God's aim and purposes, not because they must, whether they will or not, but upon their being convinced that God's way is the only way in which it can be done. Just as all natural life springs from two elements working together, so, again, speaking reverently, the spiritual life in the hearts of men springs from the co-operation of the divine and the human elements: God's gift of the new life does not grow and develop unless the human heart and will allow it to grow stronger and bring forth fruit after its kind.

It is this idea that lies back of the Apostle's injunction quoted at the head of this article. If it is God who has given the new life, the possibility of a rebirth, it is man who must receive it and give it a chance to become what it ought to be. Hence it becomes the business of those who have learned Christ, verses 20 and 21, i. e., who have come to know and to understand what Jesus Christ and His work means to the souls of men, to put away the old man that waxeth corrupt after the lusts of deceit. The new life can no more exist beside and with the old man than day could exist beside night. It is either one or the other, and all who come into contact with Jesus Christ must decide what it is to be. It is either putting away the old man, the natural, sinful disposition, or retaining it; of accepting God's gift of forgiveness of sins, life and salvation, or of turning away from it. And each one of us must reach that decision *himself*, God does not do it and no one else can do it for you. God furnishes the power, but you and I must apply it to our own lives; He gives the gift, but you and I must accept it and make use of it to become an actual reality. It is a matter of an entirely new outlook on life, facing in a new direction, as it were, just as those who awake in the morning turn away from the darkness and set themselves toward the light of the new day with its new tasks and opportunities. Thus the dying thief put away the old man when he turned to Christ with the prayer, Jesus, remember me when Thou comest in Thy kingdom, Luke 23: 42, and Joseph of Arimathea and Nicodemus put away the old man when they abandoned their secret discipleship and boldly acknowledged their allegiance, John 19: 38—40.

Of course God cannot be indifferent to the efforts of those who are struggling to get away from the "old man". By calling the sinner and enlightening his mind He helps to influence the will and to guide him toward the way of life, thus working both to will and to do, Phil. 2: 13. But where the sinner hardens his heart, against God's gracious will, there can only be death instead of life, destruction instead of salvation. And then, having put away the old, sinful life and turned toward God there remains what the Apostle calls being "renewed in the spirit of your mind", "putting on the new man", i. e., the actual replacing of the old with the new way of thinking and living. That means a steadfast continuing in the new direction; a constant surmounting of obstacles and difficulties; a continuous conquest of the temptations put into our way by the world, the flesh and the devil; an unrelenting turning away from the broad way that leadeth to destruction, and a persistent entrance upon the straitened way that leadeth to eternal life. If the wanderer who has been traveling down a broad and well-cared for highway suddenly learns that danger and destruction lie ahead he will be most grateful to have a narrow footpath pointed out to him by which he may escape the perils that threaten him. And even tho the path be rugged and steep, he will not mind the toil and the trouble as long as he knows that it leads to safety. Tho a regenerated and converted life is a difficult life, and tho it would be much easier to "follow the crowd" and do the natural, easy things, to love the world and the things that are in the world, the lust of the eyes, and the lust of the flesh and the vainglory of life, it is nevertheless the only *safe* life, because it is a life on God's side, a life in harmony with God's will and purpose, a life in God's way, the righteousness and holiness of truth.

And after all, a life on God's side is not really difficult. God will help. He makes easy the things that seem impossible; He conquers the foes that beset those who would remain with Christ. No adversary is strong enough to harm those who are on God's side.

Partners

Making Good as My Husband's Business Helper

BY A MERCHANT'S WIFE

This is a true story, and I have put it down just as it happened—for what it may be worth to some other woman. I do not feel that I have any remarkable business ability, certainly not much more than the average woman . What I have is simply plain common sense, and the faculty of seeing ahead. These are qualities that are needed in every business; they are qualities that all women possess—to some degree. That is why I insist that there is scarcely a woman who cannot be of help to her husband in running his business; and if she is permitted to share his work and his success—on equal terms—he will gain in return a happier home and a sweeter, more sympathetic life companion.

It was a case of typhoid that made me a business partner with my husband. If this trouble had not come to us, I suppose I should still have been on the outside of his business looking eagerly in, but without any means of getting in.

I come of three generations of storekeepers, and always have had the keenest interest in business. My grandfather, my father and my brother are all successful business men today, within the limitations of a small country town.

As Ben, my husband, and all his people were farmers, and business was a new idea to him, I had thought, when I married, that the partnership was going to be interesting; for I always had had a strange, unexpressed notion that getting married was just another name for going into partnership. I had a private theory—somewhere down near the bottom of my heart—that people married not only because they loved each other, or because the world needed children, but because, in some indefinable way, they completed each other; what the one couldn't do or achieve or get out of life, perhaps the other could, so that between them both they could pull the best, biggest and sweetest plums out of living. In other words, marriage was the art of making life sweeter by working at the job together—it was meant to take away the loneliness and the stupid, helplessness of one. Of course, I never expresssed it exactly that way—not even to myself—but something within me felt it.

Ben had moved into our town and bought an established grocery and general supply store that was doing business worth from $600 to $750 a week. In a country town this is good business. Now, I had expected that Ben, knowing I had come of a business family, would ask my advice and take me into his confidence from the start. But in this I was mistaken; evidently Ben did not have that same happy little theory about marriage tucked away in his heart. I didn't show my disappointment, however. That was my common sense, I suppose, coming to the rescue. It would have been bad business, I argued, remembering that my grandfather always wore his biggest smile when times were hardest. Perhaps that was one reason why his trade never fell off.

Ben, apparently, did not feel the need of any help, certainly not from me, for he only laughed or grew sarcastic whenever I ventured a suggestion. In a very short time I had learned that the better policy seemed to be to mind my own business, altho it did work havoc with my poor little theory of being real partners.

It could not quite kill it, however. While I never breathed a word, I would get into the store at the least excuse, and there I would always find something staring me in the face that I knew could be improved. For instance, Ben never would order anything specially for customers. He thought his stock was large enough, and felt that if he put in supplies to satisfy everybody's whim his shop soon would be overburdened.

One day while I was in the store, Mrs. Horner, a very good customer, asked for a certain brand of English raspberry jam. She had tasted it at her daughter's, and liked it better than the brand she had been buying from us. Ben made no effort to get it for her, merely saying, when she questioned him, "No, ma'am; we do not carry it; we have only Blank's." And Mrs. Horner went home disappointed.

"Why couldn't you have ordered that jam for Mrs. Horner, Ben?" I asked him later. I simply couldn't mind my own business that time. "She was so disappointed, and a disappointed customer is expensive."

"I can't afford to put in new goods every time anybody asks for something," he said, and I could feel the edge in his voice. "The stock's too large, as it is, and I ought to cut down instead of buying more things that take a long time to sell."

"But why not tell her that you have had no call for it except from her," I said, "and that you can't order less than a dozen jars, but will gladly do so if she'll sign an order promising to take the whole dozen as she needs them?"

"She wouldn't do it," he retorted.

I did not make the obvious reply that it would do no harm to ask her, but dismissed the matter for the time being.

I have met numerous other small-town merchants and believe that many of the troubles they complain of, such as the loss of their business to the big mail-order houses and so on, are due to their own fault in not being sufficiently anxious to accommodate a customer. A woman will read about some article in a magazine and will want to try it. Or, perhaps she will see it at some friend's. She asks for it at her grocer's, and doesn't find it. He has other brands, but not that one, and refuses to get it. The argument is, "Suppose I order a supply and Mrs. Blank finds she doesn't like it. I'm left with a stock on my hands, and it may be months and perhaps years before I can turn it into cash."

That is a pretty good point, but I always have an answer for it.

"Why not explain to her in the beginning," I would say to Ben, "and make her agree to buy all you put in, if you can't sell it otherwise? I mean, make her guarantee the sale of it. Even if she wouldn't agree to do that, you at least have shown her that you had some disposition to please. As it is, you just say no and that ends it."

Of course, I did not convince him—that is, not until long afterward. But I felt sure I was right, and I still think so, for that is what we do now, and it pays very well indeed.

Then the typhoid came, when Ben and I had been married about eighteen months—not long enough for my little partnership theory to have been entirely crushed, not long enough for Ben to have grown very far away from me, but long enough, had I dared to acknowledge it, to discourage me. I was completely outside of his business, and, for a time, was making no further effort to get in. There was no real friction between us, however, on this account—not the slightest—but I was a disappointed woman, and occasionally the future would loom up before me, looking altogether dark and discouraging.

Ben had not been well for some time, the water in the town was bad, and one day he crumpled up and had to be brought home in a carriage. He worried fearfully about the business, for while he had a good force of clerks, there was no one to guide them. I could see the way out from the beginning, but said nothing. We had him comfortably put to bed, and a nurse installed. Meanwhile he continued to worry about the shop, and finally, the doctor said that this was keeping him back. I knew then that my time had come.

"Ben," I said, "I want you to forget all about the store. I want you to forget that it exists. I'm going down to the store this morning, and I will run it myself until you get well."

"You!" he gasped.

"Certainly. I may not be able to do it as well as you, but I won't let it fail. You know I shall have your interests at heart, anyway, and I'll do my best. I can do it—I'm sure I can."

He looked at me for a moment without speaking, and then said:

"I believe you can." Then he lay back and had his first real sleep since the illness came.

I went down town with a feeling that would have been surging jubilation if Ben had not been sick, and the little theory in my heart lifted up its head and whispered, "Now is our time."

I worked hard, and thought more, but I did nothing radical. I bought sparingly and looked after the collections. Everything went on as usual, and my reports seemed to comfort Ben when he asked how things were going. As a matter of fact, getting rid of the worry helped him so much that his case proved light and before I could make my first real business suggestion to him he was sitting up, weak but improving rapidly.

We bought all our goods on thirty days' time. That is, if you pay for them in thirty days you pay the full price and get no discount. But if you pay for them in ten days you get a discount from the bill. On some goods it was one per cent, on some two, and on others three. I found that Ben always paid promptly in thirty days, but never made any effort to get a discount. This seemed to me very poor management, and I determined to see what I could do about improving things.

"Ben," I said to him one morning, "why is it you never have discounted your bills?"

"Haven't capital enough," he answered. "I can't buy for cash and sell on credit unless I have about twice as much capital as I now have."

Altho Ben appreciated what I had been doing, his manner made it very clear to me that on the more important matters of business he still thought of me as a child. But I had not listened to my father and grandfather for nothing.

"Why wouldn't it pay you to borrow the money with which to discount bills?" I said, "that's only good merchandising. You can get the money easily enough from Mr. Bailey (the cashier of our town bank) because we can give good real estate security. The interest on the note will be only six per cent, and you can make a great deal more than six per cent discounting the bills."

He looked at me for a moment without speaking and then he shook his head emphatically.

"I never have borrowed in my life, Mary, and I'm not going to begin now."

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

The Creed of Mammon

"Business is business!" what a term
  For man to conjure by!
A solace to seared conscience,
  And a muzzle to the cry
Of widow and of orphan,
  Of poor folk in the grip,
Of money-mad usurpers who
  Would "catch them on the hip,"—
    Because—"Business is business."

Shrewd men there are who smile for gain
  Or play the hypocrite
With pious mien on Sabbath days,
  Or with a cunning wit
Drive bargains hard with simple folk—
  Their oily answer still:
"If I don't take advantage here,
  Some other fellow will.
    'Business is business'!"

Oh, weary souls by mammon crushed!
  Oh, hungry hearts that yearn
For cherished hopes forever lost
  By fickle fortune's turn!
Oh, tear-dimned eyes! Oh, tired hands
  That blindly grope their way
Along the thorny path of life
  From weary day to day—
    Because "Business is business."

God speed the day when Brotherhood
  Shall reign instead of might;
When men will do the thing they ought
  Because they know it's right;
When Love will conquer Selfishness,
  And in the marts of trade
The Golden Rule will measure all
  Transactions that are made:
    Because "Business is business!"

Harold Barnes in S. S. Times.

The Fairy Tale That Came True

"Once upon a time there was a poor woman who had a bad man for a husband. And they had a little baby boy. One day the baby's father went away and didn't come back. He didn't stay away because he couldn't come back, but because he was a bad, selfish man, who did not wish to work to take care of his wife and baby, but wanted to spend all he earned on himself.

"So the mother of the baby had to work in a store for money with which to buy food and clothing and shelter for herself and her baby, and to pay another woman to take care of her baby while she was gone all day at work. Just to do these things took all her wages. And she couldn't get more wages, because in the great city were many more women who had no babies who would be glad to do the work for the same wages.

"One day her baby got sick, and she had no money to pay for medicines and the doctor. So she cheated men out of their money, which was very wrong. When these men found it out they were angry, of course, and sent a policeman, who took her away to jail, for she had broken the law and committed a crime. And the little baby boy cried himself to sleep because his mother was gone, and the mother sat in the jail and cried for her baby and could not sleep at all. And it seemed to her that there was no one who would or could help her out of jail and back to her baby."

"But God could help her, couldn't He, mother?"

"Of course He could, and He did."

"Did He send the fairies to take her out of jail?"

"Well, you might not call them fairies. They didn't look like the pictures of fairies in the story books. They looked just like men you see on the street every day. But when they heard about the poor mother and her little baby boy who was crying for her they were sorry. So they went to the judge before whom she was to be tried, and who would have to send her away to prison for a long time, because that is the law for people who cheat others. And they said to the judge:

"'We will pay back their money to the men whom this poor woman cheated. We believe she will pay us when she can. She has done wrong, but give her a chance to start over again and do right. Let her go back to her baby!'

"And the judge was glad to let her go. He didn't speak of the men who came and asked him to let her go, and made it possible for him to let her go without breaking the oath he had sworn to uphold the law. He called them 'angels,' which means 'messengers of God.'"

"Did they look like angels, mother?"

"They looked like good men, whose hearts God had moved to do a kindness to that poor woman and her baby. But I think they looked like angels to her when she heard what they had done."

"Then this isn't a fairy story, mother, but a true story?"

"Perhaps we had better call it the fairy story that came true."—*Chicago Herald.*

A Long Question

BY R. B. BUCKHAM

The art of questioning among the lawyers has developed, along certain lines at least, until it has evolved the "hypothetical question," which, in turn, has grown in length, if not otherwise, in the trial of important cases most astonishingly. According to a recent legal publication, in the trial of a famous case not long since, such a question, containing 15,000 words, and requiring an hour and eighteen minutes to record, was propounded. But even this is not the longest on record. In a recent trial in Massachusetts, a question of not less than 20,000 words was asked a witness beginning at the opening of court, and reaching a close only a few minutes prior to the noon adjournment. This is said to be the longest single interrogation ever made a court of law—and the answer comprised just three words, "I do not."

We are reminded that a striking parallel is to be found in the lives of many individuals. They have gradually, unconsciously perhaps, fallen into the habit of assuming a questioning frame of mind, until at last life comes to be with them one long *hypothetical question.* They go thru their allotted days, to the very end, doubting, distrusting, wavering, between faith and skepticism, and hope and unbelief, leaning sometimes one way, sometimes the other, but never quite convinced.

And then, many a time, at the very death-bed, just as the flickering flame of life goes out, the weary watchers at the bedside see a contented and happy smile flicker over the wan features, and the long-continued, ever-recurring hypothetical question of that life is seen at length to have received its answer. "Is there really a God? Is He a God of wisdom and love? Does He concern himself about His earthly children? Is he mindful of me?"

And in this case, too, the answer to the life-long interrogation comes in but three words, "Yes; of course!"

It may be well enough in minor matters of doctrine to exercise judgment and discretion, but it is folly to cloud one's vision of the glorious truth by too close and constant scrutiny of groundless and unreasonable obstacles, and so rob one's self of the exultant, confident faith which is the rightful legacy of every believer.

Don't Get Irritated

We are sometimes tempted into thinking that this would be a much better and happier world if other folks would only agree with us and see things as we do. But really the chances are that this tremendously radical change in affairs would be no improvement. This conflict of judgment and clash of opinions is not the bad thing that we sometimes take it to be. It is a way—yes, even a divine way, of progress. The radical who stirs up our inert conversation may not be altogether agreeable to us, but we may need him just the same, and the man who opposes some of our pet plans and policies may be our good, tho much disguised, friend. To agree to differ is sometimes much better than to agree. Conflicts of judgment will ever cease, but contempt of other folks' judgment ought to.—*Christian Guardian.*

Denominational

Indiana District Conferences

The 29th annual conference of the Indiana District will, God willing, begin Wednesday, April 28, 1915, with service at 7:30 p. m., at St. John's Church, Tell City, Ind. (Rev. Th. Schlundt).

Papers will be submitted to the conference on:

1. "The Divorce Evil and how to Counteract it". Rev. J. C. Peters and Rev. C. Held.

2. "Our Evangelical Synod in the Year of Jubilee". Rev. W. N. Dresel.

Visitors to the conference from the east, north and west should take the *Southern Railway*. Trains leave Louisville at 9:20 A. M. and 4:40 P. M. A special parlor car is attached to the morning train of April 28th.

By order of the President, Rev. P. Repke.

C. Held, Secretary.

To the Editors of Parish Papers

The undersigned kindly requests all pastors who are publishing a parish paper to place his name on their mailing list. As editor of our Sunday-school periodicals he desires to get into direct touch with the work of our Sunday-schools and young people's societies thru the medium of these parish papers.

Henry Katterjohn,
1716—18 Chouteau Ave.,
St. Louis, Mo.

Minnesota District

Rochester

Friday, March 12, 1915, Friedens Church at Rochester was exactly ten years old. This fact could not be overlooked by a live congregation and by an active pastor. For this reason secondarily, primarily, however, for the praise of God who doeth so great and wonderful things, the tenth anniversary was celebrated on the following Sunday, March 14th.

The young people, however, could not refrain from celebrating the exact date of the anniversary even tho it happened to be on a week day. Thus a banquet was held Friday evening in honor of all the confirmed youth, every class being specially represented by a speaker. Two hundred participated in this gathering. The great day, however, was Sunday. As in every well organized church the Sunday-school is the potent factor, so here 126 pupils, first of all, listened to what Rev. Wm. Hausmann had to say to them on anniversary day. Rev. C. Buck, the founder of the church, preached the sermon during the morning services in the German language. In the afternoon services, conducted chiefly in English, Rev. Wm. Hausmann and Rev. P. Wuebben were the speakers. The Vesper and the mixed choirs added much toward making these services impressive. The evening was devoted to social functions in the church parlors.

Friedens Church has an interesting history. The first services were held December 24, 1904, in Salem Evangelical Church. Rev. C. Buck conducted services every two weeks thereafter until March 12, 1905, when the church was organized. In the fall of the same year the congregation received its first own pastor in the person of Rev. F. Oppermann. He was succeeded in May, 1906, by Rev. H. J. Albrecht, and it was during these days that serious problems arose which almost wrecked the hopes of the young church. In order to relieve this almost hopeless condition the State Mission Board decided to send Rev. W. Bunge, who had just graduated from our Eden Seminary, into this important field. This was in the fall of 1906. Rev. Bunge found only seven members and two Sunday-school pupils who had remained loyal, and with these few faithful, but courageous ones, the present congregation was built up within a decade.

Today the church has a membership of over 400 communicants. The Sunday-school list contains 185 names of active members, and eighty-five are on the cradle roll. The Ladies' Aid has fifty members and the Young Peoples' Society forty. In all branches of its work the church has made rapid progress and there is a greater future in view. Friedens Church is today no longer a struggling church fighting for its mere existence, but is a powerful and influential institution to her surrounding territory. It is no longer a mission church, but a church *with a mission to her own members*, and to her city; a stronghold in our Synod and a fortress of the Church of Christ in general.

Paul T. Bratzel.

RUSSIANIZING FINLAND

Finland's Renewed Fight for Freedom indicates what Panslavism means for Europe and the World

BY WINTHROP D. LANE

American journals, like *The Outlook* and others, who have been trying to make us believe that the Russian bear, to use a mixed metaphor, is about to change his spots, and that an era of glorious progress in democracy and civilization will dawn on Europe with the victory of the allies, cannot help being interested in the following account from Finland, published in *The Survey*, which tells how that unhappy country, long on the defensive against Russian despotism, is again being attacked by the foes of freedom.

"Under cover of war, Russia is at this moment depriving Finland, her semi-independent grand-duchy, of all of that nation's ancient liberties. By summary arrests of leading citizens, by exile to Siberia, by the suppression of newspapers, by all the secret and arbitrary devices of her reactionary statecraft, she is trying to break the free spirit of her most progressive dependency. She is doing this while professedly fighting in behalf of the small nations of Europe. Her manifesto of last November fastened on Finland a score of political and economic tyrannies hitherto withheld. If Russia is successful in the European conflict, Finland as a force for civilization will cease to exist. The country of most illiteracy will remake in her own image the country of least illiteracy."

These are the statements of one of Finland's foremost women, Mme. Aino Malmberg, who reached the United States about the middle of February. One of the astounding things about them is that they are news. Publicity with respect to Russia's conduct toward Finland since the outbreak of the war has stopped in its travel westward with the Scandinavian press. English newspapers have barely given it a passing glance, and in this country it has met almost bleak silence.

Mme. Malmberg, one of the first to bring this news, is of the very fiber of her country. Only persistent questioning can induce her to talk about herself. Her novels and satiric sketches, written during the troubled years from 1899 to 1905, when Finland was chafing under an unfamiliar yoke, are, she assures you, "very poor indeed." She translated Man and Superman into Finnish, and would have translated others of Shaw's plays if that Brobdingnagian fun-maker had not contented himself, when she asked his permission to translate them, saying that she would respect his moral right to forbid her, with merely replying that "moral rights are all nonsense."

She has played a part in politics also, and has had her share in smuggling revolutionary literature into Finland. Once, when her skirts were lined with contraband, she seized two large hat boxes under either arm and made her way thru a large crowd without detection. Later the Russian government made her sign a promise to leave the country and never to enter it again, which she says she was "only too glad to do." Except for this, she would have become a candidate for the next Finnish Diet.

Until lately Finland has been happily free from Russian oppression. For six centuries she was under the dominion of Sweden, receiving from that country a large measure of self-government, excellent schools, and many of the "fundamental laws" that the Finns of today guard so jealously. She fell to Russia in 1809, and immediately gave her new rulers a taste of her spirit by threatening war to the last man rather than submit to unmitigated Russian domination. As a result, she retained her free constitution and became a semi-independent granduchy, with the Emperor of Russia as grand duke.

Toward the end of the nineteenth century the Slavophil movement, with its motto "one law, one church, one tongue," aimed to subject Finland, then and now Lutheran in faith, to Greek Orthodoxy and Russian rule. The "February manifesto" of 1899, issued by Nicholas II., virtually abrogated the legislative power of the Finnish Diet, and during the next few years Russian officials and the Russian language were forced on Finland wherever possible. The Russian governor was invested with almost dictatorial powers. The country was flooded with spies. Domiciliary visits, illegal arrests and banishments and the suppression of newspapers became the order of the day.

To all this the people of Finland opposed a dogged resistance. In November, 1905, occurred the miracle of the "national strike", in which all classes joined, including the rural districts. Railway, steamship, telephone and postal services were suspended; public departments, schools, shops and restaurants were closed. The demonstration was a complete success and after eight days the government capitulated. An imperial manifesto, dated November 7, 1905, granted the demands of Finland, and the *status quo ante* 1899 was restored.

But during the excitement of the conflict advanced political ideas had declared themselves in Finland. The new Finnish Diet, meeting in extraordinary session, practically recast the Finnish government. Power to consider and decide upon proposed measures was declared. Freedom of the press, of speech, and of assembly were asserted. Women were not only given the vote but were made eligible to sit in the Diet, which was changed to a single chamber of 200 members. Direct election and proportional representation were introduced. When the next elections were held, in April, 1907, forty per cent of the representatives were from the Social Democratic Party and nineteen members were women. Small wonder that the autocrats of Russia grew alarmed!

All this is recorded history, but it is not yet recorded says Mme. Malmberg, how within a year Russia began again secretly to resume her oppressive practices. First she insisted that the decision in all Finnish matters affecting the empire must rest with the imperial government. Then came a renewed attempt to curtail the powers of the Finnish Diet. Officials not of Finland's choosing were given authority: witness Vilho Pekonen, chief of police of Viborg, a man, says Mme. Malmberg, who has been convicted of forgery. Illegal arrests and banishments again took place and many newspapers once more found themselves controlled.

Now, in the confusion of the war, has come the manifesto of last November. This can only be interpreted, says Mme. Malmberg, as a sweeping away of the last vestige of Finnish autonomy. It begins by stating that "the present program has in view two cardinal groups of measures." These are described as "(1) measures directed to the strengthening of the authority of the imperial government in Finland, to securing the due execution of the law and to the maintenance of order in Finland; (2) measures directed to the establishment of closer political and economic unity between Finland and the rest of the empire."

The sinister purpose behind many of these measures is not revealed by their phraseology. The most menacing one, Mme. Malmberg thinks, is that which puts the Finnish educational system, including the great Imperial Alexander University in Helsingfors, under the control of the Russian ministry of public education. Education has been Finland's only weapon against oppression. Without army, without force to oppose against force, she has had to rely on her schools, and these she has made world famous. Now they are to be Russianized.

If you ask what that means, Mme Malmberg replies by quoting the statistics of illiteracy in the two countries. Between sixty and seventy per cent of the people in Russia can neither read nor write. In Finland only six-tenths of one per cent are illiterate, and these are for the most part Russians.

Next in order of menace is the measure extending to Finland the "rule of exceptional law". By virtue of this the Czar may, in extraordinary circumstances and when the Duma is not sitting, pass measures by "administrative order" and submit them to the Duma for nominal sanction later on. Such orders are common in Russia, but heretofore Finland has been exempt from their operation. Now, thinks Mme. Malmberg, they will be issued whenever the governor general of Finland, always a Russian, asks for them.

It is by the use of this "administrative order," under which political arrests are made, that the manifesto is already being carried into effect. The former speaker of the Finnish Diet, P. Svinhufvud, was summarily seized by gendarmes while sitting as judge in a court of law, and has since been deported to Tomsk in Siberia. Editors and officials have met the same treatment, and newspapers are being suppressed.

The government has forbidden Finnish papers to print the promises made to the Poles early in the war. The Finnish Diet, which should have met February 1, has not been convened, and no one seems to know when it will be.

Other measures in the new program look to the remodeling on the Russian pattern of Finland's entire system of administration. Finnish civil servants are to be denied the right to belong to political parties, and when charged with offenses are to be tried in the courts of Russia, instead of, as heretofore, in those of Finland. This means, Mme. Malmberg believes, that they will be displaced by Russian officials at will. Indeed, it is to train Russians for just this service, she declares, that the new manifesto provides for the teaching of Finnish law and the Finnish and Swedish languages in the schools of the empire.

It is well known that merely to hold opinions hostile to the government, to say nothing of expressing them, is a political crime in Russia. The new manifesto declares that laws "concerning the press, unions, associations, and public meetings" are to be "in force jointly in the empire and in Finland." Thus it is made matter of law that the tyranny that has sent thousands of Russian political prisoners to Siberia shall be visited henceforth on Finland also.

Several measures aim at economic assimilation with Russia. The monetary system, now similar to that of France, is to be made uniform with that of the empire; Russian merchandise is to be given a privileged position on the Finnish market; state and private banks of the empire are to be given added business rights in Finland; commercial, industrial and transport companies are to be similarly aided; railway tariff legislation is to be reformed; and the post and telegraph institutions in Finland are to be united into one district, on the general imperial basis. The reform of railway legislation merely masks an intention, says Mme. Malmberg, to bring Finland's railways under the control of the state, where Russian railways already are.

Finally, "questions concerning the orthodox religion and church in Finland" are to be "regulated", and orthodox church schools are to be brought under the authority of the Orthodox Church Department. Finland is overwhelmingly Lutheran, while the Greek Orthodox Church is the state church of Russia.

This document is in form the report of a commission appointed to consider the whole question of the government of Finland. For this reason objection is raised against regarding it as having the force of an imperial manifesto. But in answer it is pointed out that the paper has acutally been signed by the Czar—illegally signed, because in advance of submission to the Duma—and that it is already being put into effect.

The manifesto was printed in the *Manchester Guardian* in England early in December. A few days later the same paper said editorially:

".....Obviously, the matter is one of deep consequence, not merely in regard to Finland itself, towards which the sympathies of this country have always gone out, but also in its bearing on the whole policy of Russia in relation to local liberties and in its effect on the feelings and the attitude of all the Scandinavian states. What prospect can there be of the establishment of local liberties in a reconstituted Poland if the ancient liberties of Finland are meanwhile to disappear?.....We can only hope that any steps which have been taken are not past recall, and that nothing may happen to disturb the complete harmony and confidence which have marked all the relations of the allies and which constitute for all of them so precious an element of strength."

The reference to the feelings of the Scandinavian states is well founded. The Swedish press has commented freely on Russia's recent action. Said the *Dagen* of Stockholm:

"At a very convenient moment Russia has decided to strike a decisive blow at the Finnish constitution and at Finland as a free nation. The intimate alliance, especially now since the war, between Russia and the western powers prevents even public opinion, which otherwise would be friendly toward Finland, from making its voice heard."

And the *Nya Dagligt Allehanda* of the same city:

"The whole of the organized work of culture built up by Swedish spirit and strength in Finland is now thrown into the Muscovite melting pot. The fate of Finland shows what may threaten us if we are not strong enough to defend our frontiers."

The fear expressed in the last sentence is indeed

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The Round Table

The Round Table is intended as an open parliament for the discussion of subjects related to the work of the Evangelical Church in regard to which there may be differences of opinion or a desire for fuller information. Its aim is to clear up and prevent any misunderstandings that may arise among readers of The Evangelical Herald and to promote intelligent co-operation on the part of all in the whole work of the Church. Naturally the writers who make use of the department are alone responsible for what appears under their names, and the fact that articles are placed in this department is not a sign of editorial disapproval; no articles not intended for the Round Table will be placed there without the consent of the author. The editor acts merely as chairman of the parliament and must see to it that the discussion is carried on decently and in order. Matter intended for the Round Table must be written in a dispassionate, objective spirit and in a courteous manner. Anonymous communications, personal grievances or criticisms, or harsh or offensive statements will not be published.

Uniformity of Cultus in the Evangelical Church

BY REV. R. J. KURZ

II

II. The Interior Arrangement

We have tried to show, in the first paragraphs of this article, that irreverence at Sunday worship is largely the result of a church interior which smacks of the theater, or of the assembly hall. Resemblance to a theater is often caused by a sloping floor and circular pews. These two devices are by some considered as being especially "modern". And, indeed, they are. They are signs of a most harmful modern trend in the interior arrangement of a church, of *utilitarianism*. Instead of sloping the floor and installing circular pews, let us rather raise the altar and pulpit platforms, until the pastor may be seen without difficulty from any part of the sacred auditorium.

But, this matter aside, what interests us especially in the interior arrangement of a church-building is the *altar*. Does the Evangelical Church of America, as a body of worshippers, recognize an altar? It does, indeed; for our Book of Worship, which is the ultimate authority on such questions, nowher makes mention of a mere *table*, but everywhere and always speaks of an altar.

Between *table* and *altar*, as institutions of cultus, there is a great difference. The *table*, among those church bodies which employ it, is used only during communion, for the sole purpose of setting upon it the material elements of the Lord's Supper. No importance whatever is attached to it; indeed, it is to be presumed that according to this view any other piece of furniture possessing a flat top would answer the purpose as well. Therefore it is not a surprising thing that the table is often removed after the celebration of communion, to be used for various other purposes.

With the *altar*, on the other hand, as an institution of cultus, we find connected the idea of a fixed, immovable *place of sacrifice*, possessing a certain sacredness of its own and this among all peoples and at all ages. At the altar, not from the pulpit, which is for preaching only, at the *altar* the congregation offers up unto God the incense of prayer thru the lips of its pastor. On the *altar* is placed, thru the hands of the pastor, its offering of money, amid words of blessing. On the *altar* the Marthas of the congregation lay their gifts of flowers and precious cloths. Before the *altar*, at the baptismal font, our infants and converts are offered to Christ in Holy Baptism. Before the *altar* kneel our confirmands, offering themselves to their Saviour, with all that they have and all that they are, in confirmation. Before the *altar*, in ordination, the young minister to be dedicates to the Lord all his future life. Before the *altar* are made the vows of matrimony, which is nothing else than an offering of husband and wife, one to another, and of their wedded life to God. Before the *altar* kneels the congregation in confession, offering up their sinful hearts to Him who is well pleased with such a surrender. On the *altar*, in Holy Communion, is consecrated the blessed bread, the blessed cup in commemoration of that great sacrifice on Calvary. An *altar*, such as this, our Book of Worship sets forth, and with it our entire Church. But a mere *table* we know not.

An Evangelical pastor, therefore, and an Evangelical congregation, to be in accord with the teachings of the Evangelical Church, must have, not a table, but an altar, in their house of worship.

Furthermore, where is this altar to stand? On this question our Book of Worship lays down no rules. We have, however, centuries of Christian usage to guide us, and according to this ancient usage the altar is placed in front, in the center of and *against the wall*. In some Evangelical churches we find the pulpit placed behind or above the altar. This arrangement is not sanctioned by historic Christian cultus. The central, most important spot of the interior of a church ever has been and ever will be the *place of sacrifice*, the altar. This altar then, whether high altar or not, should stand in front, *against the wall*, in the *chancel*, which is separated from the auditorium by a *railing*. The chancel represents the *sanctuary* of the church. The sanctuary or chancel is reserved for the ordained minister of Christ, or for such as have the Church's permission to enter it; for instance, the sexton, the deacons and the members of the altar guild. The pastor should simply not permit anyone and everyone who so chooses to enter the sanctuary and loiter about on the altar platform. Such license breeds sad results. On one occasion the writer was present when a member of a certain Evangelical congregation (he was not even a deacon) mounted the platform at the close of service and calmly proceeded to light a pipe, meanwhile leaning his elbow comfortably on the altar. We were told this was not the gentleman's first offense. And the pastor of that church uttered not a syllable of protest! On another occasion (at weekly choir rehearsal) the writer was witness to the following scene in an Evangelical church. Young girls, members of the choir, were grouped about the altar, leaning upon it in various attitudes of relaxation, gossiping, giggling, and finally chasing each other boisterously around the hallowed spot. Such things are nothing short of *desecration* and *blasphemy;* and yet, while permitting such shameful scenes to go on at the altar, a pastor still expects the congregation to enter his church of a Sunday with reverent hearts! There is only one remedy: Let the minister educate the congregation, persistently, from the pulpit, in Sunday-school and wherever else opportunity offers, to a sense of the sacredness of the sanctuary with its altar; if necessary let him simply forbid anyone entering the chancel unless he first obtain the pastor's consent. The Evangelical pastor is in duty bound to guard not only the dignity of his own office as leader of public worship, but more than that is he bound jealously to watch over the honor of Him whom he serves at the altar.

To sum up then: The altar, placed in the chancel or sanctuary, is the *central, most important spot in the interior arrangement of a church;* since it is at the altar that the congregation, thru its pastor, achieves a direct communion with God. At one side of the altar, in front of the *sacristy* (robing room), should be placed the *pulpit*, to be used not for prayer but for preaching only; at the other side of the altar should be placed the *lectern* (reading desk), for the reading of the scripture lessons, for announcements, etc. If possible, both pulpit and lectern should stand *inside* the chancel or sanctuary railing, and never should they be erected *behind* or *over* the altar.

Still less should *organ* and *choir* be placed behind the altar. This is a mistake which many American bodies are committing, without the slightest sanction of historic churchly forms; and we Evangelicals should not copy their blunder. According to American idea, it seems, the choir is supposed to sing *for the congregation, in order to entertain the congregation.* According to the history of our Church, on the other hand, the choir is not an organization outside of the congregation, requisitioned for the entertainment of the congregation; it is rather a part of the congregation and therefore it offers its *anthems*, as the *congregation* offers its *hymns*, to the *honor of God.* Now we have concluded a while ago that the altar, standing up in front in the sanctuary, is the place of worship, the "place where His Honor dwelleth," (Ps. 26, 8), as in the Old Testament the cloud dwelt upon the altar of the tabernacle. Hence the choir, as part and parcel of the congregation, must, like the congregation, *face the altar.* The logical place for the *choir loft*, therefore, is on the *balcony* or *gallery*, facing the altar in front. In this connection it may be

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The Kingdom's Advance

Receipts for Missions in North America

It will surely interest our readers to know how the receipts for missions have increased in the United States and Canada in the past fourteen years. The following figures are part of statistics submitted recently to the missionary conference in Garden City, New York, by a specially appointed committee. The figures follow:

1901	$ 6,228,173.00
1902	6,727,903.00
1903	6,964,976.00
1904	7,807,992.00
1905	8,120,725.00
1906	8,980,448.00
1907	9,458,633.00
1908	10,061,433.00
1909	11,317,405.00
1910	11,908,671.00
1911	12,290,003.00
1912	16,317,366.55
1913	16,043,631.76
1914	17,168,611.18

These figures show that the receipts for missions from the churches in North America have nearly *trebled* in the last fourteen years. The current complaint about deficits in the missionary treasury is not due to the few and small donations and the decrease in receipts against former years; the exact contrary is the case, as we have often said, and as proven by above figures. The fact is that the *demands* on our missions have increased more rapidly than the supplies could be furnished by our mission boards at home. Should we complain? No! and again, No! The more reason to thank God that He has opened so many doors for us and let us realize our responsibility towards these doors. The sum-total of donations for foreign misions among the heathen contributed by the United States, England and Germany in 93 is given as $32,131,234.00.

Buffalo Convention of R. E. A.

The annual convention of the Religious Education Association, which was held at Buffalo, N. Y., March 4—7, had for its central theme "The Rights of the Child". In his opening address Bishop Charles D. Williams, of Detroit, made a vigorous and passionate plea for the introduction of fundamental religion into the public schools. "Morals without religion", he declared, "is to me a tree cut off from its root". He declared very emphatically that the difficulty of introducing a really effective moral education into the public schools is not due so much to the separation of Church and State, but to denominational jealousy and sectarian partisanship among religious people. Prof. Walter Rauschenbusch, of Rochester, spoke upon the fundamental right of the child to clean and wholesome homes, healthy parentage, normal growth during the growing period, and an education that fitted not only for work but also for all the higher enjoyments of life. The Association's declaration of principles is a broad indictment of society for not recognizing the right of children to real fathers and mothers who will train them for responsibility, to health, to education in character, and to the "religious heritage of the race".

The Association, besides its central interest, brought to light a number of other matters of general concern. Professor W. S. Athearn, of Des Moines, explained at length the new form which the teacher training movement has taken in a number of cities. The former separate teacher-training classes in the various Sunday-schools have given way to a literal "college" for Sunday-school teachers, holding its sessions one night each week and offering a large variety of courses taught by the best experts available. In this way all the Sunday-school teachers of a city get the advantage of the best instructional talent in all the churches.

A number of high school principals discussed at a special session the question of morality among high school boys. The tendency of these addresses was to discredit the lurid stories in circulation about gross vice prevailing among youth of the high school age. But these men of experience did emphatically deplore the low standard of high school boys regarding personal honesty.

A Cincinnati rabbi praised the co-operation of church and school in the public education system of Gary, Indiana, as the "boldest stroke of educational statesmanship of our generation."

The meetings as a whole are reported to have been impressive and encouraging, and as giving evidence of continued progress of the association along the lines of cultivation and inspiration. Secretary Cope in his annual report characterized the influence that has been brought to bear upon the educational side of religion as follows:

"We have sought by investigation, counsel, stimulation and direction to cause existing agencies to take the necessary forward steps. As a result of this policy, we see boards and commissions of religious education organized in all great church bodies; city and county organizations for religious education; special courses and special departments in colleges and universities; a large staff of trained workers, an impressive educational literature; the Sunday-school in the process of reconstruction; the Church beginning to make real provision for the child and the community life beginning to organize itself on a new basis."

Dr. Geo. B. Stewart, president of Auburn Theological Seminary, was chosen president of the Association for 1915—16, and Dr. Henry S. Pritchett, head of the Carnegie Fund for Teachers, was made vice-president.

Rockefeller Foundation in China

John D. Rockefeller, Jr., in behalf of the Rockefeller Foundation, has just sent a letter to the principal missionary societies having work in such parts of China as the Foundation, as announced a short time since, purposes to install and assist medical missionary work thru help for Christian societies and thru the planting of medical colleges on its own account. The Foundation has established the China Medical Board, with offices in New York, and a resident director in China. The last named is to be Roger S. Greene, formerly United States Consul General at Hankow.

Mr. Rockefeller tells the missionary societies that the new Board, backed by the Foundation, stands ready to make grants of money to them to strengthen their medical work in China, and to do so without application of any doctrinal tests. He praises work done by Christian societies in China, doing so after an exhaustive investigation made at the Foundation's expense. The Foundation tells the societies, however, that it will establish new work, and in so doing will not insist upon any doctrinal standards of physicians and nurses.

Mr. Rockefeller in his letter praises highly the Christian character of medical work done by societies, and assures them that all work entered upon by the Foundation will have for its chief purpose the spread of the Gospel. "We share with the missionary boards", says Mr. Rockefeller in the Foundation's name, "the conviction that the teaching of Christ must be imparted to the Chinese thru preaching, and are mindful of the fact that in so far as the Foundation may be able to help medical work the boards will be enabled to devote added funds to the enlargement of educational and evangelistic work."

The World War's Influence on German Mission Societies

The burning question as to the effect of the world war on German mission societies and their work in general is being earnestly discussed in many ways by all who are in any way interested. Pastor A. W. Schreiber, of the Barmen Mission Institute, has the following in the *Reichsbote*:

"The *World War* has immeasurable influence on the *present status* of *missionary work* as well as on *its future*.

"With reference to conditions of missionary life *at home* serious consequences were noticeable. Missionary institutions were turned into detention camps, hospitals and convalescent homes. Not less than seven superintendents, sixty-five missionaries, 316 pupils, together with 388 missionary workers, not counting numerous sons of missionaries and other relatives, hurried to the front. Seven enlisted as army chaplains, eleven missionaries joined the sanitary corps, besides fifty-four pupils, six doctors and thirty-one nurses. So far as is now known fifty of these were wounded, seventeen were killed, and nineteen received the iron cross. Fifty-one missionaries and eight superintendents from the main institution and seven superintendents and five missionaries from the branch house are substituting for preachers who have enlisted. The propoganda for our work which had steadily increased from year to year, was rudely interrupted and the work itself practically ceased owing to the difficulty or even impossibility of communicating with missionary fields.

"But *joyful effects* could also be noted before long. Altho the missionary workers had been requisitioned by the war the mission work proper had not been forgotten. Many missionary movements were inaugurated and contributions for our needs at home came more numerous than we ever could have hoped, even from East Prussia and Alsace, from trenches and by bequests. In their own interest, as well as in the interest of the fatherland the missions, especially the D. E. M. H. (Deutsche Evangelische Missions-Huelfe) were instrumental in destroying the web of lies which had been woven skilfully about the German people and their emperor. This was mainly done by publishing hundreds of thousands of pamphlets "*To our Evangelical Christians in Foreign Lands*", which were edited by friends of missions assisted by prominent scientists and scholars of the Church.

"In the missionary fields from where we had little news for a long time, the disastrous effects of the world war are keenly felt, not only in those countries directly affected by the war, but also in those not directly influenced, like America, lower India and China. Almost one-half of all German missionary work is performed in British colonies. In the beginning conditions for German missionaries were bearable and are still so in occasional spots. But in general more severe measures have been adopted, and London appears to have issued orders which are responsible for the extremely harsh treatment accorded German missionaries in some cases. In South Africa a number of missionaries belonging to the Berlin, Hermannsburg or Herrnhut Mission have been imprisoned, tho some of them were released later. In lower India the Leipzig and Gossner Missions have not been molested much, but on the other hand, *all missionaries* of the Basel, Hermannsburg and Brecklum missions, together with their wives and children, were taken to concentration camps. From Hongkong missionaries were banished. The *most inconsiderate* treatment was accorded those in *German colonies*. From our colonies in the South Seas, mostly occupied by Australians and Japanese, we have hardly heard anything. Six missionaries of the North German mission, who conscientiously attended to their duties, were taken from *Togo* and carried 500 kilometer far into the *interior of Dahomey* as prisoners. The brutal and inhuman manner in which black soldiery imprisoned the Basel and Baptist missionaries with women and children, together with the Catholic missionary workers and the other Germans in the coastland of Kamerun, and their transportation to Europe on freighters, *will ever remain a page of shame in the history of England.* The object appears to be to eliminate not only German trade but also German missions in German colonies and to have the black natives stamp out every vestige of German influence and respect. The occurrences in Africa are a sad counterpart to their successful agitation of the Japanese against Kiautschau, in the defense of which German missionaries heroically assisted. It is *absolutely impossible* to foresee the terrible effects for our *German Evangelical mission* of such ruthless destruction of German missionary work, of the transportation of heathen and Mohammedan troops from Asia and Africa to the European war zone, and the resulting interruption of united labors and the ever increasing bitter feeling against Protestant England.

"Despite these facts the mission boards, as well as the German people, earnestly and trustingly, with full faith in God, look into the uncertain future. One thing is certain, that this world war will present new and enormously difficult problems for missions, practical as well as theoretical. We are already confronted by the question as to our mission's stand towards the Lord's kingdom and our fatherland. How will the increased co-operation of the mission demonstrate itself, since Christian influence has so severely suffered, when Germany attains a hoped-for, increased world power and influence? After the declaration of peace much wisdom will be required to arrange satisfactorily the relations between missionary rule and the heathen Christian congregations who have during this war been strengthened in their race hatred, and for the re-arrangement of relations between German missions and those of other countries. Above all things our foreign missions will have to work for a closer connection with home missions and the Church towards a regeneration of our people. This requires right now a strong co-operation of practical Christianity. In humble submission we must bury many hopes, but strengthened by fervent prayer, patiently waiting and hoping, we may continue our faith in the glory of God." *G. E. S. Tr.*

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Jubilate Sunday, April 25, 1915

Helps for a Good Meeting

By Rev. Henry Katterjohn

THE SUPREME BOOK

M. Apr. 19. Its inspiration. 2 Tim. 3: 16, 17.
T. Apr. 20. Its nourishment. 1 Pet. 2: 1—3.
W. Apr. 21. Its standards. Ps. 19: 7—14.
T. Apr. 22. Its truth. John 12: 44—50.
F. Apr. 23. Its prophecies. 2 Pet. 1: 16—21.
S. Apr. 24. Its message. 1 John 1: 1—10.
Sun., Apr. 25. Topic—The Bible, the World's Supreme Book. Deut. 6: 1-9.

Suggestions to the Leader

Make use of the opportunity to interest our young people in the study of the Bible. Possibly definite plans and suggestions can be presented at this time as to the manner in which the Bible ought to be studied.

Ask such who have experience in the study and use of the Word of God to address this meeting briefly. The superintendent of the Sunday-school, the pastor, some aged Christian might be asked to attend the meeting and speak on the topic. Ask the superintendent of your public school, if he be available, to present the literary merits of the Bible.

The Topic Presented

1. *What is the Bible?*

The fact that the Bible is the world's greatest book is undisputed, and dare not be questioned by anyone who lays claim to the least degree of intelligence. But it is important to discover what the Bible has done for the individual one. The Bible is no text book on science, altho it is scientifically accurate in most of its statements; it is no history, altho it gives us the history of God's chosen people; it is no philosophy, altho it contains the principles and rules of life; it is not code of morals or ethics, altho it makes men moral and ethical in their conduct. The Bible is primarily a revelation of God. The Bible tells us who God is, what He has done for us, and what He wants us to do. The question as to the inspiration solves itself as the soul comes in contact with the divine will. As the magnet attracts the iron filings, so is the soul naturally attracted by the divine revelation.

2. *How shall we study the Bible?*

There are various methods of Bible study, each one seeking to meet a certain demand. There is the *topical* method, that selects a topic and seeks to prove or disprove a certain doctrine by correlating all passages that have a bearing on the subject. He who studies the Bible topically ought to possess a thoro knowledge of the Scriptures, which knowledge will enable him to select judiciously and carefully the passages that will serve his purpose. This method requires close application and careful study.

There is the *devotional* study. This is often termed a lazy man's method of studying the Bible. This method is satisfied with a haphazard reading, a few verses in the morning and evening, a selection at random of the verses to be read, a careless, perfunctory method, that requires no planning and less study. It is true sometimes our soul needs the restful atmosphere of devotional study. But devotional study is impossible unless we have earned the right to rest and peace by ardent service and labor. Your conscience will not be satisfied with a mere devotional study of the Bible, where this method is prompted by convenience.

There is the *book study*. This is the study of single books of the Bible, an attempt to learn something of the writer, the time and message of the book. This is the intellectual study of God's word. Where the Bible is only studied as one would other literature the student does not receive the full measure of that study.

This is the ideal method, providing we study the Bible in a devotional spirit, seeking to obtain food for our souls. Begin your study of the Scripture by studying one book at a time, and thus you will enrich your mind and heart by a mastery of God's revelation to individual men.

In studying the Bible the following questions ought to be answered satisfactory:

1. Who is the author? What do you know about him?

2. When was the book written? What are some of the contemporaneous events?

3. To whom was the book addressed?

4. What is the message of the book?

5. What did the author seek to accomplish by writing the book?

6. What are the peculiar beauties of its literary style?

Some Questions on the Topic

Why ought we read the Bible every day?
What time of the day ought we read the Bible?
What is the quiet hour?
How ought we study the Bible?
What methods of Bible study can we pursue?

Some Scripture on the Topic

Ex. 20: 1; 32: 16; Deut. 11: 18; Job 23: 12; Isa. 30: 12, 13; Jer. 30: 2; Luke 1: 1—4; Eph. 6: 17; 1 Tim. 6: 3—5; 2 Tim. 3: 16; Rev. 2: 7.

A Prayer

We thank Thee, O heavenly Father, for the complete revelation of Thy being and will in Thy word. Thou didst speak to us in the sacred experiences of Thy servants. We pray that we may grow more observing in learning from their lives the great truths of life, and more willing to abide by the revelation of Thy will. Thy word is not our word, unless we accept it as Thy will. Help us to conform to and abide by the complete revelation of Thy divine truths thru our Saviour and Redeemer, Jesus Christ, in whom Thou didst appear most glorious in offering salvation and life to a dying world.

The Advanced Quarterly's Lesson

Jacob's Return. Gen. 32: 22-32

Daily Bible Readings

M. Apr. 19. Gen. 32: 1—32. Jacob's Return.
T. Apr. 20. Gen. 33: 1—15. Jacob's Meeting with Esau.
W. Apr. 21. Jas. 5: 7—20. Effectual Prayer.
T. Apr. 22. Rom. 10: 12—21. Christian Behavior.
F. Apr. 23. Acts 16: 25—35. Triumphant Faith.
S. Apr. 24. Gen. 35: 9—15. Promise of Seed and Land.
S. Apr. 25. John 16: 16—23; 1 Pet. 2: 11—20.

Altho Jacob dedicated himself and his possessions to God at Bethel, it took him twenty years to find out just what that meant. Everything seemed easy after that experience, and Jacob no doubt thought that all was right between him and God because of the pledge he had made. He was very hospitably greeted by Laban and soon after we find him engaged in the very pleasant occupation of earning money. His mother's wish that he might find a wife in her own country was also speedily fulfilled, and tho he had to wait seven years, "they seemed to him but a few days for the love he had for her". Apparently nothing seemed lacking to make Jacob's happiness complete. And when his conscience prodded him in regard to the past, he no doubt thought himself very fortunate at having gotten out of that scrape as well as he did. But Jacob needed to learn a good many things before he understood that God cannot be satisfied with a mere outward allegiance. One swallow doesn't make the summer, and mere turning to God in trouble, nor even giving him a tenth of one's possessions, cannot make the godly man or woman.

Jacob got his second lesson when he was deceived into marrying Leah instead of Rachel. Here he learned that Laban was more than his match in craftiness, and to be thus repaid in the same coin he had palmed off on Esau and Isaac was no doubt a severe experience for him, but a necessary lesson in God's school. One never learns how ugly and hurtful sin can be until somebody else's sin has made one's own life miserable. It is well and wisely ordered that every sinner is in some way at some time obliged to take his own medicine. Turn about is fair play, and most people learn to be more careful in their conduct toward others after they have suffered injury themselves.

When the fourteen years of service for Rachel and Leah were over Jacob is anxious to return home, but yield's to Laban's entreaty to stay with him another term. For six years craft struggled against craft, showing the ugly, sordid side of both men. Jacob seems to have forgotten all about his promise at Bethel, that Jehovah was to be his God, or if he didn't he must have thought that choosing Jehovah for his God need not make any difference in the way he tried to look out for his own advantage. "Business was business" with him as far as Laban was concerned, and the more Laban changed his wages and meditated evil against him, the more determined he was to win by fair means or foul. Far too many Christians of today are very much like Jacob in this respect. They are aiming to secure all the benefits of godliness and at the same time are using all the selfish means available for the sake of getting all that the world has to offer. God lets Jacob have his way for a while, not because He sanctions the methods he employed, but only because He was aiming to lead him to repentance thru the riches of His goodness and forbearance and longsuffering, Rom. 2: 4. Never let any apparent success with ungodly methods deceive you into supposing that everything will come out all right.

When Jacob finally made up his mind to return home whether Laban was willing or not, he was under the impression that he could go back and take possession of the land of promise without any further trouble. True, there was Esau, and he might take it into his head to make trouble for him, when he heard of his return, but there would be some way out of the difficulty, let Jacob alone for that. The man who had secured everything else he had possessed by his own shrewd and skillful scheming could be depended upon to make things all right with Esau. It was really still the same old Jacob, the supplanter; he was afraid of Esau, and he was ready to send him any number of presents as a bribe for his good will; he divided his flocks so as to save at least half of them; he even uttered a most beautiful and fervent prayer to God for divine protection. *But he has not yet faced his sinful past and his selfish, scheming disposition in humble repentance*, and because he had not done that he found no peace with himself or with God.

But now God takes hold of him in earnest. In that midnight wrestling at the ford of the Jabbok Jacob learns that his own strength is of no avail against God. What he goes thru there is at once his Gethsemane, Calvary and Mount of Olives, his conversion from craft and cunning to subjection and obedience to the will of God, and his consequent victory over himself and his brother. To learn that we cannot prevail by our own reason or strength, nor approach God on our own merit, is at once the most needful and the most difficult lesson for Christians to learn.

Russianizing Finland

Continued from Page 5

not anew in Sweden. As early as 1855 England and France promised armed assistance to that country in case of Russian attack, and since 1899 the Russian peril has loomed large in Sweden's mind. The recent conference of the three Scandinavian states at Malmö, another event almost lost in the war news, showed the alertness of these peoples to the fact that Finland's loss of autonomy really means the extension of Russia's frontier to the very doors of Sweden.

Nevertheless, something can be done, Mme. Malmberg believes, to save Finland from her impending fate. Public opinion in the western countries, once aroused, she thinks, would be a great deterrent to Russia in carrying out her announced policy.

But she believes that the United States can have more than a moral influence. When the war is over, the prostrate nations of Europe will look to us for money with which to raise themselves. What, asks Mme. Malmberg, is there to prevent us from loaning it on our own conditions? Why, in that moment of power, can we not tell Russia that Finland's autonomy must be restored?

Uniformity of Cultus in the Evangelical Church

Continued from Page 5

well to remember also that the logical posture of the pastor at prayer is *with his face toward the altar*. He is addressing *God*, not the congregation. He addresses the congregation only during the lessons or the sermon, and then he of course faces the congregation.

As concerns the decoration of the altar, we may note that it is an ancient Christian custom to place a cross or a crucifix on the altar, sometimes accompanied by candles. Candles, Church history tells us, are used to heighten the solemnity of holy communion, to remind us that it was night when the institution took place, and to admonish us: Christ is the Light of the world. The solemn beauty of the altar is further enhanced by covers or cloths in the so-called *liturgical colors:* Red, violet or purple, white, black and green. The significance and use of these colors is about as follows:

Red (joy): At the high festivals of the Church, i. e., Christmas, New Year's, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday, Thanksgiving Day (Harvest Festival) Reformation Day, etc.

White (purity): At holy communion.

Black (sorrow): During Holy Week, Day of Humiliation and Prayer, Memorial Day, Funerals, etc.

Violet (solemnity): During Advent and Lent.

Green (nature's color; quiet growth): During the Trinity season and on all other ordinary Sundays.

III. Order of Service

We have now considered two points on which we, the Evangelical Church of America, might work for a more complete uniformity, viz., Church architecture and interior arrangement. A third point remains: Our order of service. At present we find a diversity among us that is almost bewildering. Every separate congregation seems to employ its own order of worship. Pastor No. 1 uses a Presbyterian order; Pastor No. 2 arranges the service according to Methodist ideas; Pastor No. 3 feels bound to no fixed order whatever, altering the manner of worship from Sunday to Sunday as happens to suit his mood. In the face of such confusing diversity we need not be surprised that so many of our laymen, especially in English-speaking congregations, show but little love for the Evangelical Church. They cannot help but arrive at the conclusion that there is little or no difference between the Evangelical Church and other bodies. Once under this impression our laymen are an easy prey for proselyting efforts. That is the chief reason why our congregations are in so many localities but "feeders" for American churches.

The Evangelical Church of America should have its own, fixed, and distinctive order of service.

But what sort of an order? An order, obviously, which makes for the greatest possible measure of *reverence* and *edification*, since these are the two results sought above all others by any act of public worship. Admittedly these two objects, reverence and edification, are most readily attained thru a *liturgical* form of service. The sacred words of a solemn liturgy repeated from Sunday to Sunday, are of themselves efficient to "lift on high" the heart of the congregation in devout worship. A stately procession, the introits, collects, responsories, wend their majestic way, their grand intonations like the deep-toned voice of the forest. Moreover, the venerable words are soon learned by heart, the congregation comes to know them, to recognize them as old friends, and to look forward to them in the service. Their deeper meaning comes home to the worshipper by frequent repetition, and thus the more important of the two subjects mentioned, true edification, is also most surely accomplished.....Let us not forget that the Christian Church has always used such a liturgy as its authoritative mode of worship, from earliest days, in all its branches and at all places. Only the Baptists, Calvinists, and a few other anti-conservative bodies, lateborn at best, have thrown the liturgical form of service overboard. Luther wisely preserved to the restored Church in Germany its ancient liturgy, purified only of what he considered anti-biblical practices. A purified liturgy was retained also by that branch of the restored Church which arose in England, the Anglican, and its daughter in America, the Episcopal. But the Baptists (Carlstadt), Calvinists, and those bodies which later cut themselves off from the restored Church in Germany and England, the Methodists, Presbyterians, Congregationalists, etc., lacked the wise leadership of a Luther and a Cranmer. In perhaps comprehensible, but nevertheless fanatic zeal they "threw out the child with the bath", casting out all that was beautiful and venerable in public worship. Therefore the salient trait, to this day, of the service among most American bodies is either bare intellectualism or superficial emotionalism. Possessing no fixed form of service, the constant cry is for "something new". Given this, the superficial audience is satisfied, even tho that "something new" be a brass band or an exhibition of the latest dances, which took place in a church of that kind in Minneapolis some time ago. Such capers are not for the Evangelical, who is truly and permanently satisfied only by a measured, *liturgical* form of service, with its constant aiming at reverence, solemnity, and real edification.

Our Book of Worship prints as its first order of service a full *liturgy*. This liturgy is used every Sunday in our seminary chapel at St. Louis. Hence we must conclude that the authoritative form of service for the Evangelical Church is a *liturgical* one. Any pastor or layman who is repelled by superficiality, sensationalism, cheap emotionalism in the service, any pastor or layman who desires devout attention, order, true uplifting of the heart, will find just what he is seeking, in a liturgy, either that one mentioned above or one similar to it. The author has introduced a liturgy, built up on the ideas of our own order, into several congregations; and he was most agreeably surprised to find that these congregations had positively been *waiting* for something of just that nature, which would clearly characterize them in their worship as *Evangelicals*, in distinction from any other and all other church bodies. Furthermore, these congregations, once having grasped the significance of this beautiful form of worship, clung to it fondly and under no circumstances would hear of giving up their liturgy. Similar gratifying experiences are reported by our missionaries among the German Russians in the West and by other pastors of our Synod who are beginning to use a Liturgy. We would certainly be untrue to our past, if we allowed this precious jewel in the diadem of the Evangelical Church,—a stately liturgy,—to fall from its setting and be lost. Indeed, some of those very iconoclastic bodies above mentioned, which in mistaken zeal once threw the liturgy overboard, for instance, the Presbyterians, are even now discovering their mistake and are again taking up this sublime form of worship. We Evangelicals should realize the treasure we possess in a liturgical mode of service and not cast it aside just when the rest of the ecclesiastical world is beginning to look for such a treasure. That is like cutting down the tree just when the apples are beginning to ripen.

All this, however, is not saying that a liturgy can be introduced off-hand into a congregation. Tact and circumspection are prime requisites. First of all, the pastor himself must know thoroly the liturgy which he proposes to use; and, secondly, he must be prepared for a great amount of patient explanation and instruction. What is worth doing at all, is worth doing well, and all good things come slowly. The most efficient method, in the author's experience, is to print the order of worship on simple cards or folders and distribute these to the congregation. With thoro explanation the congregation will soon learn the liturgy by heart.

In this connection several other points might be brought up, such as strict adherence in the service to the seasons of the Church Year, etc.; yet one more hint may suffice, concerning the official habit of the Evangelical pastor: The *robe* or *gown* with *band*. This robe with band is also an historic treasure of our Church, and for that reason if for no other it should by all means be retained. Happily this view continues to be held by the great majority of Evangelical pastors, young and old. Some, however, seem inclined to wear the robe and band only at morning worship or during German services. In view of this peculiar attitude we might ask: Is an Evangelical minister *less* of a clergyman in the evening than he is in the morning? Is English public service *less* of a worship than German public service? Possibly the idea has been to render the vesper or English service more *informal*. Such informality, however, is certainly to be rejected if the Evangelical pastor can purchase it only at the cost of sacrificing his *official dress*. Clergymen of other denominations are of course at liberty to conduct public worship in Prince Alberts, gray sack suits or any other dress they choose. That is none of our concern. But we have no business copying them. *We Evangelical pastors have our own official habit*, the robe and band, and these should be worn at every service, morning or evening, English or German, week-day or Sunday. We have our own apple-tree, laden with good, sound fruit, and we would be foolish indeed if we cut it down and then climbed over into the neighbors' orchard, picking up the fallen fruit. In fact American Christians, when visiting our services, *expect* to encounter different forms and are not impressed, to say the least, if they find us imitating their own methods.

This concludes the author's present meditations on churchly forms in the Evangelical Church. We are certainly opposed to any attempt at *forcing* our pastors into adopting a uniform cultus. But we are just as certainly in favor of some fixed standard for the entire Synod, toward which all congregations might gradually be led. And this standard should embrace the three points mentioned: 1) Retention of venerable (Gothic) lines in church architecture. 2) Recognition of the altar as the central point in interior arrangement. 3) Universal employment of a fixed Liturgy. We, the Evangelical Church of America, are a body distinct from all others, with traditions all our own, and should evidence this fact not only by our way of preaching but also in outward forms. These forms, in the nature of the case, are those which have come down to us in the history of our Mother Church in Germany. Forms, or rather lack of forms in other ecclesiastical quarters, may indeed interest us as students, but are not for us to copy as pastors.

Furthermore, the Evangelical minister cannot permit his congregation to dictate the form of cultus which he shall employ. Obviously the congregation cannot possess the necessary knowledge of ecclesiastical history. *This matter of cultus is the pastor's business.* He is supposed to know which are true churchly forms and which are not. He is the specialist, just as the physician and lawyer are specialists in their respective professions. It is the business of the pastor to see that only such churchly forms are employed as have had the universal recognition of Christianity from its earliest days.

The place to acquire this special knowledge is obviously at our theological seminaries. Little has been done along this line in the past, but signs of progress in the future are not lacking. A start has been made by introducing into the regular curriculum a course in liturgics. This course can be broadened with very little trouble and time so as to give our theological students that appreciation of true churchly forms, which will result in a final uniformity of the Evangelical Cultus.

For a two-cent stamp the author will be pleased to furnish information to anyone wishing to procure plans for Churchly Interiors, Outlines and Music for a Liturgy, etc. Address: Rev. R. J. Kurz, Boonville, Indiana.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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The War

After more than eight months of war, with its appalling loss of life and enormous destruction of property, and all the sorrow, suffering, bitterness and hatred which it has brought into countless homes, the end of the terrible conflict is apparently no nearer than it was at the beginning, and the only hope held out to those who are anxious to see peace restored is that the day when one or the other of the belligerents will be forced to give up for sheer exhaustion is constantly coming nearer. An added difficulty in arriving at definite conclusions in regard to the *status quo* is the lack of reliable information concerning the actual operations on the field and complete and authoritative reports on the results. So far the official German reports have been the most reliable. While they have not advertised their defeats and repulses, which they could hardly be expected to do, the official statements as to victories and successes have almost in every instance been confirmed, and there is no evidence in the papers reaching this country from Germany that any attempt has been made to deceive the people as to actual conditions. The reports issued by the Allies, on the other hand, have in many instances been premature and misleading, if not actually false, and there is much evidence that the respective governments have been guilty of deceiving their people by withholding or suppressing important information as to the result of the operations in the field or on the sea, or circulating deliberate falsehoods. A letter in *The New Age*, London, throws an interesting light on this fact. "We have been at war with Germany for over seven months", says the writer; "during that time we have had two victories per day, one in the morning papers and one in the evening papers. The Germans have been driven backwards every day for the same period. According to my calculations there ought to be only two Germans left by this time, and these two should have been driven over the edge of the world, and be hanging on to nothing by their eye-lids. Will the press censor therefore kindly explain why the German army still has possession of nearly the whole of Belgium, and part of France, and is holding up the Allies on both fronts?.....How is it that tho Austria and Germany have been rebelling, starving, quarrelling with each other, and in an utterly distracted condition for months, they still remain practically as they were before the war? Have these two countries learned how to keep fit and fat on a satisfying diet of air? If so, will they kindly tip us the wink? It might prove useful shortly—after we have had a few more victories.....How is it that the Austrian army has been annihilated several times over, and also well spanked by 'gallant little Servia', that the same Austrian army is still fighting as hard as ever, and Servia is appealing for help on the ground that she is starving and ruined, and that the land is strewn with men and women and children 'murdered' by triumphant Austrian Huns?" In spite of the unreliability of the reports circulated by the Allies, American newspapers still build their editorials almost wholly on the information thus supplied, with the result that the popular view of the situation is distorted and a true estimate of the situation made impossible.

Great indignation has been expressed by American journals on the sinking of the British ship *Falaba* by a German submarine as reported by the survivors. Those who recollect the outcry that was raised earlier in the war when the cathedral at Rheims was bombarded and partly ruined by German artillery, until it was learned that the cathedral spires had been turned into a military observatory and fortress by the French, will suspend judgment on the sinking of the *Falaba* until they have heard the German official report on the case, which may give information that might alter very considerably the reports now current. And even if it should turn out that the sinking of the *Falaba* was correctly reported, it would hardly be more wanton and inhuman than the treatment accorded the German missionaries in Africa, especially women and children, by British officers and soldiers, to which we have referred in recent issues.

Altho the Allied forces boasted that they would have possession of Constantinople by Easter, their warships do not appear to have gotten any farther in the direction of that city than they were during the first days of the attack. Much ado was also made of the capture of Przemysl by the Russians as "one of the great achievements of the war", and much was expected of the liberation of the Russian troops engaged in the siege. So far, however, these expectations have by no means been realized, still less is it apparent that the moral effect of the fall of that fortress is, as pointed out by *The New Republic*, "for the Kaiser and his allies a disaster comparable only with those of Metz and Sedan" (1870). In view of the recent mutiny and riots reported from Singapore, and now admitted to have begun as early as February 15th, which made necessary the dispatch of British troops and warships to India, England can no longer send all her fresh troops to the aid of the Allies, who will thus be thrown on their own resources more largely than heretofore. The correspondents of American papers in Germany, notably the Chicago *Tribune* and the St. Louis *Post-Dispatch*, report the financial and economic condition of the country to be such that plenty of resources are at hand to continue the war a year or more longer, if need be. If, as seems not at all improbable, the great war will be decided not so much upon the battlefields or by the fleets as by the internal conditions prevailing in the countries of the various belligerents, the outlook for a victory of the Allies is not nearly so bright as many of our editors would have us believe.

A THOUGHT FOR THE WEEK

Work, Live, Be Happy

When we look into the long avenue of the future and see the good there is for each one of us to do, we realize after all what a beautiful thing it is to work, and to live, and be happy. Robert Louis Stevenson.

The District Conferences

With the last week of the present month begin the annual series of conferences which brings together the pastors and lay delegates of Evangelical churches in every part of the country for fellowship and counsel on the progress and the needs of the Church at large. We believe that the importance of these annual gatherings is far too little realized by the members of the churches, and that they could and should be made much more fruitful in spiritual life and power, intelligent grasp of the far-reaching opportunity and significance of denominational activity, and increased loyalty toward the principles and ideals of the Evangelical Church. One of the great difficulties in the way of real progress and expansion on the part of the Evangelical Church has been the lack of interest shown by the rank and file of its membership toward the large tasks and problems of the Church and the kingdom of God. Most of our people are so deeply concerned over their own local church needs and problems that they have found little inclination to look beyond their own circumscribed sphere and catch a glimpse of the vision which the kingdom of God, i. e., the rule of Christ in the hearts and minds of men and over all the human affairs and relationships, implies. Because most church members are self-centered Christians instead of Christ-centered workers it is hard to get the forces and the means which are needed for the Christian conquest of the earth. The District conferences offer an opportunity to think in higher and loftier terms. There the pastors and the laymen may be for the time being lifted out of the rut of their ordinary work and worries into the kingdom atmosphere. They come face to face with the various activities and enterprises thru which the Church is seeking to carry out its divine commission, and meet the men to whom the administration of these activities has been entrusted. They have an opportunity to ask questions, gather information, discuss problems, listen to the opinions of leaders, and to express opinions their own, and to be inspired with new devotion and faithfulness toward their Lord and Saviour and His great work in the world. And when the conference is over they have the unique opportunity to tell what they have seen and heard and by the light they have received to kindle the fires of sacred enthusiasm and consecration in those who listen to their report. Let those who visit the District conference do so, not for their own satisfaction or in their own interest, but with the aim to serve the church which sends them, by bringing a new inspiration, a new purpose and a new power to bear on every task and problem it is obliged to face, the inspiration that comes of a deeper and stronger devotion to Christ, the Head and Founder of His Church; the purpose to use every resource available for the extension of His kingdom thru every activity of the Church, and the power that springs from personal knowledge and personal interest in everything for which the whole Church stands. Then the conferences will not seem tedious and unnecessary, but will rather become seasons of pleasure and profit, the fruit of which will be manifest in every branch of our church work. It goes without saying that the members of our churches will remember the District conferences in their prayers to the end that the action taken in regard to the various questions may promote and strengthen every branch of the Church's work.

The reports of the General Officers are worth reading and pondering, both for the sake of a deeper insight into the general condition and work of the Evangelical Church, and for the sake of a larger outlook upon religious affairs in general. The complete official reports of all the officers and Boards have so far been published only in German. At the instance of THE EVANGELICAL HERALD, however, steps have been taken to prepare a survey in English of the important matters presented for distribution among all who are interested, just as soon as the work of translation can be completed. We may add that the official report of the General Secretary gives the total number of souls served thru Evangelical churches as 373,739; the number of communicants as 268,325; the value of church property as $15,823,716.00, and reports benevolences amounting to $257,898.58, while the sum of $2,135,660.95 was spent for current expenses, repairs, improvements and in the payment of indebtedness.

Another important feature of the conferences is the fellowship between the pastors and the delegates from the different churches which they make possible and promote. After spending a year with only their own work in their more or less limited sphere, with its aspirations, hopes and successes, or its discouragements, disappointments and defeats, the genuine joy of getting together with others who have had similar experiences is worth much more than it costs.

THE CHRISTIAN'S CONQUEST

"For ye received not the spirit of bondage, again to fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may also be glorified with Him. Rom. 8: 15—17.

The development of the Christian's spiritual life has not inaptly been compared to Israel's journey from Egypt to the Promised Land, with its three stages of crossing the Red Sea, journeying thru the wilderness, and the final conquest of Jericho. Crossing the Red Sea was the beginning of the journey, the act that separated the coming nation from the land of bondage and put them on the way toward the land they were to inherit. Thus the Christian leaves the bondage of sin when he turns away from the inclinations and temptations of the flesh and the world and makes up his mind to live no longer unto himself, but unto Him who for his sake died and rose again. Then came the period of testing in the wilderness, the discouragements, delays and defeats before the old generation was dead. This is a symbol of the trials and difficulties that come to the Christian when he seeks to put into practice in his every-day life the spirit of Jesus Christ; it is the struggle of the new spiritual life against the old sinful way. There is discouragement, defeat and perhaps even despair, and yet there is the yearning and the hope for the final possession of the land of promise. The conquest of Jericho, which followed the journey in the wilderness, was not yet the conquest of Canaan—that was a long, tedious task that required years of effort—but it was the first step, the sign and pledge of that conquest, God's firm assurance that the entire land was to come into Israel's possession just as surely as the walls of Jericho had fallen. Thus God assures the sinner of the complete conquest of sin by the faith which relies upon His word and promises. The Spirit himself beareth witness with our spirit that we are children of God; and being that there can of course be no doubt that we shall eventually possess the whole glorious, divine inheritance.

Far too many Christians lack this firm assurance of conquest over sin in their spiritual life. They are still journeying thru the wilderness, subject to all the trials and troubles and all the disheartening experiences of that period. There is always the undercurrent of the desire to return to Egypt, to accept the bondage of sin for the sake of the fleshpots; there are no marks of real progress, and the peace and joy for which the heart so yearns seems impossible to attain. Instead there is dissatisfaction and anxiety, and the constant fear that all is in vain after all. And all this in spite of the fact that they have turned their backs upon Egypt and set their faces toward God's land of promise; that they have renounced the sinfulness of the flesh and are looking to Jesus Christ for all the blessings of His salvation. Many others regard the assurance of salvation as something like a higher degree of spiritual life, to be sought after and finally reached by rigid self-denial or constant prayer. There is really no reason why all Christians should not be in the full possession and enjoyment of all these blessings; they are all there and they are free to all who want them; having turned away from the spirit of slavery and bondage, all should and might be joyfully conscious of the spirit of adoption as chidren of God.

We get at the real significance of the Apostle's meaning by a closer look at the word he uses to express the relationship between God and those who have turned to Jesus Christ as their Saviour. The word was very likely suggested to him by the Roman custom by which a childless person adopted as his own a child born of other parents. The child thus adopted was entitled to *the name* of his new father, and ranked as his *heir-at-law*. The underlying thought is that just as a man may thus out of pity, compassion or kindness adopt into the closest human relationship a child which has no claim at all upon him, so God out of His infinite grace in Christ Jesus *has* adopted mankind as His children, and is ready to give them possession of all that He has. If such an adopted child were timid and backward, or perhaps too proud to appropriate the advantages thus opened to him, it would not only mean ingratitude to the one who adopted it, but also a self-inflicted loss and injury to himself. So Paul tries to convince the readers of his letter that they *are* the adopted sons of God, that they are entitled to bear His name and rank as His heirs. Because of this act of God they may be *absolutely* sure of the most intimate relationship and communion with God, of all the privileges and benefits of sonship.

This idea puts an altogether different face upon the situation. The assurance of redemption, of being a child of God, of having a share in all the spiritual blessings that God has to offer, is not a matter of our own effort or striving, not something that we must work out for ourselves. It is not something that we may achieve for our own satisfaction or glorification, the witness of the Spirit that we are children of God is not a privilege of the few, but the right of all. It is a gift of God that only needs to be accepted and enjoyed. We do not need to spoil our lives with the fear and anxiety of seeking after the complete conquest of sin, there is no need of torturing ourselves with the thought that there is no use trying, because of all the delays, discouragements and defeats. But all these experiences are but new reminders that our own reason and strength are of no avail against the enemies, just as Israel could not hope to conquer Canaan by means of its own efforts. Jericho was conquered only by a complete trust in God's help, an absolute reliance upon His promise to bring down the walls of the city in the way He did. If, therefore, we have not experienced the full joy of Christ's Holy Spirit to redemption, the assurance of complete conquest, it is only because we have not given ourselves absolutely to God, because there is doubt and distrust in our hearts, perhaps also an unwillingness to give up completely all that is not of God and hinders Him from taking full possession. The fault is ours, not God's. *And the loss is ours, too.*

Wherever that relationship of adoption actually exists, wherever we are ready to surrender ourselves completely to God, just as an adopted child enters into the advantages of the new relationship, the natural consequence cannot be lacking: if children, then heirs, heirs of God, and joint heirs with Christ—*if so be that we suffer with Him.* Suffering was the price set upon any kind of conquest. The things that make life worth while are no mere walkover; the pearl of great price especially is worth all that a man has. And if you and I do not care enough for victory over the power of sin to be ready to suffer with Christ ridicule, hardships, loss and even bear shame with Christ if need be, we are not fit to get it. The Christian who wants to be assured of his adoption into the sonship of God and enjoy the fullness of Christ's victory over sin must make up his mind *that there is a price to pay*, that his friends and associates will not only not understand him but will turn away from and even against him; and that it is a matter of standing up against the unrighteousness and iniquity in his own life and in the world round about him.

But if there is a price to pay for this assurance, there is nothing in the world that is *so well worth any price.* To become heirs of God, joint heirs with Christ, and to be glorified with Him is a blessing and a privilege that cannot be measured by dollars and cents nor by months and years, and the full value of which is realized only when the costliest treasures of earth vanish into nothingness. Only they who have already tasted something of the peace and joy that the perfect submission to and possession of Jesus Christ brings to the sore and troubled heart can appreciate the beautiful words of Fanny Crosby, so recently departed from a world of darkness to the realms of everlasting light:

"Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood."

Partners

Making Good as My Husband's Business Helper

BY A MERCHANT'S WIFE

II.

I started to make my point. We were buying five hundred dollars' worth of goods a week. I had figured out that if we discounted our bills we could save almost three hundred dollars a year.

"I don't believe it would take over one thousand dollars for you to do this," I said, "and see what we make after paying the interest."

"There must be some mistake in your figures," he said.

I showed them to him.

"I don't like giving a note," he said again, but this time weakly, "it looks as if I were losing ground."

"Tell the bank exactly what you want it for," I answered. "That's what father did, and I've heard him say that it was always the best thing one could do in a case like ours."

In ten minutes more he had agreed to it. We borrowed the money, and by paying something on it and renewing the note as it came due, we gradually paid it off out of the discount. After four years of following out this policy we have a thousand dollars that we should never have had otherwise, and it is no longer necessary to continue the borrowing.

I could see that after this my business ability made some impression on Ben's mind. He didn't say so directly, being a man, but he consulted me a good deal, and I began to think that perhaps I had not been altogether fair to him in the beginning. Perhaps men feel more than they admit; perhaps they try to cover their real feelings with blunt words; perhaps I should not have become discouraged so soon. That was a new thought for me to roll over in my mind.

While Ben was still convalescing, I brought up another matter that had been getting on my nerves.

"Ben," I said, "I think it would be a good plan to raise Johnson's wages, and let him dress the windows regularly. He spoke about it yesterday. He said he'd like to do it and knew he could, so I let him make a display of those new frying tomatoes in jars. They came in only last week. I had him write some cards, too, and we sold a dozen jars that day. The window looked fine."

"Johnson's getting more than he's worth now," Ben answered, irritably.

"But he's really interested in this," I insisted. "Maybe the reason he's not good at the other work is because he's not interested. At any rate, you could hardly expect him to do the windows without a raise."

So Ben finally agreed to raise the man's wages two dollars, and Johnson got into something that aroused the first enthusiasm he had shown since coming to us. It seems strange that so many who hire clerks can not see that a man will do twice as much work if he likes his job. If there is nothing about a store to interest a man, then, if I were his employer, I should let him go, but I should not do so until I had tried him out thoroly.

Meanwhile, I was cleaning up the store generally, rearranging goods and having special Friday sales to reduce some old stock that had been cluttering up the store for months. Business was excellent, and I felt, like many other women, that if the opportunity were given me I could do other things besides making beds and baking bread. The best part of my present life, however, was the fact that the home wasn't suffering any because of my outside interest. I liked the housework more than ever, because it wasn't the only thought I now had in life—I didn't have a chance to get tired of it. It is change that a woman needs, just like every other one of God's creatures.

Thus encouraged I took up everything with Ben until he was able to go back, and we grew very close together—closer than we ever had been before, altho we always had been congenial. It was different, very different, from what it was when Ben was doing one thing and I another. We were doing the same things, doing them together, and for the first time in my married life I felt that we were absolutely filling each other's needs at every point, for my interest in the shop—strange as it may seem—awakened a corresponding interest in Ben's mind regarding our home. My little theory was fast becoming a reality. Of course, Ben didn't know about the theory yet—we had not become quite close enough for that.

Collections were one of my sore points. Ben was easy on collecting bills, and I was inclined to be the opposite. It made my blood boil to see customers, who owed us money, come out at all seasons in much better clothes than we could afford, or perhaps buying an automobile, or having the house painted. I could not see the justice of it and I told Ben so. Finally, he said to do what I pleased in the matter, provided I would consult him before taking any action that might antagonize a customer. I framed up a little series of letters, which I mailed to some. And I had talks with some of the others. When Ben came back to the store there was less money out on the books than there had been for years.

I left it to Ben to find out for himself what I had done about the collections. The night he came home after going over the books, he came out into the kitchen and kissed me without saying a word, and there was something in the kiss that reminded me of the first one he had ever given me. Then he said:

"Mary, you've got more business in your little finger than I have in my whole body. You're a regular little old partner, and you're a pal, and a woman, too, and maybe I'm not glad to have you!"

"Why, Ben,"I cried, "that's all that marriage is, it's just being partners—real partners."

And then—sticking a pin into my courage—I told him about my theory, and when I had finished I saw there were tears in his eyes—Ben—who was known mostly as a hard sort.

Since then, we have discussed everything together, even the regular buying. He has grown to depend on me for suggestions and advice, just as I depend on him for my needs. I don't mean that he blindly accepts everything I say, I shouldn't want him to do that. Often I have to argue for an hour to support some position I have taken, and I don't always win. Sometimes, a great many times, he convinces me, but the happy part of it is that we are fighting it out together.

Not so long ago one of the salesmen who calls on Ben regularly, an old man whom everybody likes and trusts, came to the house for supper. We talked about business, and, of course, I had as much to say as anybody. Suddenly, Mr. Lynch turning to Ben said: "Ben, I feel like congratulating you on the good sense you've shown in taking this little woman here into your business. Why, she knows more than either you or I. My most successful customers are those who have taken their wives into their confidence, for a woman can see further into most things than a man. She has—what few men have—intuition. Give her a fair chance, and it will be the very best deal you ever put across."

When Mr. Lynch had gone, and just as we were about to go up-stairs, Ben came across the room to me and put his arms around me.

"Mary," he said, "I don't say much, but I wonder every day how I ever got along without you."

And that's the trouble, I concluded, as I lay in bed thinking it over—Ben was already asleep—men don't say much. Just because they don't *say* it, we women get to thinking that they don't *feel* it. The words of an old song kept running thru my mind, over and over again:

"For 'tis with feelings as with waters,
The shallow murmur but the deep are dumb."

And then came the final incident that sealed our partnership, altho for one tragic instant I thought that it had shattered it. I never had had any regular allowance from Ben, nor ever felt free to spend a cent without consulting him, altho he was generous to a fault. But can a gift ever seem as precious to us as independence?

"Mary," he began, one day, "I've been thinking it over, and the business takes up so much of your time that I feel as if you ought to get something personal out of it—in a money way I mean. How would it do if I gave you an allowance, as your share? Sort of wages?"

For one beautiful moment hope had soared, and then, in the next, lay dead at my feet. Was it for this that I had labored? Could one dismiss faithfulness and loyalty with a meager price?

Wages!—but I didn't say it aloud. Why should I be cut off with wages? Wasn't the business mine as well as his? Hadn't he said so himself, more than once?

Ben misread the color in my face. He thought it was pleasure that made the fire in my eye.

"Well, I'm going to," he continued, not waiting for me to reply, "of course, it won't be as much as you're really worth, but it may help. How about five dollars a week?"

And then something—I guess it must have been that business sense which came to me from my grandfather—made me answer quickly:

"All right, Ben, I agree, *if you'll take the same.*"

I couldn't say what I felt. Would he understand this, I wondered.

"Why, that's foolish," he answered, "when I have"—" then he stopped short— "all the rest," was what he was about to say, but couldn't say it.

And then in a flash the understanding came, I could read it in his face better than if he had spoken. Wasn't the business ours? he was thinking. Weren't we equal partners? Didn't we share alike the worry and the work, and the interest? Shouldn't we share alike the profit?

"You're right, little woman," he said, "we'll both take a wage. Five dollars, let us say, for our per-

Continued on Page 7

For the Heart and the Home

**"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."**

Faith's Defiance

Thou art smitten, O Death, thou art smitten,
And broken the might of thine arm.
No more need the valley of shadows
The wistful heart fill with alarm.

To the verge haste the sun in its splendor,
And sinks in a cloud in the west.
The saint falls asleep in assurance;
In hope fall his ashes to rest.

For, O Death, thou art smitten, art smitten,
By one mighty arm overthrown.
The mortal beholds life immortal,
In glory of triumph made known.

Christ is risen; and life is victorious.
In darkness no longer we grope.
Wide, eternity spreads its blest portal,
And bright is the pathway of hope.

—*L. C. Wainwright.*

Do You Expect to Strike Water?

BY EDGAR L. VINCENT

What would you think of a man who told you he did not expect to strike water after he had dug his well? There he has been digging day after day—hat off, coat off, sleeves rolled up, the sweat pouring from his face. You pity him and try to encourage him in his work.

"It is hard work, isn't it? But you will get your pay. You must be most down to water!"

Then he straightens up, wipes the drops of perspiration from his forehead and says in a weak, disconsolate voice:

"But I don't expect to get any water!"

Much of our praying is done after that sort. We sweat, we lift up our voices with strong crying, we are very faithful in our devotions, but we don't expect to strike water. If we do, we are very much surprised and say, like the good old man up in the central part of New York State, who declared in time of a great revival, when many were giving their hearts to the Lord, that "That is what I have been praying for for years and never expected to see!"

We wonder many times why it is that our petitions bring such meager results. The cause seems to us good. We believe God is able to do the things we ask Him to do and the conditions appear favorable; still the days go by and no answer. What is wrong?

We are digging wells and have no hope that we will ever strike the fountain.

We have a great Father. He is able to do great things. He is doing great things every day. But do we give Him credit for being as great as He is? Do we honestly believe He can and will do the things we would like to have done? Ah, well do we know in our heart of hearts that our faith is but a poor, shadowy thing, wholly unworthy of our profession! No wonder He cannot honor it; there is so little of it to honor!

But men do not dig wells that way. They are sure that they will reach the living spring if they keep on long enough. Every blow of the pick brings them a little nearer to the vein of water for which they so much long. Hope keeps the heart strong. Not a shadow of doubt. When at last the point of the steel breaks thru the crust of earth and the crystal-pure stream bubbles up, they cry:

"I knew it! My faith has been rewarded!"

But why is not this faith as strong when we are digging our wells in search of the water of life? Is it not that we know we have not done our part as we should? We are not living as we should. Deep down in our hearts we are hiding a sin that rises like a mighty barrier between us and God. We have no right to think that our prayers will be answered, and they are not answered.

Let's live better, dear friends. Then we can pray better. Then we will dig our wells in the full assurance that in His own time God will send us the precious flowing fountain!

There are Others

Rev. S. M. Jordan, missionary-educator from Teheran, Persia, told the other day a child-story that cannot be said to have an exclusively missionary application.

The wife of a fellow missionary had died, and Mr. and Mrs. Jordan undertook to care temporarily for the girl and boy left motherless. The small lad was a thoro boy, tho winningly affectionate and candid.

One afternoon he asked "Uncle Jordan" if he might go out and ride on his pony. The permission was given on condition that he should ride up and down within the mission grounds. After a while Mr. Jordan went out to look for the boy, and saw him riding in at the gate attended by a Persian policeman, who had found the little fellow out on the highway.

Mr. Jordan made sure that the lad knew that he had been discovered in his trespass, and then went into the house to await the young horseman's appearance.

"Fred," said Mr. Jordan, with such severity as he could muster, "did I not tell you that you must not ride out on the road?"

"Yes, Uncle Jordan," was the unabashed answer.

"And you did ride out on the road, didn't you?"

"Yes, Uncle Jordan."

"Fred, did you do what you promised me you would not do?"

"Well, you see, Uncle Jordan, it was this way: Old Satan got into me, and he made me go out the gate."

"But, Fred, why did you let Satan get into you?" persisted his "uncle."

This was just one step farther than Fred thought the examination would go, and he had no answer ready. He dropped his eyes a moment and pondered the case. Then looking up again into Mr. Jordan's face with irresistible frankness, he replied:

"I thought I would like to have him come in just for a little while."

This illuminating tale I repeated to a discriminating gentleman, who made just one comment:

"There are others."—*Selected.*

Being a "Good Fellow"

Some years ago one of the popular illustrators drew for a magazine a picture entitled, "For He's a Jolly Good Fellow." It showed a clubroom; good-looking young men, whose faces were flushed with wine, stood, with lifted glasses, and sang their toast to one who stood at the head of the table. He was evidently greatly gratified. He looked as if he thought it supremely worth while to have his friends recognize his social qualities.

But there was another side to the picture. It showed the home of the "good fellow," where his young wife sat waiting for him. His house jacket was laid over a chair. His slippers stood ready before the fire. He had planned to spend the evening at home, and had not been strong enough to do it. Meanwhile the young wife had waited, watching the big clock count the hours. Now it was past midnight. It was not the first time that it had happened, or the second; it would not be the last by any means.

It was not simply the disappointment, the loneliness that made the young wife lay her head on the table, sobbing. She wept because she knew that she had married a weakling. She saw that it meant so much to him to be regarded as a "jolly good fellow" that he gave up other things infinitely greater. She had learned that his good-fellowship had in it selfishness and weakness.

It is pleasant to be called a "good fellow," but it is a shameful thing if we gain it thru another's needless suffering, or at the cost of our own self-respect and manhood!—*Ex.*

Work

"Work," George Fitch tells us, "is the process of reducing hours to dollars and cents." What complete failures many of us are if that's the whole truth! But it's not. It may be the commercial standard but there are other standards. Work, says the mother, is the process of reducing hours to the sturdy men and women of our next generation. To discoveries which shall make the old world turn more smoothly, says the scientist. To knowledge and vision which, imparted to others, shall make life sunny and sweet for them, says the teacher. If you measure such ideals by the dollars-and-cents standard they are become as a sounding brass, but measured by the infinitely higher standard of the soul of man they are what make life worth the living.

Denominational

DISTRICT CONFERENCES

Indiana

The 29th annual conference of the Indiana District will, God willing, begin Wednesday, April 28, 1915, with service at 7:30 p. m., at St. John's Church, Tell City, Ind. (Rev. Th. Schlundt).

Papers will be submitted to the conference on:

1. "The Divorce Evil and how to Counteract it". Rev. J. C. Peters and Rev. C. Held.

2. "Our Evangelical Synod in the Year of Jubilee". Rev. W. N. Dresel.

Visitors to the conference from the east, north and west should take the *Southern Railway*. Trains leave Louisville at 9:20 A. M. and 4:40 P. M. A special parlor car is attached to the morning train of April 28th.

By order of the President, Rev. P. Repke.

C. Held, Secretary.

South Illinois

The 29th annual conference of the South Illinois District will convene on April 28, 1915, at Zion Church, Addieville, Ill. The following papers are to be read and discussed: "The Evangelical Synod in the Year of its Jubilee", Pastor F. J. Buschmann; "Marriage and the Family", Pastor M. R. Sennewald; "The Divine Permission of Evil", Pastor Dan Buchmueller.

By order of the president, Pastor G. Plassmann,

K. Dexheimer, Secretary.

Nebraska

The 26th annual conference of the Nebraska District will be called to order at 7:30 P. M. on the evening of May 5, 1915, at St. John's Church, Lincoln, Neb. (D. Maul, pastor). The following subjects will be presented for discussion: "The Evangelical Church in the Year of its Jubilee", Pastor J. Abele; "The World-War and the Love of God", Pastor F. Klinchewski.

By order of the president, Pastor H. Krueger,

Ad. Matzner, Secretary.

Missouri

The pastors and delegates of the Missouri District will meet for their 29th annual conference on April 28, 1915, at ten o'clock, A. M., in Jesus Church, St. Louis (Dr. W. F. Simon, pastor).

By order of the president, Pastor Th. Oberhellmann,

Aug. Kuhn, Secretary.

To the Editors of Parish Papers

The undersigned kindly requests all pastors who are publishing a parish paper to place his name on their mailing list. As editor of our Sunday-school periodicals he desires to get into direct touch with the work of our Sunday-schools and young people's societies thru the medium of these parish papers.

Henry Katterjohn,
1716—18 Chouteau Ave.,
St. Louis, Mo.

Wanted

At the close of the school year the professorship of English language and literature at Elmhurst College, Elmhurst, Ill., will become vacant, and the undersigned will be glad to correspond with persons of Christian character qualified for the position.

The application, which must be made in writing, and should state the course of study pursued by the applicant, the diplomas held and the salary expected, should be sent in *before May 1, 1915*. Other papers, such as recommendations, etc., should only be sent upon special request.

F. Werning, Lowden, Iowa,
Chairman Board of Control
Elmhurst College, Elmhurst, Ill.

On the other Side of the Earth

Twelfth in Number of Workers but first in Native Membership and Work among Lepers is the very creditable Showing of the Evangelical Mission in India, for which it deserves a much more loyal and liberal Support

For the past six months Pastor K. W. Nottrott, of Bisrampur, India, on a year's furlough for a well-earned rest from his missionary labors, has been traveling thru different sections of the country lecturing before Evangelical churches on conditions in India, the progress of our missionary work in the Central Provinces, and the special needs and problems with which the workers are just now confronted. Pastor Nottrott is a native of Saxony, Germany, and a graduate of Eden Seminary, and was ordained to the ministry in 1889. His first field was Perry Hall, Md., where he accepted the call to the foreign mission field in 1892. For three years he was associate missionary at Bisrampur working under Pastor Oscar Lohr, the veteran pioneer of Evangelical mission work in India, at the same time acquiring considerable medical knowledge and valuable missionary experience. In 1895 he took charge of Chandkuri station and became the founder of the extensive mission among lepers at that place, which has since developed into the largest leper asylum in India, with upwards of 400 inmates. After the death of Pastor Lohr, May 31, 1907, Pastor Nottrott succeeded him in the work at that station where he has since been earnestly and faithfully at work under the manifest blessing from on high, tho often amid trials and difficulties of many kinds. Mrs. Nottrott, who has spent part of her leave of absence in Germany, where their children are being educated (climatic conditions as well as the practical difficulties growing out of the association of European children with those of the natives make the education of missionaries' children away from home imperative), and her daughter are now on their way to this country, and it will doubtless be the privilege of many of our readers to make their personal acquaintance during the coming summer.

Pastor and Mrs. Nottrott and their family

Following a request from the editor of THE HERALD Pastor Nottrott a few days ago kindly outlined some of the immediate problems with which the missionaries are just now concerned. First among these is the erection of a *mission hospital* and the establishment of medical missions at various stations. Practically all of the missionaries have had some medical training and are able to render a great deal of valuable service in this direction thru the treatment of the more common ailments with which the people are afflicted. Their time, however, is so taken up with other duties which are of primary importance that it would be impossible for them to give due attention to all phases of the medical work, even if all the missionaries were qualified physicians. The unhygienic conditions prevailing among all classes of the population and the frequent occurrence of serious chronic and epidemic diseases make the establishment of adequate medical service, which shall be available to all the people in the interest of the missionary enterprise, especially desirable. If present plans can be carried out Pastor Tillmanns, who has completed his medical studies at Chicago University, will depart for India in the autumn and begin work at Bahatapara, where it is planned to erect a mission hospital immediately. Bahatapara is an outstation of Bisrampur, centrally located on the Bengal-Nagpur Railway. A school for boys has already been established there, also a rest house for the use of missionaries who take or leave the train here when traveling from one station to another.

Another important phase of work that should be undertaken without delay is *industrial mission* work, especially along agricultural lines. India is very largely a country of farmers, and most of the misfortune, poverty and distress among the inhabitants of the Central Provinces is due to their ignorance and lack of training in modern farming methods. They have not yet learned the value of steady and systematic labor, still less the importance of co-operation and organization as factors in economic betterment. The baneful influence of their religion and the pernicious caste system have made them indifferent to any sort of progress and content to live, work, slave, suffer and die in chronic dependence upon the ruling classes as their fathers did before them. Diversified farming, crop rotation, modern machinery and methods, systematic and extensive irrigation, scientific fertilizing and wise and thrifty management of their financial resources are practically unknown, altho perhaps ninety per cent of the people are engaged in agriculture or directly dependent upon it. There is no doubt that the condition of the people could be vastly improved, their entire outlook for the future brightened and the disposition to regard Christianity as the salvation of their people increased if work of this kind could be undertaken. Efforts in this direction have already been made at Bisrampur, especially in the way of securing employment and better wages by way of manual training, but far more needs to be done before a definite and permanent effect could be noticed among the people. There is a good market especially for rice, wheat, sugar cane and peanuts, and the increased production of these articles could be made highly profitable both to the missionary work and the natives.

When the Evangelical mission in India was begun nearly fifty years ago the work was done almost exclusively among the Chamars or low-cast population, who up to that time had been practically neglected and among whom a promising field seemed to open just as Pastor Lohr arrived in India. During the last decade, however, more attention has been devoted to the higher-caste Hindus, who constitute the overwhelming majority of the inhabitants of the Central Provinces, there being only about 200,000 Chamars among the more than 3,250,000 people living in the Central Provinces. It was felt that such a change was desirable as the Chamar native helpers were more difficult to train and were less efficient in their labors than the Hindus. On account of their low-caste origin the Chamar native helpers were also unable to reach the higher castes and could therefore work only in a limited field. At present the majority of the pupils in the schools are Hindus or Mohammedans; a large part of the Zenana and leper work is also done among these classes, and most of the literature is published in their languages, altho the Chamars are in the ma-

jority at all the stations except Sakti and Mahasamudra. The work among the higher castes has been of necessity more gradual by way of educating the children and circulating literature, rather a kind of undermining their position than a direct attack by means of evangelistic effort. For this reason the number of actual converts has not been as large as formerly, altho the real influence of the work in point of permanent future value has probably been much greater. The work among the Chamar population has not been neglected in the meantime, but the time seems to have come when it might again be pushed more vigorously, especially since the success that has been won among the Hindus apparently adds prestige to the missionaries and their efforts. The school work among the higher-caste children ought to be greatly extended and will be increased as soon as the means for building school houses and employing teachers are available.

The practical difficulties of transportation and the amount of work at the main stations make it impossible for the missionaries to make their influence felt in the outstations as the needs of the work there require. Under present conditions practically all the work there is left to native helpers and teachers under the supervision of the missionary who visits the outstation as often as possible, an arrangement which has its peculiar trials and difficulties, as the native leaders cannot always be depended upon to use the necessary wisdom and firmness in their dealings. It would be a distinct gain for the whole work at the outstations if the older scholars from the schools there could be taught at the main station under the direct influence of the missionary. This would be possible without any trouble if *boarding houses* could be provided for them at the main stations. At some of the stations buildings have been provided for this purpose, and at others the buildings formerly used to accommodate the orphans—the number of which has been constantly diminishing—are being fitted up for that purpose. If sufficient means were at hand much more progress could be made in following out this policy at all the stations. Separate buildings must of course be erected for the boys and girls and a larger and more efficient teaching force provided.

Besides the Evangelical mission twenty-three other societies are also operating in the Central Provinces and the adjoining territory. Our readers will be interested in learning that of these the Evangelical mission has the *largest native membership.* Several other fields have a larger total membership, but after the number of Europeans (officers and employes of the various branches of the British government) have been deducted their actual native membership is considerably below that of the Evangelical mission.. The work for lepers carried on at Chandkuri *ranks first* both in numbers and efficiency in all India, while the school work ranks fourth among the twenty-three other bodies at work in the region. The importance attaching to these figures is still further increased when it is remembered more than half of the other societies have a *larger number of workers* than the Evangelical mission can boast. That results of this kind should have been accomplished with so small a number of workers speaks well for the ability, earnestness and faithfulness of both the white and the native workers. The fact that our mission occupies so enviable a position emphasizes the responsibility for its *proper support.* After so much has been won it would seem almost criminal to hinder its still further enlargement and success by withholding the means required for extending the scope of the work and strengthening its influence in every way. Work of such a character is best appreciated by a continuous loyal and adequate support.

This and That

At Home

No doubt our readers will be interested to learn that Miss Graebe was again obliged to undergo medical treatment, this time at the hands of the well-known Dr. Howard Kelly of Baltimore. She writes that she is considerably stronger now than at the close of the year. To her great joy she was able to speak before several Baltimore audiences in the interests of our work.

Pastor Lehman, the treasurer of the Board, received $262.58 during February, to be applied to the relief of the Gossner missionaries in India who have been cut off from communication with their home

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THE GOSPEL IN GREECE

How an earnest and conscientious Seeker after Truth became the Founder of Greek Protestantism

REV. THOMAS VERNER MOORE, D. D.

I

To every thoughtful person Greece must appeal in many ways. If a Bible reader, he thinks of Paul, his labors and conflicts; of Philippi and its jailer, and Lydia; of Thessalonica and Berea; of Athens and Mars' Hill; of Corinth and Gallio; of Prisca and Aquila and Apollos; of the Church at Cenchraea and of Phoebe. If a student of history, he remembers the great names of antiquity that are Greek, and all that the world owes to them in art, literature, philosophy. If he is a lover of liberty, he will not forget the determined struggle of the little nation against the unspeakable Turk.

It is of present-day Greece, however, and of the interests of religion there, that I write.

The revival of the Greek nation within the last century is a fact of deepest interest. The Greek people, in spite of reverses and race mixtures, have persisted marvelously. After so many centuries under the blighting incubus of Turkish domination, it is not surprising that they are not yet rich or powerful among the nations of the earth. But the important fact is, that there is still a vigorous life,—the power of recuperation, of growth, of advancement, such as no other nation in that part of the world is exhibiting. One feels that while destruction has been wrought among the once fair and wide-spreading boughs of the tree by the fearful tempests of war, sweeping over it for two thousand years, and its growth checked by foreign oppression, yet the root is still alive, springing up into new promise of strength and beauty. The very language of Greece, tenacious of life, tho so long dormant and counted as dead, is burgeoning anew and growing daily as a modern instrument. Greece has long had a system of constitutional government and of public education, culminating in the University of Athens with its beautiful classic buildings. Her literature, her science and her art all show signs of awakened life. In spite of the poverty of her natural resources, her wealth and her power are steadily increasing. Her currency, so long at a discount, is now at par in European exchange. The Greeks are today intellectually and commercially the leading people of the Levant, are advancing in influence and are surely destined to play a large role in the future development of civilization in that fair region, as they have in its past. Byron's doleful pronouncement is not true, that "all except their sun is set." The sun of Greece is rising, or rather emerging after a long eclipse.

But it is the interests of Christ's Kingdom among this virile and interesting people that should most concern us American Protestant Christians at the present time. So great is the fascination of the past in this land of charm, that it is to be feared that most travelers in Greece, even tho active Christians at home, pass thru Athens ignorant of the work of the Lord carried on there by Greeks themselves. Yet there is a story in modern Greece of heroism and self-denial in the service of the Gospel like Paul's own. And the writer, whose attention was providentially drawn to these things, writes of them here, in the hope that the interest aroused by recent events may extend also to the religious welfare of this people, and in the belief that, if Protestant Christians in other lands are more fully informed about their fellows in Greece, that interest may take practical shape, just as the Greek war for independence in the last century became the occasion for the first entrance into that land of American Protestant missionaries.

Greece has, of course, for two millenniums not been without a form of Christianity. But for many centuries the Christianity of the ancient Church has been smothered in rigid formalism and immovable conservatism. The Greek Church is spiritually impotent,—without inward vitality or outward influence for godliness. It has not even brought education and culture to the nation. Its only activities have been the maintenance of a ritual meaningless to most of the people, the championing of a dead and rigid orthodoxy and the pursuit of political and worldly aims. It has been said by a high authority:

"This Church appears, not as a Christian creation with a Grecian veneer, but as a Grecian creation with a Christian veneer. If we strike out of its worship a few words, like Christ, nothing reminds us further of a Christian origin."

Her history has not been without some attempts at reform from within. But all these were suppressed. There has never been in the history of Eastern or Greek Christianity any such upheaval as the Western or Latin Church experienced in the Reformation of the sixteenth century and the rise of Protestantism. Hence, altho not so corrupt morally as the Italian Church, it seems today even less alive. There is no Modernism in the Greek Church.

While the nation lay under the curse of Turkish rule no missionary work was undertaken in Greece by outside churches. In 1830, however, Greek independence was achieved; and in the following year the American Board commissioned Rev. Jonas King to work in Athens. He immediately began a vigorous missionary campaign, preaching, establishing schools and creating and distributing Christian literature in modern Greek. Dr. King labored there for nearly forty years, until his death in 1869, long after the American Board, discouraged over the apparent fruitlessness of its efforts, had withdrawn its missionaries from the field. In the meantime, however, in 1834, a school was opened by the Board at Argos under Dr. and Mrs. Elias Riggs.

Both Drs. King and Riggs achieved results of lasting value for the cause of the Gospel in that land. Dr. King was instrumental in getting the Bible introduced into the schools of Greece, under the original constitution providing for the teaching of sacred lessons. Dr. Riggs (later of Constantinople) has rendered a unique and permanent service to evangelical religion, wherever Greek is spoken, by translating into the modern language some of our best hymns and gospel songs, which are sung in the Greek Evangelical churches today, some of them to our familiar tunes. There is no singing by the people in the services of the Orthodox Church. Singing of a very stately character is done by a male choir. It is a pleasing sensation, therefore, after this sort of a service, to join with the people in the little evangelical church at Athens, in singing in Greek such familiar hymns as Luther's Battle Hymn, "A mighty Fortress is our God", "When I survey the wondrous Cross", "Hark, hark, my soul", "Pass me not, O gentle Saviour", and others. These are the work of Dr. Riggs; and I am assured by one fully competent to judge, that not only is the translation perfect Greek, but that in some cases Dr. Riggs has made even a better hymn than was the original.

Three years after the opening of Dr. Rigg's school in Argos, two other schools were opened by the American Board in 1837 in the village of Areopolis, capital of the Province of Maine. Two Presbyterian clergymen from Virginia, the Revs. George W. Leyburn and Samuel R. Houston, were placed in charge. This step was taken in response to the earnest solicitation, thru Dr. King, of Petrobey Mauromichalis, former governor of Laconia under the Turks. A stone schoolhouse, said to be still standing, was erected by the people of the district and called "The Virginia Schoolhouse."

These latter schools were closed after only five years, thru Russian intrigue, because they refused to give instruction in the Greek Church catechism, with its idolatrous teachings concerning the adoration of ikons. But they are of special interest to us as the fountain in which the native Greek evangelical movement had its source, by reason of the fact that one of the pupils, Michael D. Kalopothakes, afterwards became the Luther of Greece. The history of evangelical religion in Greece for the next half century is epitomized in his life.

The District of Mane is a part of Laconia, famous in ancient times for its capital, Sparta, and proverbial for the terse (laconic) speech of its people. It forms the middle one of the three peninsulas which jut out from the southern coast of Greece. Its people, true descendants (at least in spirit) of the Spartans, are noted for their fearless and independent character, and are said to boast that no conqueror ever set foot on their country, neither the Turk, nor the Roman, nor even Alexander himself.

In this village, in the year 1825, in the midst of the most turbulent time of the Greek war for independence, Kalopothakes was born. He came of a stock which embodied the best characteristics of these highlanders, and of a family which had given several chieftains to its clan.

Kalopothakes's preparation for his future work was at first, like Paul's, an unconscious one. His father, who always remained a member of the Orthodox Greek Church, was a man eminent in character and in standing among his fellow citizens. He was so distinguished for integrity and judgment that he was chosen in all the region round to arbitrate the people's disputes in preference to the local courts. As a Greek patriot, he later won the iron cross of Greece for bravery in the war for freedom. He had high ideals for his only son, early imbued him with the love of justice and truth, and determined that he should have the best educational advantages that Greece afforded.

Accordingly at ten years of age the boy was placed in one of these schools, where he came under the teaching of the two godly and capable Virginians, who exercised a strong influence on his mind and on the future development of his character.

"My first impressions of evangelical truth", he writes, "were received at the age of ten in one of the schools at Areopolis, but it was not until many years later that my impressions ripened into convictions."

In 1841 young Kalopothakes went to Athens, where he entered the gymnasium, from which he graduated in two years at the age of eighteen. His next five years were spent as the head master of a school in Gytheion, in his native province; and he used to tell with relish in later life his experiences there, as a mere youth, in teaching men years his seniors. Having thus earned the means of continuing his education, he entered the Medical Department of the University of Athens in 1848, graduating in 1853. Upon receiving his degree he immediately entered the Greek army as a surgeon.

During all this time he continued in the Orthodox Greek Church, from which indeed he never was formally excommunicated. But now a decisive crisis came into his life. During the later years of his medical course, after 1850, he had been a regular attendant upon the services conducted by Dr. King in Athens. There the earlier impressions of his boyhood, which had been deepened by his habit of daily Bible reading, grew into convictions. When, therefore, in the year 1851, the civil authorities, incited by the Orthodox Church, accused Dr. King of "blasphemy against God and the Virgin Mary," Kalopothakes came forward voluntarily as a witness for the defense. Altho Dr. King's only offense was that he had published extracts from the early Fathers of the Greek Church themselves, condemning the worship of saints and of the Virgin Mary, yet he was convicted, the judgment was confirmed in the Supreme Court of the Areopagus two years later, and he was sentenced to fifteen days' imprisonment and expulsion from Greece. This sentence, indeed, was never executed, on account of the protest of the American Government. But this was the turning point in Kalopothakes's life. He writes:

"His unjust condemnation made me feel most keenly the need of reform in a Church and a country in which such a travesty of justice and such open violation of the liberty of conscience were possible. And I determined, with God's help, to devote myself to the cause of religious liberty and reform, and to the propagation of evangelical truth amongst my fellow countrymen."

Accordingly he abandoned his chosen career, for which he had long prepared himself, and for which he was by nature peculiarly fitted, and resigned his commission in the army.

He was at this time a young man of but twenty-seven years of age, without experience in such matters and without resources. It is not surprising that his friends judged his idea of attempting a reformation in the Greek Church to be visionary and foolish. "Yet," he writes in later years, "I decided to enter upon the struggle, relying solely on God's promises, and the results did not disappoint this trust."

It should be understood that, neither now nor at any subsequent period, was Dr. Kalopothakes an enemy of the Greek Orthodox Church itself. On the contrary, he often speaks of it with affection as the "ancient Church of our fathers." He was only an enemy of its abuses, and of its enmity against giving a pure Gospel to the people, and the establishment among them of a spiritual and vital Christianity. He desired her ultimate regeneration, not her destruction.

LETTERS FROM GERMANY

Professor Deismann shows the Effect of the Malicious Falsehoods Circulated by British Newspapers. The Church awakens to a new Sense of the People's Needs

Every war gives rise to an immense number of false individual reports. The psychology of war-gossip is in its main features always the same, whether the struggle be carried on in South Africa or in France. During the Boer war "a Kafir" was the notorious authority for such tales, so that in Germany even today false reports are occasionally called "Kafir-tales". In this present world-shaking conflict the "Kafir" is substituted by "a relative", "a captured sergeant", "an army-nurse", etc., or by "a commercial traveller who came over the Dutch frontier". As a rule one should subject all reports that are based on such authorities to a most searching investigation. Accounts which are not personally signed and dated, nor indicate the exact location, and such whose authority is not backed up by the name of an absolutely trustworthy personality, should only be regarded as questionable, even when such detailed information is apparently given; forgery has repeatedly been established, or to say the least, the accused party was given no hearing. Therefore all who want the truth, should seek to obtain as much lucid and trustworthy material as possible and thus destroy wherever he can the tissue of lies which hatred has woven.

How much all endeavors to strengthen anew the international Christian solidarity which has been shaken so seriously thru the war, are hindered by malicious lying every one who co-operates with us in this cause knows and deeply regrets. The Christian care for the prisoners for instance becomes well-nigh impossible thru false and ill-intentioned reports in regard to this treatment. I would like to give an example of such wilful lying which I myself had occasion to carefully examine by a correspondence with our military authorities which lasted for some weeks.

On December 15, 1914, in the English *Morning Post* one of their "own correspondents" reported that a friend of his had received an appalling account from a French priest who had returned from Minden, in which he described the cruelties practiced on English captives in that town. "While the French prisoners are very well treated and the Russians not so badly, the British soldiers were singled out for ill-treatment. The German soldiers kick the British prisoners in the stomach and break their guns over their backs. They force them to sleep in marshy places, so that many are now consumptive. The British are almost starved and such have been their tortures that thirty of them asked to be shot."

A lady, active in international organization for the care of prisoners, sent this account to me requesting that I might investigate the matter. Altho the details of this report bear the stamp of falsehood on their face, the inspection bureau of the camps within the limits of the seventh army corps, inaugurated a vigorous investigation, the documents of which were handed over to me in the original. The following was the result:

A French priest has thus far not been dismissed. Thereby, already the authority of the *Morning Post* is proven as fictitious. The article of the *Morning Post* was read to all the white and colored Englishmen in Minden thru an interpreter under oath, and all declared by their own signature that of the things asserted therein nothing was known to them. In answer to the question as to the request of the thirty to be shot, the minutes expressly state that all the English soldiers began to laugh. Asked whether they had any complaint otherwise, three Englishmen mentioned totally unimportant individual cases, as they themselves designated them, occasioned partially by a prisoner, who, having misunderstood a command, had carried it out in the wrong way, and therefore had nothing to do with the things claimed by the *Morning Post*. The leading physician of the camp on his part also stated that as yet no case of consumption had been found. Of the six soldiers who had been treated in the camp hospital, five had been wounded, and the sixth had had an attack of tonsilitis. From this it is evident that the condition of health among the English in Minden must be called an excellent one.

The entire investigation, which was most carefully conducted by a man who, as civilian is a district judge but now takes the place of an officer, proves conclusively that all the data given by the *Morning Post* are false without exception.

The whole incident is a classical example of the methods applied in this falsified account. But, as in every such case, the action finally turns against the accuser, so it was this time. Intended to pollute the honor of Germany, the main result of the article now was that numerous English families, without reason, were consumed for weeks by fear and anxiety for their imprisoned loved ones.

Since I have the original documents of the official investigation on my desk, I have learned a good deal. A whole list of English names, among them those of colored soldiers, lie before me, a microcosm out of the immense conflict; and each Englishman individually, by his own signature, has given his testimony in favor of Germany, all being authenticated by the examining judge bound by oath.

In opposition to this, the anonymous witnesses of the *Morning Post* make no impression whatever. "Our own correspondent", "a friend of the correspondents", "a French priest"!—three soap bubbles!

And yet these soap-bubbles strike Christian charity like a cannon ball. I know that in England as here, Christian circles are endeavoring to alleviate the lot of the German and Austrian prisoners in their country. But for this two things are necessary; financial means and an accommodating commander of the camp. Don't you think that, with reference to both, an article like that of the *Morning Post* proves well-nigh fatal in its effects? He who perhaps was willing and ready to subscribe a charitable gift in behalf of the German prisoners, might easily be influenced, in this time of high-strung national sensitiveness, to refrain from doing so by reports of the cruel treatment of his countrymen imprisoned in Germany. And would it not be just as natural, so to speak, if an otherwise kindly disposed commander should close the doors of his camp to the deputies of Christian charity, from the day he hears that the German guards break their rifles over the backs of English prisoners and that these poor countrymen, sleeping in swampy places, are the victims of consumption?

My colleague, Prof. Reinhold Seeberg, in a conversation recently said to me, never in his life had he seen the reality of evil in so tangible a form as in this war; and I was compelled to assent. The very fact that the lie is crawling and sometimes even flying around the globe is an incarnation of evil itself, and never before has it raised its head in a more demon-like way. I will accuse no individual, and pharisaic sentiment I honestly oppose. But it often deeply distresses me, when I foresee the disaster being wrought among the nations by falsehood and perversity.

And yet, in spite of these agonizing dissonances of the universal conflagration, our faith cannot fail. A few days ago I saw a picture which greeted me like a symbol of the Divine Power of our Lord and Master Jesus Christ, which is indestructible and still at work even behind the terrible facts of the present hour. Near Saarburg, in Lorraine, on a battlefield, Prince William of Hohenzollern photographed a field-crucifix which had been struck and destroyed by a shell. By a miracle, almost, as the writing under the picture expressly states, the crucified Christ himself was spared, and we actually see how the completely intact and lofty figure of the Master towers up only loosely fastened on the high, partially destroyed base, contrasting most sharply to the dim light of the wildly moved and cloudy sky, and marvellous enough: the arms, before nailed high to the cross-beam, but freed from the wood thru the shell, now seem to stretch across the wide battlefield, laying hold on the country and at the same time pronouncing the benediction. Under these arms extended in blessing, those who are separated today will at some time again be reunited—this is the common hope of the Christians.

* * *

It is quite probable that at the close of the war the religious awakening now manifest on every hand, and brought about by the general onslaught of the na-

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"Thy Word is a Lamp unto my Feet and Light unto my Path"

Cantate Sunday, May 2, 1915

Helps for a Good Meeting

Rev. Henry Katterjohn

JOYS IN CHRISTIAN LIFE

M. Apr. 26. In service. Luke 10: 17.
T. Apr. 27. In salvation. Isa. 12: 1—6.
W. Apr. 28. In doing God's will. Ps. 40: 6—10.
T. Apr. 29. In suffering. Acts 5: 25, 41.
F. Apr. 30. Christ's joy. John 15: 9—14.
S. May 1. The Joy-kingdom. Rom. 14: 17.
Sun., May 2. Topic—Joys of the Christian Life. 1 Pet. 1: 3-12. (Consecration meeting.)

Suggestion to the Leader

This is the first Sunday in May, the most beautiful month in all the year. Flowers are beginning to bloom in garden and field, all nature is at her best. The world must have been as beautiful as the month of May when God looked down upon His creation and *saw it was good.* The word *good* undoubtedly also implies *beautiful.*

Decorate the room with flowers. Ask the members of the society on the Sunday preceding, or in the Sunday-school in the morning to wear a flower. Let the thought of the beautiful predominate in your meeting and then the lesson of true joy will come naturally as the result of the beautiful.

Beauty depends on the harmony of the constituent parts that help make the picture, landscape, or life. In music it is the vibration of tones, in painting the vibration of colors, for color like the tone emanates vibrations, which thru their harmony produce a pleasing sensation. Similarly Christianity produces a pleasing sensation within us, thru the consciousness of the restored harmony of our life with God.

True joy is only possible when our life is made beautiful thru the complete harmony, or *oneness,* with God.

The Topic Presented

Christianity is very often considered in the light of the people of Judah, whom Jeremiah accuses of asking: *What is the burden of Jehovah?* The prophet resents this insinuation and in the name of the accused Jehovah he replies: *The burden of Jehovah! I will even punish that man and his house.*

A religion is the consciousness of our relation to God. The manner and character of that relation is revealed to us in its highest and most perfect form in our Christian faith. If our life finds its completement in the oneness with God, then Christianity, which shows the way to that oneness, thru Jesus Christ, who is the way, must be source of highest joy. The sense of a burden is only being felt as we cut away the hindrances to the real oneness. Self-denial, sacrifice, surrender of self, obedience, all these are but terms expressing the removal of barriers that interfere with our communication with God. Removal of growths from the human body causes pain, so does suppression of sinful desires. But the very pain prepares the way for the final restoration. Submission to the divine will, even tho felt as burdensome, is the only way to a complete restoration of life, which finds its real expression in the joy of living.

Therefore Christianity brings real joy, because it restores harmony. In all the revelation the religion of Christ promises joy. The joy of forgiveness, the joy of salvation, the joy of redemption, the joy of heaven, the joy of the angels and redeemed ones, again and again does the Bible picture to us the real joy which Christ brings to the heart that has become one with God thru faith in Him.

And where joy dwells beauty must dwell, for joy is the mother of beauty. The inner joy transforms all that is earthly, shining thru outward, humbler forms until the whole body seems bathed in heavenly radiance. The Christian alone understands the secret of real life, for he possesses the real joy of living. And because he is filled with joy, he is happy and beautiful. Christianity makes life better, because it brings joy and develops beauty.

Some Questions on the Topic

What makes our religion a burden?

What is the aim and purpose of the Christian religion?

Why ought a Christian be joyful?

How can we help others to find the joy of the Lord?

Some Scripture on the Topic

Jer. 23: 33—36; Job 37: 23—24; Ps. 8: 1—9; Acts 14: 17; 17: 23—28; Rom. 1: 18—20; 10: 16—18; Joel 2: 23; Nah. 1: 15; Hab. 3: 18; Zeph. 3: 14; Hag. 2: 9; Zech. 2: 10; 9: 9; Matt. 25: 21.

A Prayer

Thou dost come to us, our heavenly Father, in the joy of the morning, when the rising sun banishes all darkness and fills all with the promise of new life. Thru Jesus Christ, Thy Son, and our Saviour, Thou didst bring the joy of divine life to the sin-filled world. We are conscious of Thy fatherhood and desirous of the joy that faith in Jesus alone can offer. We thank Thee for the assurance of that faith. May we ever be willing to cast off all barriers and hindrances that interrupt the fellowship with Jesus our Redeemer. In full obedience would we submit to Thy divine will, seeking in Thee the joy of our life.

Amen.

The Advanced Quarterly's Lesson

CHURCH HISTORY. LESSON I

Ignatius of Antioch. Rev. 7: 13-17

Daily Bible Readings

M. Apr. 26. John 1: 35—51. The First Disciples.
T. Apr. 27. Acts 2: 42—47. The First Congregation.
W. Apr. 28. Acts 11: 19—26. The Church at Antioch.
T. Apr. 29. Acts 13: 1—5. Ordaining the first Missionaries.
F. Apr. 30. Eph. 2: 11—22. Built upon the Foundation of the Apostles.
S. May 1. Matt. 20: 20—28. Not Masters but Servants.
S. May 2. John 16: 5—15; James 1: 17—21.

The course of lessons in the Advanced Quarterly includes a series from the history of the Christian Church, inserted at convenient places between the lessons of the Bible, and so as not to interfere with the study of these topics. For God does not limit His revelations to the pages of Scriptures, but speaks constantly to us in the affairs of life and especially in the growth and development of His Church. The first lesson defined the Christian Church, told of its present divisions, affirmed God's rulership over all, the importance of the second coming of Christ, and the value of Church history. Those who receive the Advanced Quarterlies regularly (*fifteen cents per year, Eden Publishing House, St. Louis, Mo.*) and keep them for future reference will have the advantage of having all the lessons from Bible and Church history in an unbroken series. These lessons have been prepared especially for the Advanced Quarterly by Prof. Baur, professor of Church history at Eden Seminary and state the essential lessons of Church history in an interesting and popular manner, grouping them around the great men of the various periods. We believe that we can do no better than to restate briefly the facts and the lessons they teach.

Jesus Christ, the Founder and Head of the Church, gathered around himself a little band of persons who became His apostles. Tho uneducated their constant communion with Him gave them a training which no seminary course can ever hope to equal. These men naturally became the leaders, teachers and preachers and the first officers of the church in Jerusalem with undisputed authority and practically unlimited power. Yet they never "lorded" it over their fellow-believers, nor regarded themselves as sufficient for all the work of the church, Acts 6: 1, etc. Later on this first "church council" was succeeded by that of the "elders", and its influence gradually extended over Palestine and a large part of Syria and Phenicia. This growth of the Church was chiefly the result of the dispersion of the Christians in consequence of the persecutions which soon began to be visited upon the Christians, both by Jews and heathen authorities. In this way the Gospel reached Antioch in Syria, where the first heathen-Christian church, i. e., curch in which most of the members were converted heathen, was founded. This church became the center of a great missionary movement among the varied population of the vast Roman empire.

The success of this work is mainly due to the wise and powerful labors of St. Paul. All of the apostles and their co-workers, sometimes also called apostles, did their very best to promote the cause of Christianity, as appears from the fact that by the end of the first century the Gospel had a foothold in all the larger and many of the smaller cities of the empire. After St. Paul's death Ephesus became the center of St. John's labors.

The best known of the particular disciples of Paul and John were,respectively, Clement of Rome, Barnabas and Hermas, and Ignatius of Antioch, Polycarp of Smyrna and Papias of Hierapolis, and these men are known as the *Apostolic Fathers.* Excepting perhaps Polycarp and Papias they were not direct disciples of the Apostles, but their writings throw a faint light upon the obscure period immediately following the death of the Apostles.

Little is known of Ignatius of Antioch; his letters show that he was deported to Rome for execution on account of his Christian faith, where his death occurred about A. D. 115. Seven of fifteen letters ascribed to Ignatius are probably genuine. One of the letters addressed to the Christians at Rome, and written while on his way to that city, announces the author's arrival and implores them not to hurt his feelings by trying to avert his fate. Others contain exhortations concerning false teachers and discord and separation. A true follower of Christ, he says, will not desert his bishop, nor disregard the rules of the Church. Efficient church life is impossible, he claims, without duly authorized officers (bishops, presbyters, deacons) the bishop being the most important of all. Christians must never resist the bishop, nor undertake anything without him; he presides in the place of God, and without him or his representative the Lord's Supper cannot be truly observed. Christian leaders like Ignatius were solicitous about the purity of the Church's teaching, its unity and its institutions, but one cannot help detecting here the first lowering of the ideals of the Apostolic Church.

The letters of Ignatius show his acquaintance with at least a good many of the New Testament writings, which means that shortly after the death of the Apostles their writings were looked upon as authoritative and were used in about the same manner as with us. In 1873 a prominent clergyman of the Greek Church discovered in Constantinople a very valuable manuscript written about the time of Ignatius. It is a church manual and contains an outline of what was then believed to be the teaching of the Apostles. One item in this document concerning baptism is especially interesting: "Now concerning baptism, baptize thus: Having thus taught all these things, baptize ye into the name of the Father, etc. And if thou hast not living water, baptize into other water; and if thou canst not into cold, then in warm. But if thou hast neither, pour (water) thrice upon the head into the name of the Father," etc.

Partners

Concluded from Page 3

sonal expenses, and we will save or spend the rest *together.* Your bank book shall be mine, and mine your's."

And then the angry red went down out of my face, and I held out both my hands to him gladly:

"Thank you, partner," I said, "and besides that, from now on we'll always understand. We'll go halves on every plum that falls—even the wormy ones." I put that in quickly, so as to make him laugh, for I did not like the way his lips were trembling.

"By George, you're right, girl, we'll work and share together," and then very quietly, "a man means all right, Mary, nine times out of ten, but his tongue gets twisted getting it out. It takes a woman to get the words out straight, and it takes a woman like you —to understand when we blunder."

And then he kissed me again, and this time it was even better than that first one, and the little theory in my heart nestled up closer and whispered, loud enough for us both to hear, "I told you so."—*To-day's Magazine for Women.*

This and That

Continued from Page 5

base and a similar amount can be expected in March. These offerings may well be termed a "war-fund" for which we are grateful for patriotic as well as denominational reasons. We trust that these contributions may continue, for the brethren of the Gossner mission as well as all other German missionary workers in India will need outside help for a long time to come.

A lady friend from the Middle States in addressing the writer gives vent to some pertinent thoughts which might be followed in other localities "During the meeting of our mission society last Thursday we not only took up the usual monthly dues, which are quite small, but also a special offering which netted over $20.00. This sum is not large, but every little helps when many of them go for one purpose. I am

of the firm conviction that neither our home mission or our foreign mission will ever have to complain about financial depression if the interest in missions is properly awakened among the Sunday-schools children in our Synod. The children are not only willing but anxious to work for missions if they are only shown the right way to go about it."

While writing we received an express money order for $10.00 from Oregon to be applied for the Gossner mission in India. In addition to the pleasure this donation gave us we were also delighted with the lines accompanying same: "Do not think that I would neglect our own mission, but Pastor Gossner has endeared himself to my heart thru the constant use, for years, of his 'Schatzkaestlein' for devotional purposes." No, my dear lady friend, we are not at all jealous of such gifts. Whoever has such love for the kingdom of God in his heart will also do his share towards our own work. We only hope many such donations may be recorded for the Gossner mission as that would mean so many more for our work also. "Give, and it shall be given to you" can well be applied in this case.

Naturally we must not forget the unfavorable report submitted by the treasurer on February 16. His disbursements during the year amounted to $47,789.50 and much work could be accomplished with this sum here at home as well as in our mission field. Just think of the large number of missionaries, catechists and teachers, men and women, that could be employed, and the extent of the work made possible by this sum.

But there is a deficit of.....$1,857.95
And the first quarterly remittance is short.. 4,000.00
Besides we had to borrow on low interest... 1,000.00

Our shortage therefore amounts to.....$6,857.95

The English parliament was informed recently that the daily expense of the war for England alone amounted to *seven and one-half million dollars per day*, and that they would probably be increased to eight million dollars daily. Our missionary work costs the Synod not quite *$140 per day*. Our war must certainly be considered a much more righteous one and our prospects for victory are much better. Such a load is not too heavy for us. Let us bear it cheerfully; and *don't give the deficit a chance to increase*. In one of our missions songs we sing: "Thy kingdom must increase"—but we certainly do not mean our debts.

Altho no definite official information as to the progress of the "Every-Member" canvass has so far been received, we take pleasure in passing on a report found in the parish paper of one of our eastern churches that on March 7th fifty-four men made a canvass of all the members with the request for a regular weekly offering for benevolent purposes. Four hundred and two visits were made with the following result:

Four hundred and thirty-two persons promised to use the duplex envelopes every week.

Three hundred and seventy-two promised a regular contribution to the church.

Two hundred and forty-three promised a regular offering for benevolences.

Sixty were unable to decide whether or not they would co-operate.

The duplex envelope offerings of this church for current expenses amount to $1,406.60; the offerings for benevolences from the same sources are $697.32.

Many of the canvassers are new members of the congregation, and there should be no doubt as to the success of the undertaking, which naturally will require no little amount of faithful follow-up work.

After much delay caused by the late arrival of the reports from India, Pastor Schmidt, the general secretary of the Board, was at last able to complete the annual report of the Board to the Districts. The report contains an excellent review of missionary work and the war from the lofty point of view of the kingdom of God, from which alone a true perspective of the situation can be gained. The report, which will be published later, is well worth thoughtful study on the part of the members of our men's and women's societies—in fact of all our church members.

From the Field

From our own brethren and sisters in the Central Provinces of India we have, after many weeks, received mail. They all appear to be quite well; even Pastor Jost and his wife, who were "under the weather" for some time, felt much better during the latter part of January. Mrs. Sueger writes that she visits the villages daily with her Bible women in order to bring the Gospel to the women in some way.

Miss Kettler writes that the Women's Home in Raipur (Koehring Institute) has been opened and has several inmates. One of the women has been deserted by her husband; she has her little child with her and is learning to sew, besides attending to some work about the Institute, which, we hope, will make her self-sustaining in a measure. May the word of God be brought home to the inmates in a successful manner. The superintendent whom we were able to obtain appears to be doing well. Mis Kettler asks for further supplications, especially for the latter.

In a letter, dated February 16, Pastor Stoll, writing in regard to the war, points out that wars and rumors of war shall precede the second coming of the Lord, and that therefore we must be ready to receive Him, as He may come sooner than we expect. As Christians we are not to take sides but to leave it to God to whom He will give the victory. "We may be very sure", he says, "that this war, also, will help to carry out God's holy will, and not the will of this or that nation. Only be sure that we are found on God's side".

Pastor Stoll also reports on his special work in the preaching hall at Raipur. His illustrated lectures there to the public are well attended and have proved a useful means of reaching many people which could not otherwise be brought into touch with the Gospel. Tho advanced in years, Pastor Stoll is still able to preach three times on Sundays, a fact in which he greatly rejoices.

Letters from Germany

Continued from Page 6

tions, will at least partially, subside. It is a spiritual law that a period of high tension is followed by one of rest. Nevertheless it would be a great mistake on that account to idly fold one's hands and allow one's grateful joy over the obtained results to be disturbed by the resigned wisdom that after the war is over everything will again become as it was before its outbreak. On the contrary it is already our earnest endeavor to see to it that as far as possible the newly revived forces will be active after peace has been again restored.

This great task occupied an imposing assembly of Protestant clergymen of Greater Berlin a few days ago, which, upon the invitation of Dr. Lahusen, general superintendent of the churches in Berlin, took place in Trinity Church, where Schleiermacher once held his services. Dr. Lahusen himself, in his welcoming address, pointed out some specific tasks which he considered as most urgent for the Evangelical Church after the war; he mentioned the form in which the relation between State and Church may find its expression, touched upon the solution of the social question by the Church, and also called attention to the attitude of the Church toward social democracy.

One of the main speakers was Dr. Dryander, first preacher at the imperial court, who, as Vice-president of the Chief Council of the Evangelical Church in Prussia, is at the same time the most influential ecclesiastical member of this body. He demanded the most intensive work in all spheres of the ministry within the State Church during this period of war. As a visible, great reality, the Church stands before our eyes, and the loud agitation of a year ago, which propagated the severing of all church connections is silenced. Already before the outbreak of the great European conflict the fact had been recognized that the number of clerical forces in Greater Berlin was quite insufficient; this need must and will be supplied, the speaker said. The sermon must be adapted to the actual situation, and, in considering contemporaneous events in the light of eternity, it must offer the unabbreviated message of salvation. Special emphasis is to be placed upon the pastoral visit in those families, which have personally suffered under the heavy blows of this unparalleled upheaval among the nations; the members of the Women's Aid Society should support the pastor in this effort to reach his people. But it is absolutely necessary to cultivate the spirit of unity within the Church. The power of the Church which the people are in need of lies in the things that *unite*, not in those that separate. In order to give the best and highest we have, we must put into the background all the dubious elements which heretofore have characterized our party strifes in the Church.

The second speaker, pastor Dr. Kirmss, a leader of the liberals, maintained that the old means of the Church were sufficient for the new tasks. Our concern are not surprising drastic measures, but the laying of stress upon the inward man and upon a more intense religious life. He demonstrated this by saying that our message must announce Christianity as a religion of *power and fearlessness*. The great world catastrophes, too, are included in God's plan of salvation, and those who are anxious about the fate of their loved ones or bemourn their loss, must be directed to the third petition of the Lord's Prayer and thus be made willing to make any sacrifice. Dr. Kirmss also sounded a note of warning not to return to the old party strifes. There is no place for parties in the Church unless they are willing to learn from each other and thus to grow up side by side in mutual benefit. Our returning soldiers will care little about our parties and creeds, but uppermost in their mind will be a hunger for God, the Father of our Lord Jesus Christ.

Of all the problems that were put before the assembly, I consider the question as to the attitude of the Church to Socialism and the social problem the most burning one. The war has proven that even in this largest political body in Germany, which, in times of peace often appeared to be hostile to religion, there is both warm patriotism and distinct religious feeling. I, myself, together with many others never expected anything else from our Social-democrats, especially since I learned to know them better in South Germany. But I know that the socialistic party was judged quite differently in other countries, in Great Britain for example. Many expected a German socialistic revolution at the outbreak of the war. Quite the contrary; hundreds of thousands of our socialists are in the ranks of our fighting armies, just as reliable and patriotic as the rest, and their share in the great national sacrifice of human lives and fortunes is large indeed. That religious motives are important factors in the situation is illustrated in the example of Dr. Ludwig Frank of Mannheim, delegate of the Socialist party in the Reichstag. He was a volunteer, but fell, early in the war, as a hero in the defense of his country. I knew him personally, when still in Heidelberg, and worked together with him in the University Extension movement. He was a Jew and the religious forces that had been cultivated in the home of his devout parents, besides other considerations, determined his resolution to hasten to the protection of his country's flag.

From this it appears that the German Social-democracy will be different after the conflict from what it was, in the opinion of many people, before it entered into the great war-path, and even those who have judged them rightly, will notice a great inner uplift about them. It will be up to the Church to care for these faithful comrades on the battlefield in a motherly way, and to recompense their heroic defense of the country with the same measure of confidence and love which it shows to all other countrymen.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Stuff Heroes are Made of

The fact that real heroes are still with us, even tho one is sometimes tempted to think that commercialism and notoriety seeking have done away with the real article, is again emphasized by the passing away of a man whose life and death was distinctly great and heroic, even tho the readers of the daily newspapers had perhaps never heard of him.

During the Boer War there came to the Transvaal as medical officer an Australian, born in Melbourne in 1851. He had already checked an epidemic of typhoid fever which had been raging thru the military hospitals and concentration camps when he became interested in a leper hospital at Pretoria. After the war he began a systematic study of leprosy. He gave up all his spare time to work among the lepers, laboring among them for years without pay of any sort, and doing all he could to ease their lot. He would inspect the cases of leprosy twice a day, and then spend the rest of his time in research work. His chief ambition was to find a cure for the disease.

On reaching the age limit, Dr. Turner—for such was his name—was retired from active service; but he refused to discontinue his studies and examinations, and finally discovered that he himself had become a victim of the disease he had worked so hard to check. Despite this he still labored on in his investigations, tho life now meant ever-increasing disfigurement and consequent seclusion. So that when asked to dinner he would say: "I should be glad to go, but I am a leper, you know."

Two years ago King George on his own initiative included Dr. Turner's name in the list of men whom he intended to make knights. Rarely was knighthood better deserved than by the man who, in South Africa, had relived the heroic life of Father Damien in the Hawaiian Islands. Sir George Turner has just passed away, the cause of his death being that disease the study of which and the treatment of which had won him his knighthood. It is inspiring to remember that we too live in an age of heroes.

Danger at the Panama Pacific Exposition

With the general and cordial invitations to attend the Panama Pacific Exposition issued by the city of San Francisco and the exposition authorities, and with the prospect of a much larger attendance than any other American exposition ever had, because the tourist routes to Europe are all closed on account of the war, it is well to heed also the danger signals flashed to those who expect to visit the Coast, especially to young people without money, friends or definite positions. As is usual on such occasions large numbers of young people will probably undertake a trip to San Francisco in the expectation of finding employment there and the opportunity to "see the sights" at a minimum of expense. To show that such a warning is needed the American Social Hygiene Association points to a report indicating that there is much unemployment in San Francisco and calls attention to the city's moral conditions which give cause for anxiety.

A survey of unemployment among women in San Francisco has just been completed by the California branch of the Association of Collegiate Alumnae.

At the exposition alone the manager of the employment bureau reported to the investigators that there were on file in his office December 7, between 90,000 and 100,000 applications for positions. Of these, between 9,000 and 10,000 are women. But the number of positions for women to be filled directly by the exposition authorities is not more than 1,000.

Employment bureaus are crowded with applicants. One, for example, which has kept statistics for 1913, stated that 1,978 applications were received for three months, September to November, 1914, as compared with 824 in 1913, while the number of places filled in 1914 was only 217.

Factories, department stores and offices also have an oversupply of labor according to the study made by the Collegiate Alumnae. One store reported a daily excess of twenty applicants over this time last year. A second has received 177 requests for work made from October 24th to December 4th, of which 110 were made by easterners who applied in person, showing that these women were on the ground and jobless. Another large department store had so many inquiries about employment that it mailed a letter to applicants advising them to keep away from San Francisco.

With reference to moral conditions, the American Social Hygiene Association points out, as indicative of a general laxity, that there has been an increase in the number of questionable dance halls and a failure to utilize a law designed to curb commercialized prostitution.

On September 29, 1914, an ordinance was passed transferring the power to grant dance-hall permits from the police commission to the Board of Supervisors. In the following three months 173 such permits were issued, 123 of which were renewed during the first two weeks in January. On January 21, 1915, there were 137 such permits existing—thirty-eight in the notorious Barbary Coast district, sixteen in the general region of the New Tenderloin, ten in the so-called Beach District, and seven in the district near the entrance to the exposition grounds.

San Francisco has long had and has today a segregated district for prostitution. It was hoped that by the passing of the redlight abatement law this district and other houses of prostitution thruout the city would be closed, so that visitors to the exposition would not be confronted with open and flagrant vice. Largely to meet this situation the law was passed by the Legislature of 1913 and approved by the people at the general election last November.

Experience elsewhere with similar laws, which allow any citizen to file suit against houses of prostitution as public nuisances, has shown them to be the most powerful weapon yet devised for fighting commercialized prostitution. Immediately upon its final aproval, the California law was attacked by a series of test suits. An appeal to a higher court is still pending. Meanwhile the law has not been used and seems likely to remain unused during part or all of the exposition period.

The exposition authorities, who wield great influence in the situation, have made themselves responsible for moral conditions inside the exposition grounds by pledging themselves repeatedly and publicly to maintain satisfactory conditions for visitors and to co-operate with protective organizations. The San Francisco authorities are not so clearly on record, but the mayor has given many general assurances of his intention to maintain order and a high standard of public morals.

A THOUGHT FOR THE WEEK

The Silver Lining

The inner side of every cloud
Is ever bright and shining;
I therefore turn my clouds about,
And always wear them inside out;
To show the silver lining.

—Selected.

Charles Richmond Henderson

In the death of Charles R. Henderson, which occurred quite suddenly on March 29, 1915, at Charleston, S. C., where he had gone to secure a few weeks of needed rest, the country loses one of the earliest and staunchest friends of the comon welfare. Dr. Henderson was so long and so vitally connected with so many volunteer and official, private and public movements and agencies for the welfare of the people that he will be missed from the whole round of such work and fellowship as few persons in this country and abroad could be.

Born in Indiana in 1848, a graduate of the old University of Chicago (1870), and of Baptist Union Theological Seminary (1873), he served as pastor in Terre Haute, Ind., and Detroit, Mich., for nineteen years, and began his distinguished career in the University of Chicago in 1892, making his Doctor of Philosophy at Leipsic in 1901. In addition to the work in the professorship of sociology and as head of the department of practical sociology, he also served as university chaplain, meanwhile bearing his full share of editorial work on the *American Journal of Sociology* and the *American Journal of Theology*, published by the University. The books written by Dr. Henderson on a large range of social service and welfare subjects are remarkable for their value and number, and the list of his working memberships and presidencies in national and international societies is impressive. Probably no other man took so prominent a part in and deserved so much credit for the advance of common welfare work in the city of Chicago.

Dr. Henderson could not have accomplished so much in so large a range of public service without a large fund of human sympathy and a passion for friendship. His insight into the spiritual needs of his associates, notably the undergraduates, and the unassuming courtesy of his ministry, made him deservedly popular, and his lectures and sermons were always well attended. He was in constant readiness to be a real friend to all with whom he became acquainted.

In his appreciation of Dr. Henderson's life and work in *The Survey*, Dr. Graham Taylor writes: "In his public service he neither sought nor expected credit. He simply and devotedly undertook to do what seemed to be incumbent upon him. He was as willing to get as to give help to others. He was so straightforward and transparent that no one needed to look twice to see clear thru his intent and motive. In undertaking what ought to be attempted, he dared to fail, yet he did his best to succeed. Tho always shrinking from self-assertion, he never hesitated in asserting the claims of justice and charity with a vigor and intensity that increased with his years.....He put his all into the public service and worked his life out to its very end right worthily of the civic patriotism thru which he deliberately chose to express his Christian manhood. Chicago and all America lose a citizen foremost in self-sacrificing, public-spirited, constructive service and gain the heritage of a type of citizenship which is the hope of the future".

"He died as he must have wished to die", writes Dr. Shailer Matthews, "from the struggle with insuperable tasks and with the heroism of the man who, with no illusions as to social problems, dares to give himself to the cause of the needy. The past year we have seen his life melting away in the heat of his devotion to the poor and the needy of Chicago.

"It is the fellowship of men like Dr. Henderson that must ultimately convince the world that heroism is not limited to the soldier, but is to be found as noble in those who face the problems of social amelioration and reconstruction.

"He was the Bayard of social service."

PRESSING ON TOWARD PERFECTION

"Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus", Phil. 3: 12.

To the casual reader it might appear as if the word *adoption* and the thought with which St. Paul invested it might be understood as meaning a mere formally legal condition, brought about by the pity or kindness of the person who adopts, but without any effect upon the character or the conduct of the person adopted. Suppose, for instance, that some well-intentioned person adopts as his son a boy who does not appreciate the privilege that has come to him, who receives what the other gives, not in the spirit of gratitude and devotion, but in that of selfish possession or enjoyment. Tho such a one is not worthy of the bounty he has received, he would still be in actual possession, and it would probably be difficult to change the relationship. Is the spirit of adoption, thru which we are assured that we are children and heirs of God, joint heirs with Christ, a mere outward, formal condition which, once acquired or attained, necessarily carries with it the enjoyment of God's spiritual life and blessings, regardless of whether or not they are appreciated or used to the best advantage? Is it possible for one to whom the Spirit has once borne witness that he is a child of God, to be content with this assurance, and indifferent to further progress and achievement? Is there nothing else involved in becoming a true Christian than the mere accepting and receiving what God is able and willing to give?

To think thus would be misunderstanding the Apostle completely in one of his fundamental contentions. No one knows better than St. Paul that the spirit of Jesus Christ is the spirit of *life*, and that every one that believeth on Him *hath* eternal life, John 3: 36, 5: 24, and no one can be more emphatic than he is in demanding a *living* sacrifice, Rom. 12: 1, of those who are in Christ, that the life also of Jesus may be manifested in our body, 2 Cor. 4: 10. Where there is life there must also be *growth*, i. e., increase in size and power and fruitage, a constant *development* toward a fullness of strength and usefulness. And no one can lay claim to the spirit of Christ and the life of Christ without giving evidence of that life in a steady and normal growth toward the measure of the stature of the fullness of Christ, Eph. 4: 13. This means nothing if it does not mean that there must be constant progress in the Christian's life and conduct toward higher ideals, a steady forward development in the spiritual life, a continuous reaching out after higher and nobler and purer things. It is just as unthinkable that a true Christian's life should be without these signs of life and power as it is that a tree should be alive without the signs of a gradual increase in height and thickness.

In seeking to make this truth plain St. Paul recurs again to the figure he is fond of using, that of *a race for a prize*, such as might be seen in the public games of his day. He thinks of the runners prepared for the race by a rigid discipline, each one determined to win, with every thought and energy bent upon reaching the goal. Their eagerness to win at any cost has stirred him to be not less eager in the thing that he himself has undertaken, and it makes him long to see the children of light as earnest and as enthusiastic as, in their generation, the children of the world are. Not that I have already attained, he says, or am already made perfect. The goal is still in the distance; tho he can see it from afar, there is still a goodly part of the course to be covered, and he realizes that no little effort and perhaps even severe exertion will be required before it shall have been reached. The prize he has in mind, according to verse 11, is the resurrection of the dead, i. e., the life eternal which comes into full possession at the resurrection of the dead. The prize cannot be attained here on earth, but it cannot be attained at all unless it is *sought* here, and the blessedness of reaching the goal depends upon the faith and diligence with which the race has been run. Hence Paul presses on, if so be that he may lay hold on that for which also he was laid hold on by Christ Jesus. To run this race so that he might win the perfect glory of the prize was the one ambition of Paul's life. He had not yet attained; he could not sit still as tho he had, it was a condition of his living, as it were, that he must run, as one *not yet there*, yet pressing forward all the time that he might actually have the prize at the earliest possible moment.

Behind this ambition of the Apostle was the power of the Spirit of Christ, the spiritual life that came into his heart with his acceptance of the grace of God in Christ. Ever since that eventful day on the Damascus road when Jesus Christ had laid hold on his life and gave to it what he himself had vainly sought for many years, it had been Paul's one aim to attain all that could be attained of the peace, happiness and salvation of which a taste had been given him. And if you and I, dear reader, have actually been laid hold of by Jesus Christ, if there is more of Him about us than merely the name, or perhaps the appearance of godliness, we shall be driven forward by the same irresistible force that made Paul press forward and exert himself to the utmost to win the race, not fearing even a martyr's death. The coming of Jesus Christ into the hearts of men starts a *divine discontent* that cannot and will not rest unless it is doing its best to conquer the forces of darkness and sin thru the Spirit of Christ and His righteousness. If the Christ-life has come into our hearts at all it is bound to become *a living and a growing power* whose influence cannot help but assert itself along every line of thought and action. It crowds out, so to speak, all the selfish inclinations and desires, the disposition to be fashioned according to this world; surely tho gradually it overcomes one by one the forces of the flesh by the power of the Spirit, as the rising sun disperses the darkness and the shadows of night and floods the earth with the beauty of its light and glory. And it does this all the more surely and continuously as there is present in us *the earnest determination to reach the goal*, the steady pressing onward to higher ground, the reaching out after whatsoever things are true, honorable, just, pure, lovely and of good repute. Wherever the Spirit of Christ determines the human will to press on in this fashion, to lay hold on that for which we have been laid hold on by Christ Jesus, there the goal will be reached, no matter how human frailty, weakness and imperfections may conspire to hinder the runner in his race for the crown. For the blessedness of this race lies in the fact that not only one person can reach the goal, as in the ancient public races, but that everyone has the *same chance* to win over the enemy if only he presses on in the srength of the Spirit of Christ, faithfully, persistently, earnestly, prayerfully, until the prize is won.

And since the *possibility* of reaching the goal exists for all, all are *responsible* for the effort they make or fail to make. *Not* to press on as St. Paul does is the mark of unfaithfulness.

Talks with Money

BY A LAYMAN

I

"What are you?" I said to a freshly minted dollar as I held it in my hand.

"In a word I am money. Most thinking people describe me as a 'measure of value.' Some call me 'concentrated value.' Others a 'medium of exchange'; still others a 'receptacle of value.' I prefer to think of myself as the agent, the representative, the servant of whosoever has me in his or her possession."

"I did not know you could talk."

"I am the most effective talker in the world. I mean for people who use me. You are talking now with your vocal organs; when you use me to talk with you do more than talk; you act—you do things."

"You speak of yourself as my agent; do I not own you?"

"No; God created me and God owns me. At the mint men changed my shape and appearance, but I am the same metal that God created. He *owns* me, you *possess* me."

"Do not possession and ownership mean the same thing? Do I not own what I possess?"

"No; God says 'The gold and the silver are mine' and 'the earth is the Lord's and the fullness thereof.' He has a right to say this because he made us, he created us."

"Please be more definite. I want to be honest. I do not want to be in possession of anything I do not own."

"Yes you do, and you are now. You earned me honestly and I am in your rightful possession. When you exchange me for something else I will be in the possession of another, but God will still own me."

"I understand you to say that so long as you are in my possession you are my agent, my servant, and that you will obey my orders. Have you no power of your own? Cannot you do as you please with yourself?"

"I do not *have* power. I *am* power; this because I represent value and value comes from God."

"You say you are power, and yet while in my possession you must obey my orders. Are you helpless so far as doing your own will is concerned?"

"Yes, I am absolutely helpless except as I am used. You can exchange me for food, or clothing or shelter, in short, for anything you want whether for your good or for your harm; I must obey your will. You can throw me away or you can bury me in the earth or in a safety deposit vault if you want to."

"You say you represent value. Have you no value of your own?"

"Very little. Of myself I am as you see only metal, and I am neither plentiful nor, as metal, nearly so valuable as steel, which is very plentiful. You cannot eat me, you cannot wear me and I cannot shelter you; yet if you say the word I can procure all these things for you."

"I doubt it, at least not much of either; you are only a single dollar."

"You forget your first question, 'What are you?' and my reply, 'I am money.' I am not speaking as a silver dollar; I am speaking as money."

"To listen to your talk and reasoning one would think you are spiritual."

I *am* spiritual. In material, substance and appearance I am metal, but as metal, as I have already explained, I am of little value; much less, in fact, than such metals as iron, steel, copper and aluminum, which are both cheap and abundant. In content, in essence, I am spiritual."

"Yet, I have heard you called 'filthy lucre.'"

"They slander me. Filthy people can make me do filthy things. Wicked men can make me do wicked things. Slaves to alcohol can buy whiskey with me instead of food and clothing for their families. Dishonest officials can be bribed with me. These are base uses and I hate to think or speak of them. But just think of the good I can do and am doing every day and hour or the world round. As the agent of a kind husband and father I buy food, clothing and shelter for loving and loved wife and children. Yes, and luxuries, too. I pay for and furnish homes. I pay school and other taxes to support the government of my beloved country. I build hospitals, I hire nurses for the sick. I build and support churches and schools. I send missionaries all over the world to tell the good news of the Kingdom. It would take volumes, not to tell in full, but to even index the good I am doing every minute of every day the year round. Could I do all this as an agent, a servant, if the content, the essence, the soul of me were not spiritual?"

"Yet Paul says 'the love of money is the root of all evil.'"

"That is the old translation and it is wrong. In the Revised Version it reads *a* root, not *the* root, which makes a wide difference. Evil has many roots but I am not one of them. What Paul really says is that the *love* of me, not me myself, 'is a root of all kinds of evil.'"

"I do not quite understand; can you not make your meaning clearer?"

"I will try. Only money misers, and they are very few, love me for my own sake. Paul was talking about people who love me because of the things, the riches they can buy with me for their personal selfish use or display for show. His meaning is made clear in the context. The previous verse reads: 'But they that desire to be rich fall into temptation and a snare and many foolish and hurtful lusts such as drown men in destruction and perdition.' Then follows what you quoted: 'For the love of money is a root of all kinds of evil.' If Paul had been talking of selfishness "*the*" would have been the proper adjective, for more than anything else, selfishness is the root of all the evil in this world."

"I have heard it said many times that 'money is a root of all evil.'"

"That is simply Paul misquoted. He did not say it of money, but 'the *love* of money.' I am not a root of anything; I am an instrument, an agent, a servant. I can be made an instrument for evil by those who use me for evil purposes, but just as there is more of good than of evil in the world I am made to do immensely more good than evil in the world."

"Is there such a thing as tainted money?"

"Absolutely no. The possession of me may be acquired by tainted and dishonest methods. I may be stolen outright. All sorts of crimes may be committed to obtain possession of me, but I remain as pure and clean as when my owner, God, created me.

Bane of the Busy Doorbell

Once, while James Russell Lowell was minister from the United States to the court of St. James, his old friend and his successor in the editorship of *The Atlantic Monthly*—Thomas Bailey Aldrich—wrote and asked him for a contribution, a paper about Richard Henry Dana, who had been Lowell's schoolmate and his friend for fifty years. Dana had just died. Lowell replied:

"If I could, how gladly I would! But I am piecemealed here with so many things to do that I cannot get a moment to brood over anything as it must be brooded over if it is to have wings. It is as if a setting hen should have to mind the doorbell."

In concluding the letter he entreats Aldrich: "Whatever else you are, never be a minister!"

It is not often that a man allows himself to be put in a position where the trifling demands of persons unimportant to his scheme of life can fritter away his time and keep him from accomplishing his real purposes. It is not often that a woman can emancipate herself from "the doorbell," and doubtless no feminine reader who has pored over that mine of pleasant things, Lowell's Letters, has failed to thank him for that simile of the setting hen. The doorbell and all it typifies is the busy woman's bane. Infrequently does she have anyone to stand between her and the actual running between front door and back. And if she does, at least half the calls have to be referred to her for decision.

A great majority of housewives are in their homes alone during many hours of the day; and every one of them knows what the tyranny of the doorbell costs her. Does she get her hands deep in her breadsponge? That is the inevitable moment for the vegetable peddler to ring the back doorbell. Had she milk scalding for a custard? That seems the psychological time for her dearest friend to "ring her up" for a leisurely telephone chat. Does she sit down to sew? Count how many times in the course of an hour she drops work, thimble, needle, thread, tape,, scissors, to take the meat from the butcher-boy, to assure a woman canvasser that she does not want her picture taken, to glare at an old-clothes man who calls her to the back door, to answer the 'phone and tell some one how to find a washerwoman or how to make cheese souffle.

Does she select a sunny morning to shampoo her hair? The minutes she is most "besudsed" are sure to be those in which a neighbor rings the back doorbell to ask the loan of a cup of sugar and a spoonful of baking powder. And these are not self-indulgent occupations that we have mentioned, but for the most part those services a woman renders to others, "nor dreams of doing otherwise." For her personal gratifications she scarcely expects peace from interruption. And yet many persons wonder why she does not keep her music up, why she does not read more, why she does not keep a serene mind. A worker with a recognized economic value is safeguarded, wherever possible, from the time-wasting fret of foolish interruptions. It is too expensive. And is not a housewife's time and comfort valuable also? She herself or her family must sooner or later pay for such a waste.

But the housewife finds no respect shown for her time. There ought to be some things she could do, or that could be done for her. It is an abomination for a busy woman to be called from her sewing machine thrice in a single week to tell agents she doesn't want a machine; for her to drop her work at least as often, weekly, to tell the same "old-clothes" man that she never sells old clothes; to reiterate that she does not buy unknown flavoring extracts at the back door, or crocheted lace at the front. A woman could ask her friends not to call her on the telephone during certain hours of the day. She could, without giving offense, ask them not to "run in on" her during those same hours. The coming of the necessary tradespeople would be harder to regulate, but an ingenious woman should be able to do something toward concentrating it.

A helpful act for some one who disconsolately sits and thinks her useful days over, to perform for a busy housewife would be to volunteer "door service" for two mornings and two afternoons a week, leaving the distraught "slave of the bell" long hours of guaranteed freedom from interruption, in which to practice or study or read or sew. Women who write or paint or do other such things for a living, have to learn to protect themselves against the invasion of their own time. Why should not housewives learn to do the same?—*Clara E. Laughlin.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

"Thine, Not Mine"

BY CLARA E. SPONHEIMER

"Thine, not mine"—O Christ, my Saviour,
This my watchword e'er would be;
Life and strength—yea, all my being—
I receive, my Lord, from Thee.

Thine—the righteousness that clothes me,
Thine—the promises I plead.
Thine—the power to conquer evil,
Thine—the grace in time of need.

Not my way, but Thine, be taken,
Not my will, but Thine, be done—
Thine, not mine—the strength I stand in
Thine, not mine—each victory won.

Thine, the death my sin did merit;
Mine, the joy of sin forgiven.
Mine, the trust, to tell to others
Of the life for sinners given.

Not my word, but Thine, be spoken;
Not my voice, but Thine, be heard;
Not my name, but Thine, be honored
Thine—not mine, the glory, Lord.

Thine to order—mine to follow;
Guided by Thy truth Divine;
And for that thru me Thou workest
All the praise be Thine—not mine.

Winning the Victory

HILDA RICHMOND

"You do not know what you are saying and would not mean it if you did," said the doctor scornfully, when the daughter of his patient clung to his hand tearfully and implored him to save her father's life. "It is very easy to say you would lay down your life to save your father's, because you know it can not be done."

The girl was frankly shocked and thought him heartless, but he went on to explain that he knew whereof he spoke from long experience. He showed her that thru all the weeks preceding the time when her father had taken to his bed, she had never given two connected thoughts as to his diet or comfort. The illness brought on by poor cooking she might have prevented, but she preferred a good time and society and fun, all innocent in themselves and all necessary to the life and happiness of young ladies, but harmful if they were allowed to shut out all thought of home duties. Then he wound up his little homily by saying that the patient's life might be saved if some person took his diet in hand, and gave it her personal attention for weeks and months, whereas the delicate stomach would soon fail with indifferent food.

Thoroly humiliated and unhappy the girl promised that she would conquer the diet problem, and from that very moment set herself to work under the direction of the trained nurse employed on the case. The family purse did not warrant the keeping of a trained nurse a moment after her services could be dispensed with, so the girl worked with might and main to succeed. She won because she was willing to take infinite pains, and because the food required was perfectly simple in its composition and cooking. She was intelligent and quick, so in a short time she mastered the wholesome broths, the plain custards and other nourishing desserts and also learned to serve everything in an appetizing manner.

All this was comparatively easy while the family was in the state described by the few words "having sickness in the house," but when the invalid was up and about and life returned to its normal aspect then came the tug of war. While there were no invitations, no calls, no parties for the young lady, because father was desperately ill, it was rather a relief to put in the long, tedious, anxious hours learning to cook, but with returning health came the round of pleasure that had been interrupted so completely and so suddenly. To have to refuse a sleigh ride and dinner at a country tavern because the invalid needed nourishment every two or three hours and that nourishment ought not to be entrusted to unskilled hands, was a hardship she had not thought of when she said no sacrifice was too great to be made to save her father's life. It looked as if the maid in the kitchen might be trusted with minute directions to prepare beef broth, and every once in a while the girl had a hard battle with herself, but she always won. Perhaps with tears in her eyes she saw the merry load glide down the white road, with the music of jingling bells, but she stayed with the broth. At first she pitied herself until she felt like a martyr, but in time she conquered even that, and looked upon those days spent in the kitchen as the best of her butterfly life. The ideas of usefulness and of service, which hitherto had been strangers to her thoughts and her life had made her a new being.

And not only did she have the pleasure of hearing the doctor say she did more to save her father's life with her cooking than he was able to accomplish with his medicines, but she did much more. She discovered that incompetent servants had wasted much of the results of her father's hard work, and was able to remedy the defect. The good cooking restored her father to robust health, and the careful management and the saving therefrom erased many of the lines of care from his face. And more than all she learned that a useful life is so many miles above a butterfly existence that there is no connection between them. In time she was able to enjoy many of her former pleasures, but never again did they rule her life. Once she would have called sewing and cooking and housekeeping, drudgery, but she learned that a good loaf of bread is as much to be prized as a good poem, and far more necessary in this work-a-day world. The doctor, who witnessed the transformation frankly says he never dreamed it could happen, but he is never tired of exclaiming over the result. Instead of laying down her life for her father, as the girl said in a moment of grief, she has lived for him and worked for him, and in so doing has built up for herself a well-rounded character, and a life that exerts a wholesome influence wherever she goes.—*Selected.*

A Skeptic Rebuked

An English earl, who was a skeptic, was traveling not long ago in the Fiji Islands. "You are a great chief," he said to one man, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book, called the Bible, that they try to teach you, that you have been so foolish as to be taken in by, nor in that story of Jesus Christ—we have all learned better."

The eyes of the chief flashed as he replied: "Do you see that great stone over there? On that stone we crushed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, if it hadn't been for the good missionaries and that old Book, and the great love of Jesus Christ which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the Gospel, for without it you would be roasted in yonder oven, and we would feast on you in no time."

While scholars are searching the ruins of ancient Babylon and Thebes for evidences of Bible truth, the living evidences on missionary fields outshine all others.

The young man who studies the Bible will find himself in company with the strong-minded men of the ages. He need make no apology for giving much time to the Book which has engaged the most serious attention of statesmen like Raphael; of sculptors like Thorwaldsen; of musicians like Mozart; of lawyers like Blackstone; of orators like Bright; of business men like William F. Dodge; of physicians like Harved; of philosophers like Locke and Mill; of poets like Milton and Tennyson.

The Bible is inexhaustible. Two young men were talking about what book they would read if they were imprisoned for a year. One said he would prefer to take the Bible with him. "Why?" said the other, "you are not a religious fellow." "No," replied the other, "but the Bible is no end of a book." Such the profoundest students have found it to be. Bunsen the famous German scholar and diplomatist, studied it over sixty years, but was compelled to leave many of its depths unsounded.—*Selected.*

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DISTRICT CONFERENCES

Nebraska

The 26th annual conference of the Nebraska District will be called to order at 7:30 P. M. on the evening of May 5, 1915, at St. John's Church, Lincoln, Neb. (D. Maul, pastor). The following subjects will be presented for discussion: "The Evangelical Church in the Year of its Jubilee", Pastor J. Abele; "The World-War and the Love of God", Pastor F. Klinchewski.

By order of the president, Pastor H. Krueger,
Ad. Matzner, Secretary.

A Modest Request

All friends of the Evangelical Church will be glad to learn that papers on the subject, "The Evangelical Church in the Year of its Jubilee" are to be read at most if not all of the District conferences. If our pastors and the delegates from the churches can be aroused to a real interest in and enthusiasm for the Seventy-fifth Anniversary, they will not fail to take home with them the inspiration thus received and pass it on to their friends and neighbors. May God anoint with His wisdom all those who are to present this subject to their respective Districts, so that their words, coming from the heart, may also reach the hearts of all their hearers.

In order that the thoughts brought out in these papers may be made accessible to the entire Church the undersigned kindly requests the writers to submit their manuscripts to him for use in the denominational periodicals. All manuscripts received will be returned in good condition.

David Bruening, Chairman Publicity Committee.

The Jubilee Offering

Attention has already been called to the fact that the celebration of the seventy-fifth anniversary of the founding of the Evangelical Church in America, which is to take place in the coming autumn, would be incomplete if it did not furnish an opportunity for a special *thanksgiving offering* on behalf of the extensive activities carried on by the Church. And no Evangelical church which appreciates the blessings of the Gospel will refuse to take such an offering. It is also hoped that all adherents of Evangelical churches, even tho they may not be active members, will also join in this offering and help to make it worthy of the cause and the occasion. All the members and friends of Evangelical churches everywhere are kindly asked to give this matter their most favorable consideration. In order that the collection of the offering may be accomplished most systematically, the committee entrusted with this work suggests the following plan:

1. Since the anniversary to be observed is the *seventy-fifth* the general plan of the offering should be based upon that figure. Those who are able to give only *one cent for each year of the Synod's life* would contribute seventy-five cents as their share of the offering; those in a position to give *five cents* for every year would give a total of $3.75. Others may be able to give *ten, twenty-five* or *fifty cents* per year, as the case may be; some may even be able to contribute $1.00, $2.50, $5.00 or $10.00, perhaps even more than that, for every year of the Synod's age, and the committee does not seek to impose any limit upon any one's generosity in this direction.

2. Every congregation is kindly asked to fix in a regularly called meeting the amount which it proposes to collect among its members. The resolution to that effect should be reported to the General Treasurer (*Rev. Henry Bode, 1740 N. Euclid Ave., St. Louis, Mo.*) for publication in THE EVANGELICAL HERALD.

3. A printed letter containing full explanations and instructions in regard to the Jubilee Offering will be mailed to every pastor. A letter and envelope for every communicant will also be included, the latter to have the following imprint: My Jubilee Offering, Name, Address, Amount $....., and on the reverse side: For the general needs of the Synod I pledge the sum of $.....per year for .... years (or indefinitely), as each one may desire.

4. Every congregation is expected to appoint a committee, consisting of the church council and others, which may divide the territory into districts and provide for the canvassing of every district.

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THE GOSPEL IN GREECE

The Press a powerful Instrument in Sowing the Seed of the Word and Removing Prejudice

REV. THOMAS VERNER MOORE, D. D.

II.

His first step was characteristically to seek additional preparation. Turning naturally to the United States, he took a course of three years in theology and medicine there, and graduated from the Union Theological Seminary, New York, in 1856. He was ordained as an evangelist in 1857 by the Presbytery of East Hanover, Va., and returned to Greece to take up his bold work of faith.

In forming his plans Kalopothakes displayed a wisdom, equal to his courage and faith. He saw clearly, for one thing, as the earlier reformers in the Western Church learned by experience, that it was useless to attempt to reform the Church from within, thru the influence of her own clergy; but that this must be accomplished by establishing among the people themselves a Church upon the model of New Testament faith and order, which should serve as the means of awakening a vital religion in the bosom of the nation. Being the only educated Greek of avowedly evangelical persuasion in the country, he also perceived where lay the only instrument with which he could hope to make a beginning.

How the Press Helped

This instrument was the press. The constitution of Greece provided for full liberty of the press. Accordingly as early as 1851, when still a student, Kalopothakes had conceived the idea of employing this powerful agency in reforming the Church. And he not only began with the press, but he continued to use it in enlarging measure until his death.

His first attempt was a little weekly paper entitled *Star of the East.* Thru the help of friends in the United States he had returned to Greece with the materials for printing the first year's issue, and the promise of some help for the second year. This little paper was openly devoted to the cause of religious liberty and evangelical truth. It appeared at once, and for years afterwards, with its banner displayed in bold type on the title page: "The Church of our Fathers is in need of reform: this can be effected only by the pure and unadulterated Gospel."

The venture was a bold one. Kalopothakes was without capital, save the slender supply just mentioned. The paper was without a subscription list or even a constituency to which to appeal. In all the city there were but two other avowed evangelical Christians—a humble cap maker and a printer. No firm in Athens would even print the paper. Doctor Kalopothakes set up a press of his own, the evangelical printer helped him to get out the paper, and he appealed to the public for readers.

The first issue, with its bold motto, and under the name of one whose evangelical views were well known even during his student days, was greeted with a storm of condemnation, abuse and persecution. Appeals were made to the government and Holy Synod to suppress it. Failing in this, on account of the constitutional protection, other means of suppression were adopted. He was denounced and slandered in the press; he was ostracised socially; he was exposed to mob violence without police protection, and left to take care of himself as best he could.

In spite of all, however, the paper won its way, secured subscribers among the Orthodox Greeks, and abides to this day.

His next instrument was the printed Scriptures. The year after the *Star* was begun, he accepted the agency of the British and Foreign Bible Society for Greece, with the express stipulation that it should not interfere with his evangelistic work. He thus obtained not only a means of livelihood, but also a new and mighty instrument in the shape of an abundant supply of Bibles. This he was not slow to use, tho in the face of fresh persecution. His predecessor in this office had been afraid to expose Bibles for sale publicly in his store. Doctor Kalopothakes opened a depot on one of the main streets of Athens and established others in the provincial towns. No colporteurs dared to go out to distribute Bibles in the vernacular Greek. Doctor Kalopothakes went out himself. Once he nearly met with death by stoning in the town of Livadia in Boeotia; but the mayor, a former schoolmate, rescued him and so turned the tide of prejudice that he sold his entire stock of Bibles before leaving the town. He linked up his two press instruments into one. He used the pages of the *Star* to call attention to the Scriptures, and to promote their reading and circulation. He induced other colporteurs to go into the field. For forty-five years he continued this work, acting for a while also for the American Bible Society. In this way over 300,000 copies of the Bible or portions thereof have been distributed under his direction in Greece, Epirus and Crete.

He soon added a third to these two uses of the press. Feeling the need, not only of distributing the Bible, but also of literature which should expound and enforce its teachings, he began the publication of tracts. In this work he was materially aided by the Religious Tract Society of London, in the shape of grants of books, papers, and electrotypes, as well as of money. He never traveled without a supply of this literature. He added to this also the translation of larger works: "The Pilgrim's Progress," Baxter's "Saints' Rest," Butler's "Analogy," Hodge's "Outlines of Theology," and several other books, besides the publication of volumes of his own sermons. Thus he created the first nucleus of a Christian literature in modern Greek.

Reaching Out After the Children

His fourth attempt to use the press came as the result of a failure in another line. He early saw the strategic importance of the child. Accordingly in 1860 he opened a Sunday-school in his own house. Such a thing had never been heard of in Greece; and the first Sunday a large number of children assembled. The Greek metropolitan learning of it ordered the school closed, as being a Protestant instrument for proselyting, which is forbidden under Greek law to this day. When the school assembled for its eighth session, the room was invaded by a band of roughs organized by the ecclesiastical party. Armed with clubs they so terrorized the pupils by threats and yells, that Orthodox parents thereafter were afraid to send their children back. The school was thenceforth attended only by children of Protestants. It bore some fruit, however, beyond the evangelical community. For several gymnasium teachers of the Orthodox faith, coming from curiosity, determined to introduce the same agency, minus the hymns, into one of their own churches.

But he did not abandon his thought of reaching the young with the Gospel. Turning again to the press, he, eight years later, began the publication of an illustrated monthly—*The Child's Paper.* He conducted this with characteristic skill. To make it attractive, he used illustrations and interesting and useful reading matter of a general sort. But every issue contained questions and puzzles on Bible topics, calculated to excite curiosity and so to lead to the purchase and reading of the Scriptures. All this was another novelty in Greece, and the little paper quickly rose to great popularity and influence, attaining a circulation the first year of one thousand, and later of over eight thousand, subscribers. It reached not only the children, but parents as well, especially the mothers, and so became a family paper. It is a vivid commentary upon the difficulties of his work, inherent in Greek social conditions, especially in the poverty of the people, when we learn, that altho the price of the paper was only twenty cents a year, he was obliged to abandon its publication in 1894, because the tariff then put upon the glazed paper used for its illustrations would have necessitated raising the subscription rate to the prohibitory price of *forty cents a year!* Its influence, however, during its career of twenty-six years, can never be measured. As Doctor Kalopothakes traveled in later years thru Greece and Turkey, grown men and women often accosted him, when they found who he was, and speaking of *The Child's Paper* assured him of the pleasure and profit they had derived when children from its pages. Up to the end of his life he was receiving requests for full sets of the back issues.

Thus the wisdom of Doctor Kalopothakes' early decision—to rely first upon the press in his attempts

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5. Each congregation should make and retain a list of the contributors and their offerings. Receipt will be acknowledged in the HERALD *by congregations.*

6. The Jubilee Offering is to be a subject of special agitation at the District conferences, so that there may be no lack of enthusiasm for making the proposition a complete success.

7. The 1,381 churches with their 268,000 communicants ought to be easily able to raise a Jubilee Offering of $150,000. This amount is to be distributed pro rata among the different Boards. The committee suggests that the per cent of each Board be invested as an endowment, so as to avoid the danger of using the money for current expenses next year in place of the regular offerings.

8. All offerings should be in the hands of the General Treasurer *by September 15, 1915,* so that the complete returns may be announced on October 15, the day of the anniversary.

The committee earnestly hopes and prays for the divine blessing not only upon the Jubilee, which is to be observed in all Evangelical churches on October 17, 1915, but also upon the Jubilee Offering.

In fraternal Christian Love,
The Committee:
Pastor H. Bode, St. Louis, Mo., Chairman.
Pastor S. A. John, Ann Arbor, Mich.
Pastor W. N. Dresel, Evansville, Ind.
Pastor W. L. Bretz, Lorain, O.
Pastor O. C. Haass, Detroit, Mich.
Mr. L. Peters, St. Louis, Mo.
Mr. H. Manrodt, Brooklyn, N. Y.
Mr. G. H. Wetterau, St. Louis, Mo.
Mr. F. A. Sudholt, St. Louis, Mo.
Mr. Chas. Wehmeyer, Burlington, Iowa.
Mr. A. Martens, Chicago, Ill.
Mr. Chas. Hopp, Cook, Neb.

The Evangelical Brotherhood at the District Conferences

In at least two District conferences, Indiana and Missouri, the work of the Evangelical Brotherhood will receive special consideration. In Indiana the fourth annual convention of the Federation of Evangelical Brotherhoods in the Indiana District is to be held in connection with the District conference, and the extensive program covers two half days, the afternoons of April 28th and 29th, with an evening service on the latter. Besides the usual reports by the officers and committees, the program calls for an address by Dr. E. A. R. Torsch, president of the National Evangelical Brotherhood, on "A Glimpse of the Work Before Us"; an hour and fifteen minutes is to be given to five-minute reports from each delegate on the best phases of work undertaken by his Brotherhood during the past year. A Round Table on Brotherhood problems, conducted by Mr. Chas. P. Brecher, president of the Indiana Federation, closes the sessions of the convention. In the evening services the Pastors W. F. Mehl, Louisville; G. S. Gerhold, Hamilton, O., and Dr. E. A. R. Torsch will be the speakers.

At the Missouri District Conference Jesus Church, St. Louis, an evening service, April 30th, has been devoted to the Brotherhood movement. In order that all the members of Brotherhoods in St. Louis may be accommodated the committee on arrangements has decided to make this service an affair for men only. The special features of the evening will be an address by Dr. Torsch, and a paper, in German, by Mr. E. W. Meyer, president of the St. Louis City Federation of Evangelical Brotherhoods, on "The Brotherhood and its Important Work in Evangelical Churches".

The HERALD extends greetings and welcome to *The Pilot,* the new monthly organ of the Federation of Evangelical Brotherhoods of the City of St. Louis, the first issue of which has just left the press. Its aim and purpose in the service of the Brotherhood idea is happily stated in the motto: "One is our Master, even Christ, and all we are Brethren", and the contents of the first issue augur well for future interest and accomplishment. Mr. E. W. Meyer is the editor, and Mr. Edw. A. Kamp business manager. The paper is distributed free of charge to all the Brotherhoods affiliated with the St. Louis Federation. Single subscriptions by mail to any part of the United States, twenty-five cents each. Address *Mr. Edw. A. Kamp, 114 N. 7th St., St. Louis, Mo.* At present the St. Louis City Federation comprises ten Brotherhoods.

SURVEY OF PROGRESS IN RELIGIOUS EDUCATION

A new sense of responsibility for religious Education has created a new demand for efficiency in religious Education

IRVING FRANCIS WOOD, PH. D.

I

During the past ten years the Religious Education Association has been one of the most potent forces in reshaping and developing the religious life of the country. While the HERALD is not prepared to agree with every proposition put forth by individual members of the Association (which, in fact, the Association itself does not undertake to do), the principles for which the organization stands are sound and progressive and the discussion which it has brought about in regard to the ideals and methods of religious education has been profoundly stimulating. A very conspicuous service which the Association renders to the cause of the Churches and to all who are interested in character education is the survey of the field given out from time to time by persons familiar with the facts and the significance of outstanding developments in this important department of church activity. The following is the survey given at the Buffalo convention and published in *Religious Education.*

The customary annual survey becomes this year a biennial survey. The meeting of last year being concerned with the special topic of colleges and universities, no general survey was given, and the writer of this paper was requested to take account of two years. Now a period of two years, cut from the flowing web of time, seldom bears a sharply defined character. Considering its progress is like contemplating two days' growth under the June sun. It will mark the beginning of a few things, the rapid growth of certain new shoots, the almost imperceptible advance of older and more stable forms.

Educational progress may be measured in terms of ideals and of methods. If this paper tries to separate the two, it is for purposes of clear thinking only. I am well aware that in actual life the ideals of any movement can only be discovered thru the methods by which the ideals attempt to gain their realization.

The Past Two Years Have Seen an Increased Emphasis Upon Certain Conceptions which Express Ideals

1. *The necessity of religion for civic life.* In the annual survey at the second convention of this Association, in 1904, Dr. Charles Cuthbert Hall laid emphasis on "the apparent tendency in American life to underestimate the importance of religious conviction as an element of education for citizenship." He thought that an examination of the spirit generally prevailing in schools and colleges indicated "a tendency toward non-religion." (Proceedings of the Second Annual Convention, pp. 89, 91.) If his estimate at that time was correct, then I think there is evidence of change. The present tendency in educational circles is to recognize the value of religion for citizenship. This is seen, among other things, in the strong expressions of the worth of religion in education made at recent gatherings of educators, like the National Educational Association; in the favor with which the co-operation of Churches has been received in many of the state universities; in the recognition of the community value of religion and the Church in recent discussions of the rural problems.

2. *An increased sense of responsibility for religious education.* This is seen in the attention the Churches are beginning to pay to the educational side of their ministry; in the greatly increased expansion of the subject in the colleges and theological schools; in the frequency with which teachers in public schools are reminded of the moral issues of their work. It is found in all parts of the field of education except the home. As yet, it is to be feared that the widespread sense of responsibility in Church and school has only resulted in making the home more ready to ignore its own responsibility in the matter.

3. *A demand for efficiency in religious education.* This is shown both negatively and positively. Past methods of teacher-training, for example, have been most sharply criticized, but only that better methods might prevail. Most denominations are actively engaged in raising the efficiency of their educational work. In the local church, Sunday-school examinations and graduations are becoming frequent, and educational programs are being arranged covering all the educational activities of the church.

4. *The recognition of the religious and moral elements inherent in all education.* The former sharp distinction between religious education and secular education is fading away. We are lifting the function of all teaching into the religious realm. What else is the meaning of the present insistence of educators that education is the development of character? This conception of education, as inherently religious, will do more than any other one thing to dignify and inspire the teacher's work. We see that the teacher in the primary grade is not an animated primer, teaching Johnny and Jenny to read, but a co-worker with mother and church and all other good agencies, helping Johnny and Jenny build lives. So is every other teacher, from the kindergarten to the university. This is nothing less than the religious conversion of education. It is a change of heart and a transformation of life, and no one can measure its results for the future.

5. *An organized sentiment in favor of better things.* In the survey of 1904, Dr. Hall states that he finds "an unorganized sentiment in favor of better things." Now we find this sentiment organized. A number of societies, engaged directly or indirectly in religious education, have come into being since 1904. Denominations are organizing and correlating their work, and inter-denominational efforts are increasing. International movements, like the Japan Society and the Church Peace Union—even tho its meetings last summer were interrupted by the war—are organized efforts to educate men into the meaning of the Brotherhood of the sons of God.

Methods

Here also in many respects the past two years have been but a section in a continued progress. Their significance rests less upon the accomplishment of things absolutely new than upon the healthy advance of movements already begun. The most notable progress has been made in the field of the Churches. The Churches are recognizing more fully than before the need of religious education. They are beginning to see that in Christian lands the Church is not only an agency for conversion but also an institution for education. This is the result of a long series of influences in the modern church, from Bushnell's book on Christian Nurture to the work of this Association.

The new profession of *director of religious education* is commanding more attention. There is a greater demand for such directors than before, and with the demand has come an attempt on the part of some theological and other schools to supply the need. The recognition of the Church as an educational institution will, we cannot but believe, lead all large churches to see the necessity of putting their educational work under skilled guidance. A director will not be an assistant pastor, simply duplicating the work and the qualifications of the pastor. He may or may not preach occasionally, but if he does, that work will be incidental, like the addresses of a college professor. He will be an educator, standing not below, but by the side of the pastor, holding the same place in the education of the Church as does the superintendent of schools in the education of the city.

At present two things hamper the progress of this new profession. One is the lack of properly trained workers. Churches are calling for them and cannot find them. This is a difficulty which may be expected to remedy itself when the second obstacle is removed, which is the limited field of the ordinary church, working under present conditions. Shall we ever come to a time when we shall have a city superintendent of the religious education of all its churches, as we have a city superintendent of schools? If that seems utopian, is it utopian or unpractical to raise the question if the time is not at hand when each denomination well represented in a city shall have a superintendent of religious education for all its churches in the town? I think there are a few such cases already. May we not go a step farther, and hold out the hope of an inter-denominational superintendent of religious education in a group of country churches? Suppose the Protestant churches outside of Buffalo, in this Erie County in which we are meeting, should join in engaging a common superintendent of religi-

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The Kingdom's Advance

THE UNITED STATES

Medicine Causes Church War

John A. Patten of Chattanooga, perhaps the most influential layman in the Methodist Episcopal communion, has resigned from all of his official positions in the government of the Church, including the chairmanship of the all-powerful "book committee" (which is practically the governing body of the Church during intervals between General Conferences) and membership in the Freedman's Aid Society, the Board of Education, the Methodist Brotherhood and the commission on federation.

The occasion of Mr. Patten's retirement lies in a violent attack which the *Journal of the American Medical Association* made on the business in which Mr. Patten is principal owner and managing director. Mr. Patten's company manufactures a proprietary medicine which it recommends for the use of invalid women, and the sales of the product—which are especially large in the South—have made all members of the firm very wealthy. The organ of the medical association, however, denounced the preparation as worthless in medicinal effect, and actually harmful to the user on account of the amount of alcohol in it. Mr. Patten immediately brought suit for libel, and at the same time offered to relieve the Church of embarrassment by disconnecting himself from his church positions. But the bishops and board officers refused to let him go, holding that he should not retire unless the libel suit went against him.

By this action, however, the church officials provoked rather than allayed agitation. Demands of Methodists that the denomination be relieved from responsibility for Mr. Patten continually grew more intense. Thirty-one prominent Methodist ministers in Illinois signed a vigorous protest declaring that the consistency of Methodism in its antagonism to the liquor traffic was compromised by countenancing a man who manufactures a drug admitted to contain twenty per cent of alcohol. Four tablespoonfuls a day, the recommended use of the medicine, it was argued, would amount to the alcoholic equivalent of two-thirds of a bottle of beer, and must therefore conduce to an alcoholic habit.

Apparently this argument has had wider effect in Church than the original charges. At least, the controversy over the matter finally arose to such white heat that Mr. Patten renewed his resignations and insisted that they must be immediately accepted on the ground that he was not willing to compromise his Church while he waited for the slow processes of the law to give him the vindication he claims.

Meanwhile, the wrangle has caused a split in the First Methodist Episcopal Church of Chattanooga, to which Mr. Patten belongs, and the pastor and a considerable proportion of members have withdrawn to form the First Congregational Church of that city, which has been already recognized by the Congregational fellowship.—*The Continent.*

World's Bible Congress

The American Bible Society has acceded to the request of the Panama-Pacific Exposition to hold in San Francisco a World's Bible Congress. The date has been fixed for August 1st to 4th, and President Wilson has accepted the Honorary Presidency of it. The actual President will be Mr. James Wood, President of the Society. In extent of influence, and in diversity of testimony concerning the power, place and influence of the Bible from many great religious bodies of the world this Congress will be unlike any ever held.

While the Turkish Empire is at war the Synod of the Eastern Orthodox Greek Church met at Constantinople. The Patriarch of Constantinople informed the Synod that he had been invited by the American Bible Society to take part in this Congress. The Synod cordially accepted and named to act with him the Bishop of Nicca, the leading member of the Synod; the Bishop of Sardes, who is the Director of the Greek National College and the Bishop of Seleuceia, the Director of the Theological Seminary at Halki. In hardly less warlike circumstances the Rev. Dr. Abraham Kuyper of Holland also accepts. He was once Prime Minister, and is now a senator and editor of a newspaper. He was also the founder and first president of the University of Amsterdam.

Prof. Benjamin B. Warfield of Princeton Seminary, a famous theologian; Prof. Giovanni Luzzi of Florence, a reviser of the Italian Bible version; agents of the Bible Society in Constantinople, China and Siam; translators of the Bible into Spanish, Portuguese and Italian, and missionaries from many fields will be heard in this Congress.

It is one hundred years since the American Bible Society was formed, and the anniversary is to be celebrated in New York City on May 8th to 11th, 1916. The Rev. Henry O. Dwight of the Society is preparing a history of one hundred years of the Bible in America, and he will offer at the Congress a paper on the same general theme.

The Society will also have an exhibit of its Bibles continuing thruout the Exposition. There will be picture-lectures on Bible work in various countries given in a picture theater, which has been specially constructed for the use of missionary societies.

Peculiarly appropriate at the Panama-Pacific Exposition will be an address at the Congress by the Society's Agent at Panama, where the Society is about to erect a Bible House similar to the one built by the British and Foreign Bible Society at Suez. The Rev. Mr. Hayter, the Agent of the American Bible Society at Panama, was sent by the Society to Suez to study the methods employed and he will tell of this at the Congress.

The Society also hopes to secure a paper from an eminent Roman Catholic scholar in Europe on the Latin Bible. There is now a Papal Commission revising its text. A committee under the auspices of the American and British Societies is now sitting in Madrid, revising and perfecting the Spanish translation of the Bible, and the Rev. Dr. Drees, a well-known Methodist, who is one of the revisers, will contribute a paper. There will also be one by the Rev. Francisco Diez, a native Spaniard, who has been a reviser of the Spanish Version, recently called to be pastor of a Spanish congregation in New York City.

ASIA

War Conditions in Palestine

A very interesting sidelight on the manner in which missionary enterprises in the East are suffering thru the conditions created by the European war is given by the latest report of Pastor Dr. Schneller concerning the Syrian Orphans' Home at Jerusalem, to which reference has repeatedly been made in this paper. The report was written in the early part of March, and appears in the *Bote aus Zion*, the quarterly journal of the Syrian Orphans' Home.

Jerusalem has been made the headquarters of the Turkish army in Palestine and is the base for the operations on Egypt. Soon after war had been declared troops from all parts of the empire were concentrated there, the Bagdad railway, built by German capital, making possible a much more rapid mobilization than usual.

The Holy City has thus once more become a place of military importance. In the same places where centuries ago the Roman legions and the Crusaders surrounded the city, huge tents with the sign of the Crescent may now be seen. The old temple site, the Church of the Sepulchre, the Mount of Olives, in fact the entire city, are overrun with Turkish soldiers from every quarter and Circassians, Kurds, and Arabs are constantly being drilled by the German officers who have been entrusted with the reorganization of the Turkish army after its defeat in the Balkan war, and altho it would be too early to say that an entirely new spirit has taken possession of the Turkish soldiers, it cannot be denied that the conduct of the troops, from a military as well as from a moral standpoint, has been vastly improved.

The city is under martial law. English and French citizens were unmoliested at first, but since some English ladies created public disturbance by addressing street meetings and spreading false news of British victories, they have been interned in one of the hotels where they are well cared for. News as to the progress of the war comes every day from the German consulate at Constantinople; in the absence of any local newspaper other news are supplied only thru European papers, which, however, are usually a month or more old before they reach Palestine. All inhabitants of the city must be supplied with duly certified passes, and persons seen on the streets after eight o'clock at night are in danger of being shot.

All the larger buildings in Jerusalem in control of foreigners have been turned into hospitals and barracks, and ample provision is being made for the comfort of the sick and wounded, something unheard of in Turkish military operations, and plainly indicating the influence of the German officers. Altho patriotism, as we understand the word, is unknown in Palestine, the Arabian inhabitants being subjects of a foreign race, whose language they do not even understand, and without enthusiasm, public opinion or national aspirations, the danger of an attack by an enemy seems to be creating something like community sense among the people. Europeans are generally disliked in Palestine, which accounts for the general aversion toward hats, which are regarded as the sign of the European. Germans are regarded in a somewhat more favorable light, as the only European nation that *has never taken or sought to take any portion of Turkish possessions.*

Under peaceful conditions Palestine would have been exceptionally prosperous during the present year. The early rains, which are so important to the growth of the crops, have been unusually early and abundant. If the late rains do not fail the harvest—as much of it as can be sown—will no doubt be plentiful. These prospects are all the more important as the prices for food stuffs have been steadily rising. Rice, sugar and coffee, as well as flour, could not be imported. The one railway connecting Palestine with Constantinople and Europe is used almost exclusively for military purposes, and even the camels for the caravans can no longer be obtained for the same reason. Many of the convents have large supplies of wheat which are freely given to many of the poor, and the government is issuing supplies of seed wheat to many farmers, to be paid back from the crops of the coming year.

As a result of these conditions the Syrian Orphans' Home was obliged to dismiss most of the older children, only about 100 of the smaller ones remaining out of a total of nearly 500. Money from Europe was not obtainable, and fifteen of the teachers in the school rooms and industrial departments were obliged to answer the call to military duty at home. It was a great relief when some public-spirited citizens of Jerusalem offered to loan the money necessary to carry on the work of the institution, and the Foreign Office in Berlin very kindly made voluntary advances for the same purpose. When the German Bank succeeded in getting this money to Jerusalem, some of the arrears in salaries of the teachers still on duty could be paid, and a number of the children who had been dismissed were again admitted.

At the present only the barest necessities in the way of food are available in the institution. Meat has not been used since last August, and sugar and coffee are generally dispensed with. The supply of rice and wheat are practically exhausted. The unusually large crop of grapes and oranges at Bir Salem, the agricultural colony between Jerusalem and Joppa, sold for the European market at good prices in former years, were a great help during the winter. In spite of these conditions the Syrian Orphans' Home has more inmates remaining (130 school children and 120 others, servants, helpers, inmates of the Home for the Blind, etc.) than most other benevolent institutions. The fields were planted with various vegetables immediately after the early rains, and wheat was also sown in large quantities to provide against future needs, if possible. Christmas was observed with a week's vacation, but none of the scholars cared to leave for home, because they were far better cared for in the institution.

In the meantime the usual peaceful activities of the Home have given place to some of a more or less warlike character. The bakery has been requisitioned by the government for vast amounts of *Zwieback*, the only kind of bread that does not dry up on the long marches in the intense heat of the desert. All the space available has also been set aside for hospital purposes as soon as it may be needed. All the spare time of the inmates is used in the preparation of bandages and articles of clothing for the soldiers, which are distributed by the Red Crescent, an organization analogous to the Red Cross, which has been formed largely thru the efforts of the German Consul at Jerusalem, Dr. Schmidt.

"In spite of all these depressing conditions", says Dr. Schneller at the close of his report, "nature in the Holy Land is going her usual course. The whole land is covered with its usual spring-time glory of blossoming beauty, even as it was in the days of the Master, when He pointed to these myriad preachers of divine truth with their silently eloquent sermon, 'Be not anxious for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on....consider the lilies of the field, how they grow....for your heavenly Father knoweth that ye have need of all these things' ".

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Rogate Sunday, May 9, 1915

Helps for a Good Meeting

Rev. Henry Katterjohn

PROUD OF MY DENOMINATION

M. May 3. Its history. 1 Cor. 10: 1—12.
T. May 4. Its heroes. Heb. 11: 1—14.
W. May 5. Its service. Rom. 9: 1—5.
T. May 6. Its missions. Ps. 2: 1—12.
F. May 7. Its doctrines. 1 Tim. 1: 12—20.
S. May 8. Its charity. 2 Cor. 8: 1—9.

Sun.; May 9. Topic—Why I Am Proud of My Denomination. Rev. 3: 7-13. (Led by the pastor.)

Suggestion to the Leader

It is suggested that the pastor be the leader of this meeting. But that does not mean that the pastor is to do all the work. The meeting will be profitable in the degree as others are called upon to study and prepare for this meeting. I would suggest that the work of our Evangelical Church be considered by different members from various angles.

The Topic Presented

1. Have one member give a brief history of our Evangelical Church, giving him the leaflet, *Our Evangelical Church, its History and Principles*, by David Bruening and F. H. Graeper, as a source of information and guide to study.

2. Have another member review our Home and Foreign Mission work. A file of our EVANGELICAL HERALD will contain ample material for the preparation of this brief survey.

3. Have a third member tell of our benevolent and charitable institutions. Year Book 1915 contains all the information needed for the preparation of this story.

4. Have a fourth member tell of our seminaries and colleges, history, work and present needs. Year Book 1915 will inform the speaker.

At the close the pastor can speak of the aims and principles of our Evangelical Church, making a rousing appeal to more active work and greater interest in behalf of our denominational enterprises. I am certain that after hearing these four surveys of our work as a denomination, our young people will not fail to feel proud of the work we are doing. At the same time they will obtain a vision of the larger things we can do.

The Evening's Program

A special invitation ought to be sent to the members of the official board, to the young people who are not affiliated with the society, to the superintendent and teachers of the Sunday-school, and to the members of the church in general. While you extend a special invitation to the church members in general, make the invitation to the others mentioned specific by a personal invitation.

Let the singing be enthusiastic. The following hymns ought to be sung:

A mighty fortress is our God,
The Church's one Foundation;
Jesus shall reign where'er the sun,
Fling out the banner.

The Scripture lessons ought to be read by the chairman of the prayermeeting committee, the songs should be announced by the chairman of the music committee. This meeting might also offer a splendid and suggestive opportunity to receive pledges for our *Seminary Fund.*

Some Questions on the Topic

1. Why is it necessary to know something of the history of our Church?

2. What is the relation of the local church to the denomination at large?

3. Why must our Church continue to do missionary work if it would grow?

4. Why is the establishment and support of seminaries and colleges so essential to the growth of our Church?

5. What duties have we as a denomination towards the needy and helpless ones?

6. How can we develop greater loyalty towards our Church among our young people?

Some Scripture on the Topic

The Church, the bride of Christ, Rev. 21: 9; Eph. 5: 22—32; Rev. 22: 17; Rev. 19: 7—9. Song of Solomon 4: 12; 5: 1.

God's heritage, Psalm 28: 9; Isa. 19: 25; Matt. 3: 2; 4: 17; 10: 7; 19: 20.

The Kingdom, Matt. 6: 33; 12:28; 19:24; 21: 31; Psalm 103: 19; 145: 11, 13; Rev. 21: 2.

A Prayer

Like the disciples of old we come to Thee, O Christ, asking that Thou wouldst teach us to pray. We realize that we cannot pray unless we work for the coming of Thy kingdom. May Thy kingdom come into our own heart and life and secure for us a larger vision of growth and influence.

We recognize in our own Evangelical Church a part of the great army of God seeking to establish Thy kingdom on earth. We thank Thee for the triumphs of the past, for the strength and growth we attained. Let us ever remember that our Evangelical Church is organized to battle for righteousness and the enthronement of the Christ as Ruler and King of the world. In and thru our own Evangelical Church would we hasten the coming of Thy kingdom. Help us and strengthen us in our work, we pray in the name of Jesus, our King. Amen.

The Advanced Quarterly's Lesson

CHURCH HISTORY. LESSON II

Montanus of Phrygia. 1 Thess. 5: 12-24

Daily Bible Readings

M. May 3. Matt. 26: 36—41. The Spirit of Watchfulness.
T. May 4. 1 Thess. 5: 1—11. The Spirit of Sobriety.
W. May 5. 1 Cor. 6: 12—20. The Spirit of Chastity.
T. May 6. Col. 2: 1—8. The Spirit of Wisdom.
F. May 7. 1 John 2: 18—29. The Spirit of Faith.
S. May 8. 1 Cor. 13. The Spirit of Love.
S. May 9. John 16: 23—30; James 1: 22—27.

In addition to the enemies outside the Church, who persecuted the Apostles, tortured the Roman Christians to death, and took the lives of countless Christian martyrs in every part of the Roman empire, there also arose enemies to Christianity *within* the Church itself. These were the false teachers in different congregations, who had accepted Christ as their Saviour, had been baptized and were entitled to bear the name of Christians, but who still clung to their old Jewish or heathen ideas in religious matters and consciously or unconsciously sought to make Christ a Jewish or a pagan Saviour. These men are called Judaists or Gnostics.

The Judaists belong to the Apostolic age. It was this false idea that was back of the demand to circumcise all Gentiles converted to Christianity, Acts 15, and against it St. Paul's letter to the Galatians is also directed. The Gnostics mingled Christian teachings with the most absurd and fantastic ideas about the creation of the world and the fall and salvation of man. Had their absurd notions prevailed Jesus Christ as *the way, the truth and the life* would have been completely lost to the world.

Another danger that threatened Christianity about the middle of the second century was Montanism, an unsuccessful attempt to "reform" the life of Christians of that period. Montanus and his followers accused the other Christians of lax and worldly conduct; they opposed the use of reason in religious matters, rejected every form of organization or office-holding in the Church, and thought it beyond the power of any person to forgive sins. They regarded remarriage as a crime, encouraged martyrdom, made much of fasting and considered themselves a far better grade of Christians than those who thought differently. Back of these wrong ideas was an almost fanatical expectation of Christ's second coming, for which they desired to be ready and prepared.

Montanus, a former heathen priest in the city of Pepuza, Phrygia, (probably the western part of the central region of Asia Minor) had created a great sensation by claiming to be the special organ of the Comforter promised in John 14: 16. He considered himself a prophet of God and in his ecstatic visions proclaimed the nearness of the millennium. Two women, infected by his wild enthusiasm, played a prominent part among his followers. The seriousness of the times, with their persecutions and natural calamities, as well as the excitable temperament of the Phrygians, were in his favor and his message made a profound impression. Even Christian bishops were loth to condemn the movement. Finally, however, a conference had to be called (about 170) which condemned Montanus and excommunicated his followers. The movement then spread to the west, until it was also condemned by the Roman clergy (about 190). In the course of time the Montanists established an organization of their own in Northern Africa, which continued for some time. They emphasized the equality of all Christians, even advocating the right of women to act as priests.

To understand Montanism it must be remembered that our present New Testament was still unfinished, as far as collecting the writings was concerned, and there was as yet no general agreement as to which of them might properly be accepted as God-given and inspired. The decision was apparently to be left to the bishops, and the Montanists were *opposed to such an increase of their power and influence.* They were combating the development of a despotic priesthood and the spirit of worldliness which threatened to separate the Church from Christ and its glorious past, and in doing this they were rendering a distinct service. Montanus' mistake was in making too much of himself and his movement, and therefore he was bound to fail.

Montanism also emphasizes the need of keeping in mind the *biblical teachings concerning the second coming* of Christ, which the Church so easily forgets. The Church always loses power when it feels itself at home in the world, rather than setting its mind on the things which are above, Col. 3: 2. *This danger is especially threatening today.*

We also learn the importance of the Christian teaching concerning the essential equality and *universal priesthood of all believers*, a biblical doctrine on which Wiclif, Huss, Luther, in fact, all the great Reformers of the Church, have based their protest against an unholy and worldly priesthood.

The Gospel in Greece

Continued from Page 4

to introduce evangelical truth into Greece—was fully vindicated in actual experience. It gave a wide scope to his work, a deep inward reach into circles inaccessible to the spoken word, and a permanence not otherwise possible. Whatever may be the future of the Evangelical Church itself, the two hundred printed books and tracts which he has translated or composed, more than a million copies of which have been distributed, and the three hundred thousand Bibles or portions of Bibles, which he has disseminated, will continue their activity, like hidden seed.

The Greek Evangelical Synod, the outgrowth of his work, is to-day distributing among the Greeks in our own land thousands of tracts. During the year 1910 one thousand were given out in Boston and nearly twenty-five hundred in Chicago. And in a report of the Evangelical Church work written a few months before his death, he tells of the increasing number of requests for the Scriptures and for tracts coming from various parts of Greece, particularly the Cyclades, and sent by peasants, schoolmasters, telegraph operators and other minor officials. And he adds:

"We have thus fresh proof of the fact, so often attested, that in Greece the press, even more than the pulpit, is the most powerful weapon which the evangelical cause possesses, wherewith to combat error and propagate a knowledge of the truth as it is in Jesus."

Preaching the Gospel

While Doctor Kalopothakes gave his attention mainly to this work thru the press, yet he did not omit oral attempts to propagate the truth, nor did he overlook the necessity of organization for the conservation of the fruits of his labor, as these appeared. Some preaching necessarily accompanied his distribution of Christian literature. He also early held meetings in private houses for prayer and Bible study. But up to the year 1864 these were only incidental to his other work. When, however, in that year, Doctor King discontinued holding regular Protestant services in his house in Athens, Doctor Kalopothakes began them in a large upper room in his own house, and there, in alternation with the Rev. George Constantine, the second native Greek to enter the Protestant ministry, began to preach regularly. From this time to his death, preaching and pastoral work were a regular part of his activity.

Thus the nucleus for a little Protestant community slowly formed. In 1870, Doctor Kalopothakes purchased with his own money a valuable site for a church opposite the Arch of Hadrian, altho not without again encountering great opposition. With the aid of friends a building was erected, the lower part and one side of which was Doctor Kalopothakes' home, the upper part the church. Here services were begun in 1871, and here in 1873 was formally organized the first native evangelical congregation in Greece. Until 1894, Doctor Kalopothakes was its pas-

tor. In that year he resigned in order to give himself more fully to the larger work of the Synod.

By the year 1886, three more evangelical churches having been founded, these were united into the Greek Evangelical Synod. Subsequently two more were added.

With the organization of the Synod, it may be said that Doctor Kalopothakes saw the work, which he had started out to accomplish more than thirty years before, beginning to take permanent form. This was, to use his own expressions, to plant in the heart of Hellenism native, independent, self-supporting churches on the New Testament model, which should prove to the national Church a lasting source of reform from without, so that this ancient Church, returning to her early Apostolic fervor and to the simplicity of the pure Gospel of Jesus Christ, might become in God's providence the means of evangelizing the other nations of the Levant.

The difficulties against which Doctor Kalopothakes had to contend, the trials he had to endure and the sacrifices he made to reach these results, would have crushed a man of less Spartan endurance and Apostolic zeal. But he met them not only with courage and devotion, but also with rare wisdom and tact. Over some he so far triumphed as to make the way for the future permanently easier for the evangelical cause. Others will long remain for the little Church to combat.

Battering Down Prejudice

The hardest thing to meet has been the ignorance and prejudice of the mass of the people. There is, he says, a "prevailing idea that for a Greek to differ openly from the Greek Orthodox Church in his belief and practice, amounts to renouncing his allegiance to his country and becoming a renegade in all senses of the word. This conviction has made the position of those who had the courage of their convictions no easy one, and not infrequently life and property have been endangered by attacks." This prejudice, he tells us, "still very widespread even among the better classes, has been and still is the greatest obstacle to be overcome."

This notion owes its origin to the bigoted opposition of the Greek Church. It was early created by her higher officials and has been dexterously, and was for many years effectively, used by them to check the advance of Protestantism. It was first directed with success against the missionaries of the American Board. In the beginning these men were cordially received by the Greeks as co-workers for the good of the new nation. But this idea, propagated by the Greek clergy, gradually produced in the popular mind —doubtless especially susceptible to such an influence just after the achievement of independence—a strong revulsion against Protestantism in all forms. Under its influence even the Greek Constitution was altered, so that the former unrestricted teaching of the new Testament in the schools was limited to the teaching of those parts which composed the Sacred Lessons of the Orthodox Church. The American Board, feeling that under such conditions further effort was useless, abandoned its work in Greece. No doubt these conditions had later on their influence also upon the withdrawal of the Southern Presbyterian Church in the year 1886.

Survey of Progress in Religious Education

Continued from Page 5

ous education, and see what came of it? The Federation of Churches makes a platform upon which such a united work might be built; and I can conceive a few things that would be more helpful or would furnish a greater unifying force among the small churches of country districts.

A great development has taken place in the last two years in the *Sunday-school.* Many of the churches reporting to the Sunday School Council of Evangelical Denominations state that they are attempting to raise their standard of efficiency. This progress is due in part to the breaking down of the old system of uniform lessons and the wide introduction of graded lessons of various forms. Ten years ago only the more progressive schools used graded lessons. Today they are used in many schools of only average ability and equipment. Like every healthy movement in education, this began from above and spread downward.

The graded courses have brought in another change: the selection of material for Sunday-school lessons outside the Bible. This is made possible by the enlarging view of God. Men are now ready to recognize that He has spoken thru other races than the Hebrews; that lives of noble action thru all the ages are inspired by him. General Armstrong is as worthy a subject of study for American youth as King Josiah; Luther as Peter; Savonarola as Timothy. Not long ago such a position would have been considered an attack on the supremacy of the Bible. Now we see that it is not. The Bible will, in the nature of things, always be supreme in Christianity, and the Old Testament in Judaism. They are first sources, and first sources cannot be supplanted; but for young or immature pupils exclusive attention to first sources is not always the best method of education. The supplementing of Bible lessons by lessons from Christian history and biography is good pedagogy. Another innovation has been the introduction of specialized courses in Christian history, missions, and the principles of Christian life, resulting in a broader and more religious education.

The adoption of the graded lessons has introduced a serious problem of publication. When each grade in the school uses a different set of lessons, the publisher's problem of producing something worthy of use, whose cost is not too great for the smaller and poorer schools, becomes a business question which demands careful consideration. Moreover, there is at present a demand, in behalf of the smaller schools, for still another set of divisions giving lessons graded into departments, rather than into years. When we realize that from sixty to eighty per cent of the schools of the country have six teachers or less, it will be seen that the church cannot afford to neglect the needs of its small schools. All this only proves that good education, in its immediate cost, is more expensive than poor education.

Auto-Suggestion

BY EMILY TOLMAM

The principle of auto-suggestion, under one name or another, has long been recognized by the best physicians and teachers as a valuable aid in their work. A writer in a recent medical journal says: "The ability to minister to the mind as well as to the body is possessed by those physicians who have the highest qualities to be found in the profession." A bread pill given by one practitioner may be more efficacious than a powerful drug prescribed by another. Mental healers and Christian Scientists have depended upon this principle for their cures, and it is generally acknowledged that they have succeeded in some case where medical skill has failed.

We are all familiar with the effect of anger, worry and fear upon certain secretions. It is a recognized fact that these emotions are foes of health. Need we be less ready to admit that those of an opposite character such as faith, hope and love, are curative and life-giving? An eminent physician says: "If mind causes disease, it is reasonable to suppose that it can cure the diseases it causes." Another declares that "the very action of the heart is promoted by the hopeful and contented state of mind." This doctrine is by no means new. It is at least as old as Solomon, who said: "A merry heart doeth good like a medicine."

Emmanuel church in Boston, recognizing the value of religion in restoring health, and believing it to be the business of the church to minister to its afflicted members, several years ago established a class in mental healing, the aim being to combine sane religious belief and practice with sound scientific methods. Those who are manifestly in need of a physician are sent to one. For those who are suffering from ills of the imagination, from the various forms of nervous disease, insomnia, melancholia, etc., or from what the child aptly called "nervous prosperity," the principles of faith and auto-suggestions are employed with gratifying results. Weekly prayer and conference meetings are held which attract hundreds of people even on stormy evenings. At the close of an hour's service, opportunity is given for individual consultation with the rector of his assistant. The work attracted the attention of physicians, many of whom look upon it with favor. This method of healing nervous diseases is both so simple and so scientific, the wonder is tnat it has been generally neglected or given over to charlatans and quacks. The period, just before falling asleep at night or when waking in the morning, is found to be the time when auto-suggestion is most effective. Many of us have learned by sad experience that worrying about anything on going to bed is likely to cause wakefulness. Even if we fall asleep with the troubled thought on the mind, it continues its malevolent work, for the brain is never wholly inactive, perhaps waking one too early in the morning and exerting its baneful influence during the daylight hours. It is the aim of this mental treatment, not to deny the existence of the trouble, as do the Christian Scientists, but to suggest to disturbed minds hopeful, healthful thoughts which will work during sleep, causing the patient to wake refreshed, encouraged, healed.

Mere mechanical repetition of the helpful thought has been found beneficial.

A woman, well-known to the writer, finding herself hurried, nervous, and wakeful over an accumulation of work, formed the habit of repeating to herself many times a day, and especially on going to rest at night, "There is time enough, plenty of time," adding those lines of the poet Faber:

"When my heart beats too fast I think of thee,
And of the leisure of thy long eternity."

Refreshing sleep resulted with consequent ability to accomplish more work, and, what was quite as important, wisdom to discern what might well be left undone.

Another case which has come to the knowledge of the writer is that of a woman suffering from nervous prostration who found herself involuntarily ejaculating, "O dear," many times a day. At last she came to look upon it as a habit doing no possible good and probably harmful. She made a firm resolve that every time she felt like exclaiming, "O dear," she would substitute the words, "Praise the Lord." She considered the reasons she had for thankfulness and endeavored to cultivate the true spirit of praise, often repeating the ninety-second Psalm. Many times the old complaint slipped from her tongue, but she invariably repeated it, "Praise the Lord," thus acquiring a habit of cheerfulness, which she believes hastened her recovery.

It has been said that by the right use of auto-suggestion, bad habits may be overcome, not only in ourselves, but in others over whom we have influence. For instance, if a child is ill-tempered and disobedient, the mother might stand by his bed after he has fallen asleep and "suggest" that he become docile and good-tempered.

One mother believes that she cured her child of sucking his thumb by practicing auto-suggestion at his bedside night after night.

Whatever we may think of the use of auto-suggestion for the benefit of others, we can hardly fail to derive advantage from the right practice of it in our own lives. Some have found themselves promoting health and happiness by the frequent repetition of the formula: "This is a beautiful world. It is a privilege to live. All that comes to me is good." And who can tell the number of those who have been helped and strengthened in body and soul by a steadfast belief in the promise, "All things work together for good to them that love God"? The Bible abounds in helpful suggestions in this line of thought. There is no better guide to health, holiness, wholeness.

The promises of GFod, scattered thruout the Bible, are like stars in the firmanent; if it were always day we should not know that the sky was so full of them, but when night approaches they begin to shine. When the night of affliction overtakes the child of heaven the promises of God are seen to shine forth one after another in the firmanent of His Word.—*D. L. Moody.*

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Jubilee Fund

In the very beginning of the year, when the plans for the observation of the seventy-fifth anniversary of the founding of the Evangelical Church in America first began to take definite shape, the HERALD, both editorially and thru an article from the Publicity Committee, called attention to the significance of the occasion and the opportunity to make this anniversary count for spiritual growth and achievement and for definite outward progress. It would be absolutely wrong to regard the anniversary merely as an occasion to "celebrate" the growth of the denomination from small beginnings to a large church body by much fulsome rhetoric as to what the Church stands for and what has been accomplished in the past. The thing to do, as was there plainly pointed out, is to strengthen the whole Church all along the line and to move forward in every branch of the work with a new vision of what needs to be done, a new inspiration to do what must be done for the sake of Him who died for all that they who live should no longer live unto themselves, but unto Him who for their sakes died and rose again, and a new determination toward greater efficiency in every form of local and denominational work.

What may be accomplished in spiritual growth and progress can in the very nature of the case not become a matter of statistical record. How far the individual church member may be able, during the Jubilee year, to strengthen and deepen his spiritual life, to enter into a closer personal relationship with Christ as his Redeemer and Lord, and to conquer the forces of evil that still abide in the hearts of all of us, and how far the individual church may be possessed of a greater consecration to Christ and His Kingdom, and a more earnest spiritual atmosphere, is known only to Him who searcheth the hearts, and is a matter that cannot be expressed in figures or diagrams. This is a matter that each one must settle personally with his God and his own conscience, and it is not for us to judge or to criticize.

But the results of a deeper spiritual life and a more earnest devotion to the Master will certainly become manifest. Is it not glorious to behold the sudden burst of new life and verdure we have just seen all about us! Hardly a fortnight ago the trees and shrubs were still bare and apparently lifeless, but now all are clothed in the beautiful freshness of early spring, and it is a joy to behold the universal evidence of new and vigorous life. Only here and there one discovers a tree or a shrub that has not responded to the call of Nature, and now stands alone in its barreness in the midst of the general and joyous awakening, a melancholy proof that it has ceased to live. If the life-giving sap were coursing thru trunk and branches it would have been radiant in springtime glory like the rest of its companions. Wherever there is life and growth the fact will inevitably appear in an unmistakable manner.

It seems to us that the raising of the Jubilee Fund as announced in our last issue ought to mark such an awakening among Evangelical church members, societies and congregations as is now manifest all about us in the realm of Nature. If this Fund is to be an expression of our gratitude for the blessings of the Gospel, an evidence of our appreciation of what the broad and positive principles of the Evangelical Church mean to us, the call to raise it ought to come home to us with the irresistible persuasiveness of the gentle spring sunshine, which calls out into immediate activity every hidden root and germ of life. All those of our people who feel in their hearts a real and earnest devotion to Jesus Christ, the Son of God and the Saviour and Lord of men; all those who, because they believe in Him as their Redeemer and their Master, desire to serve Him in any way in which He may want to use them; all who are anxious to establish the Evangelical Church still more firmly in our land and give it a better chance to contribute its share to the positive and progressive development of American Christianity, should gladly welcome this special opportunity to give outward expression to the life and the power that is in their hearts.

And we do not doubt that they will. We are confident the number of those who realize the extraordinary significance of this appeal and are willing to meet it in a liberal, cheerful spirit will be larger than ever before, and that only a few will, like the lifeless trees and shrubs of the woodlands, care to stand bare and useless amid the freshness of new life and beauty all around them. It is often charged that many of our people make the amount of their offerings for church or denominational purposes *as small* as they conscientiously can, and there is some reason for the charge, or the Church would not so often be hampered by the need of more means than are available for its work. The Jubilee Fund offers a splendid chance to change all this unworthy custom wherever it may have been practiced, and determine to give the *largest amount possible*. The plan outlined makes it possible for each one to give such an expression of his gratitude, devotion and loyalty to Christ and his Church as may be consistent with the size of his purse. Don't stop with the first, second or third sum named on the pledge card, but consider each one in the light of what the Gospel of Jesus Christ and the service of His Church has meant to your life all these years. Don't put your mark against a figure that is beneath your ability. *Take one of your size*, and give your spiritual nature a chance to show that it is alive and growing.

A THOUGHT FOR THE WEEK

A House-Blessing

The beauty of the house is order; the blessing of the house is contentment; the glory of the house is hospitality; the crown of the house is godliness.

The Supreme Court Sanctions Motion Picture Censorship

The need of adequate official censorship of moving pictures as against the voluntary censorship, possessing no enforcible powers and depending on volunteer censors and the consent and contributions of the interests censored, has long been evident, and many states have sought to enforce laws providing for such censorship. On February 23 the United States Supreme Court, in three unanimous decisions, sustained the Ohio and Kansas statutes creating official censorship of motion pictures before exhibition, and thereby was taken a great stride forward in government regulation of business and social conditions.

Arguments directed against these statutes on the ground that they burden interstate commerce and attempt to delegate "legislative power to" the censors are refused by the Supreme Court with the same decisiveness with which the Court has repeatedly disposed of the same arguments when directed against statutes providing against compulsory inspection and enforcible regulation of conditions affecting health, sanitation, morals and public welfare, in factories, dwellings and public buildings, public business and professions, in living and working conditions, and even in food and articles of commerce.

Equally decisive is the disposition that the Supreme Court makes of the argument that official censorship of motion pictures before exhibition violates liberty of speech and publication. "Counsel have gone", says the Supreme Court, "into a very elaborate description of moving picture exhibitions andd their many useful as well as graphic expressions of opinion and sentiments, as exponents of policies, as teachers of science and history, as useful, interesting, amusing, educational and moral. We may concede the praise. It is not questioned by the Ohio Statute, and under its comprehensive description, 'campaigns' of an infinite variety may be carried on. Films of a 'moral, educational, amusing or harmless character shall be passed and approved' are the words of the statute. No exhibition or 'campaign' therefore will be prevented if its pictures have those qualities.....*But they may be used for evil, and against that possibility the statute was enacted* (Italics ours). Their power of amusement, and it may be education, the audiences they assemble, not of women alone, nor of men alone, but together, not of adults only but of children, make them the more insidious in corruption by a pretense of worthy purpose or if they should degenerate from worthy purpose. Indeed, we may go beyond that possibility. They take their attraction from the general interest, eager and wholesome it may be, in their subjects, but a prurient interest may be excited and appealed to . Besides, there are some things which should not have pictorial representation in public places and to all audiences."

Nor does the Supreme Court blink the fundamental issue involved. "Are moving pictures within the principle of freedom of opinion and its expression, whether by speech, writing or printing, as it is contended they are?.....But the first impulse of the mind is to reject the contention. We immediately feel that the argument is wrong or strained which extends the guaranties of free opinion and speech to the multitudinous shows which are advertised upon the billboards of our cities and towns.....the judicial sense of the comon sense of the country is against the contention. It cannot be put out of view that the exhibition of moving pictures is a business pure and simple, originated and conducted for profit, like other spectacles, not to be regarded, not intended to be regarded by the Ohio constitution, we think, as a part of the press of the country or as organs of public opinion."

"They are mere representations of events, of ideas and sentiments published and known, vivid, useful and entertaining no doubt, but, as we have said, capable of evil, having power for it, the greater because of their attractiveness and manner of exhibition. It was this capability and power, and it may be in experience of them, that induced the state of Ohio, in addition to prescribing penalties for immoral exhibitions, as it does in its criminal code, to require censorship before exhibition, as it does by the act under review. We cannot regard this as beyond the power of government."

To the well-advertised fact that motion pictures are now the ally of the churches, the Sunday-schools and the public schools, the Supreme Court remarks that "it does not militate against the strength of these considerations."

That official censorship may become arbitrary, whimsical, capricious or discriminatory against propagandist films does not impress the Supreme Court as likely. "Its provisions guard against such variant judgments, and its terms, like other general terms, get precision from the sense and experience of men and become certain and useful guides of conduct. The exact specifications of the instances of their application would be as impossible as the attempt would be futile. Upon such sense and experience, therefore, the law properly relies."

SINLESSNESS OR PERFECTION?

"Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God", 1 John 3: 9.

What does St. Paul mean by the word "perfect" when, as we have seen, he tells us, "Not that I have already obtained, or am already made perfect; but I press on"? Is he seeking a spiritual condition in which every trace and vestige of sin shall have been conquered; where every thought, desire, word and deed shall be blameless and irreproachable? Does he expect to reach that degree of personal piety when he can say in regard to every divine requirement, "All these things have I observed: what lack I yet"? Does he think that the time will ever come when he can boldly ask all who have been watching his conduct, "Which of you convicteth me of sin"? In the light of the words of St. John above quoted it would almost seem as if something of that kind might have been in his mind.

And yet we must doubt whether we are entirely fair to the Apostle in putting such a meaning into his words, when we reflect that such an expectation on his part could mean nothing less than an expected equality with Him whom he worships as his Saviour, Redeemer and Lord; when we remember the humility that makes the same Apostle say, "I know that in me that is in my flesh dwelleth no good thing", and again, "Unto me, who am less than the least of all the saints, is this grace given", it seems hardly possible that he should ever think of reaching a degree of purity even remotely comparable to that of Him in whom there dwelt all the fullness of the Godhead bodily. Then, too, the emphasis St. Paul has always placed on faith, i. e., the simple and humble trust in God's redemption thru Jesus Christ as the only means of the sinner's salvation, speaks directly against such an interpretation. "The man who says 'I am now without sin' ", says Dr. Forsyth, "tries to enter on a relation with God which is higher than faith, and therefore he falls out of faith. There is no higher relation possible". Faith in God's forgiveness of sin naturally presupposes a consciousness of sin, and St. Paul could not reasonably claim that faith was the only way of salvation, and at the same time believe that the time might come when he and other sinners would no longer need it. The statement that "whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God", not only contradicts St. Paul's idea of faith, but also what St. John himself writes, "If we say that we have no sin we deceive ourselves and the truth is not in us", 1 John 1: 8.

What, then, can be the meaning of those words, "doeth no sin", and "cannot sin"?

What is unquestionably the key to the problem is found in 1 John 5: 16, 17, where St. John distinguishes between two kinds of sin, the sin unto death: .....and the sin not unto death". In order to understand the distinction it must be borne in mind that sin,, thruout the Bible, is not merely wrong-doing, transgression, one or more acts of commission or omission, but the *attitude* a person takes toward what is wrong or evil. Sin is essentially a condition of the heart and the will and the words and deeds which most of us regard as the real sins are merely the *symptoms* of the wrong condition finding expression in our daily conduct. Altho the heart and will of all men are equally sinful, there is a difference in the way different people think of their sinfulness. There are those who realize that something is wrong with the inner sources of their conduct, but they *do not care;* they commit wrong after wrong without troubling about it; their aim in life is not righteousness, but the gratification of their own selfish desires, no matter what the cost or the consequences. They have yielded to the world and the forces of darkness which control the world. "Sin becomes not an attack, an episode, or a lapse, but the principle of such a person's life. Not necessarily gross sin, but the *godless habit*. It settles down on them and into them as frost penetrates the ground. They relapse never to rise again. That is the sin unto death".

Others, however, regard sin altogether differently. They realize their weaknesses and are aware of their shortcomings, but they cannot be content with their natural corruption. The transgressions into which they fall again and again are felt as a *disgrace*, and they are constantly seeking to correct their faults and to conquer their weaknesses. They will not yield to the forces of evil. "Sin is a region they visit, but it does not become their element. They fall into sin but not into godlessness. The chill is thrown off. The frost does not go in upon them. The attack does not reach the heart". That is the sin not unto death. Those who are thus minded are they who are "of the truth", John 18: 37. And because they are of the truth they hear the voice of Him who came into the world that He should bear witness unto the truth, and He gave them the right to become children of God, born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God*. And because they are begotten of God, born again, possessors of the new life with a new purpose and a new power, they *do no sin*, which does not mean that they do no wrong, but that they do not *yield* to the power of sin. Sin comes into their lives, their faults and shortcomings are apparent to those who know them best, best of all to themselves, but it does not control them; it is not a welcome guest, but an enemy that is repulsed and conquered more and more thoroly because every new attack impels them more earnestly to seek the help of Him who came into the world to destroy the works of the devil. Being begotten of God, with the seed, i. e., the life and the power of God abiding in their hearts, they *cannot* sin, because sin, the service of Satan, would be opposed to their very life and nature. Sin is to them not a physical or a moral impossibility, but they could not yield to it without *denying themselves* and deliberately going against their very being and character. In the same way we say of this or that person, He *cannot* have done this or that; not as tho it were physically impossible, but because we are sure from personal knowledge that he cannot do the thing we have in mind consistently with the principles which control his life; it would not be he if he did it, he simply *cannot* do it.

It is not absolute sinlessness toward which St. John and St. Paul would have us strive. Sinlessness in a human being is selfish, negative, loveless, and those who claim it for themselves soon show its essential godlessness. Sin abides in our bodies as long as they are mortal, and that which is born of the flesh is flesh. If there were no sin there would be no reason for seeking God's salvation thru faith in Jesus Christ. We feel the power of sin constantly so that we may be constantly impelled to seek a closer communion with God. "All life is the holding down of a dark, elemental nature at our base, which is most useful, like steam under due pressure. So with sin and its mastery by faith. The pressure from below drives us to God, and the communion with God by faith keeps it always below." What Christ and the Apostles do require of believers is that they should be *perfect*, i. e., complete, with each grace and fruit of the Holy Spirit developed in a wholehearted effort to grow Godward not only in one side or form of our being, but in all of them. The perfect man is the man full grown unto the measure of the stature of the fullness of Christ, every part of his life *cleansed* by Christ, every side of his being *devoted* to Christ, and every faculty of mind and body in the *service* of Christ.

Talks With Money

BY A LAYMAN

II

Stewardship of God's Tenth

"In our previous conversation you said that while God is your owner I can do as I please with you while in my possession. What are my relations to God in the use I make of you?"

"Your relations are those of stewardship. You are a steward for my use. In other words a trustee."

"Am I a steward for all of you that comes into my possession or for only a part?"

"For all, but your stewardship for one- tenth if your gains or income is very different from that of the other nine-tenths."

"In what respect is it different?"

"As evidence and acknowledgment of his ownership of all that enables you to make gains or have an income, God requires that you return, pay back, as it were, one-tenth of the increase by acting as his steward for its use in making his other children in the world outside of your own family and those naturally dependent upon you better and happier. This tithe or one-tenth of your income God asks you to regard as holy, and the use of it as an act of worship, of divine service."

"Can I worship and serve God by the use of money?"

"You might well ask if you can truly worship and serve him without the use of money. Remember that I not only measure value, I am a receptacle of value. Can there be any real worship or service where there is no added gift or sacrifice of value? Which has most value, words or deeds? Prayers for missions, or money for missions? Words of sympathy for the poor or money to buy food and clothing they need?"

"Don't you believe in prayers for missions and missionaries?"

"I most certainly do, but it must be real, genuine prayer, not mere words and good wishes. Mission schools, churches, hospitals, and the necessary equipment for them, cost money, and missionaries, teachers, physicians, and helpers are as much entitled to liberal pay for their work as you are. Prayer for the success of missions, unless you give your full share of money to enable them to succeed, is exactly like counterfeits of me, they are of no value. In giving of me for the success of missions and other good causes you are acting as a wise and faithful steward of God's tenth of your increase and at the same time you are giving to your fellow men the only conclusive evidence that your prayers are anything more than words."

"In the *amount* of money we give from God's tithe to help in making his other children in the world happier and better a correct value measure of the good we do and the good we receive in thus using it?"

"Emphatically no. The penny from the little child's dime; the ten cents from the clerk's or the laboring man's dollar, which may represent a whole day's work; the dollar, a duplicate of me, the tenth of the lawyer's or physician's fee of ten dollars; or the thousand dollars from a man whose income is ten thousand dollars a year, are all on exactly the same footing. They all represent sacrifice, a gift of value. By the payment of God's tithe each, in addition to the act of worship, has made acknowledgment, not in words only, but in deeds, that God is the owner of all that enables him to produce an income. As He expresses it, 'It is God that giveth thee power to get wealth.' "

"Is the tithe, the tenth of our income, a debt to God?"

"Yes, and the payment of it by acting as God's steward in doing good with it is one of the sweetest as well as the most enduring pleasures in your lives."

"Are the people who spend one-tenth of their income doing the most good they can with it, happier and more prosperous as a class than others in like circumstances who do not?"

"Without question, Yes. I ought to know and I do know. I know who possesses me and what is done with me. I know with what interest they plan to use me wisely, and I know the happiness, peace and prosperity God sends to those who use His share of me in doing good."

"Is not a desire for gain a low motive to appeal to as an incentive for doing good?"

"That depends entirely on what you want to do with gain when you get it. If you intend to spend your gains upon yourself or for selfish purposes, yes, it is a low motive. If you desire gain that you may be more useful, that you may do more good, that you may be a faithful steward for larger amounts, your motives are high and pure."

"To what purpose and causes would you advise that I give God's tenth of my income?"

"My mission as an agent and as a measure of value naturally gives me a wide outlook. The usual answer to your question is, give it to the Church or to some cause of the Church. Most people interpret that answer to mean their local church or the religious work of their own denomination. The Jews were directed to devote God's tithe to the support of the priests and Levites whose business it was to instruct the people in the law and to minister in holy things.

"As I look at it, the Church of Jesus Christ is immensely broader than Judaism and has an immensely larger work laid out for it to accomplish. It is entirely too big for the ordinary church or denominational walls, or for any other kind of walls. Of course, it is the first duty of every Christian to care financially for the support of the church of which he is a member. Beyond that I am delighted to serve my possessor as an agent for his use of God's tenth to do anything, yes, anything that in his judgment will honor God as a faithful steward desiring to do the most possible good with God's share of his gains."

"Your answers indicate that I am to be guided by my own judgment in the selection of objects to

which to give the Lord's tithe. Do you mean just that without qualification?"

"In substance, Yes. You must never forget that your stewardship for God's share of your gains is to God alone, not to other men, not to the Church nor to any cause of the Church. If you are wise you will realize and act upon the knowledge that team work with other stewards in behalf of objects in which they and you are alike interested will, as a rule, accomplish more and better results than individual effort, but you cannot turn over to others the responsibility for the wise use of God's share of your income.

"Remembering that administering God's tithe is a combined act of worship, prayer and stewardship, you cannot delegate any of these duties and privileges to others."

"Is it not probable that, with the liberty you advise, many people will make mistakes and not spend God's tenth of their income as wisely as they might?"

"Apparent mistakes, yes, but while they may appear to be mistakes to you, they may not to God. His standard of judgment is impossible to you. He judges motives; this you cannot do. Besides, experience is a very important part of God's method of education and training. Even yet you personally learn by mistakes, just as you learned to walk when a child by frequent fallings.

"Besides it is far more important that you and all other Christians become faithful stewards and do what you think is right as God—not someone else—gives you to see the right, with his share of your gains than to worry over the disposition of their tithe by other stewards. 'If any man lack wisdom let him ask of God who giveth to all men liberally and *upbraideth* not.'

"If God were as impatient of the mistakes of his children as they are of the mistakes, real or supposed, of each other, he would not be the God you worship and try to serve."

What About the Girls

Up in Kossuth county, Iowa, not long ago, a breeder of pure-bred cattle held a very successful sale. We notice in an account given on this in one of the local papers, first the auctioneer is commended for the skill with which he cried the sale, then the men in charge of the stock are given a great deal of credit for the way they brought the stock into the sale ring, and these men are mentioned by name. A little boy who led the first bull into the sale ring is spoken of as starting off the sale. The clerk is mentioned as contributing to its success. In fact, about everybody is spoken of by name, but nothing is said about the women folks.

Now, we happen to know that in this particular case the mother was away from home, and the girls of the house were confronted with the task of preparing dinner for over 100 men who attended the sale. Only the women folks can fully appreciate what this means—the nerve strain attached to it, the enormous amount of hard work to be done. The men folks who prepared the cattle for the show ring and led them in had all the help they wanted. Every body is willing to help in work of this kind; but there is nothing particularly inviting in getting out into a hot kitchen and making sandwiches, and cooking hot biscuits, and preparing gallons of coffee, etc., etc., and getting all of this done on time and served tastefully.

The fact of the matter is that these girls, who are not at all mentioned in the sale report, had fully as much to do with the success of the sale as the auctioneer or the people who fitted the cattle, or the people who brought them into the ring. The men who bid freely at a sale are the men who have that comfortable sense of fullness coming from a good dinner. A man who has an empty stomach sees defects in an animal which a man with a full stomach does not know are there.

These girls got the best dinner they could. They felt just as much interest in making the sale a success as the men folks, and in preparing a good dinner they honored themselves as well as their father. Sale day is the men's day. It is not surprising that the work of the girls was overlooked at that time; but we know that these girls who have the patience to teach calves to drink, and the skill to prepare a meal for 100 men, took a lot of satisfaction in the cattle bringing good prices, and if they took some credit to themselves for that, they were fully justified. We advise this breeder to cherish such girls. A man's sons bear his name, but his daughters give his grandchildren his principles. —*Wallace's Farmer.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

Gratitude

I'se much oblige foh mawnin'
When de East is rosy red;
I's much oblige foh evenin'
When it's time to go to bed.
I's much oblige foh autumn
An' I's much oblige foh spring,
'Cause I likes to eat de pahtridge
Or to hear de robin sing.

You kin think about de sunstroke;
You kin think about de freeze,
But you better watch de flowers,
An' keep listenin' foh de breeze.
I's thankful foh de blessin's
Dat comes 'round whar I am at;
An' dis much obligeness feelin'—
Well, I's much oblige for dat.

—*Washington Star.*

Some Expensive Household Luxuries

BY J. EDGAR PARK

The necessities of life have all risen in price, but the real luxuries are still inexpensive. Bread and meat are dear, but love and jokes are as cheap as sunshine and moonshine. Necessities are so costly that almost the only way an honest man can live is by stealing. But in this respect one can have a perfectly good conscience about the real luxuries, for like the best kisses they must by their very nature be stolen. They are the fairy fruit which must be snatched at only in passing and enjoyed incidentally, as almost inadvertently.

In the social life of the home we often come to the edge of a precipice or up against a stone wall. In a moment we know we shall be over the edge; in a moment there will be harsh words and estrangement, with or without temper and tears. Or it may be we feel ourselves helpless in the face of an unspeakable situation, desperately impotent. Now the real title of this article (as the knight explained to Alice) is "Luxurious ways of meeting conversationally difficult domestic situations."

"It is a good thing," said the sage, "to know the truth and to be able to talk about the truth; but it is a better thing to know the truth and be able to talk about palm trees."

There should be a large picture of the irrelevant palm trees in every home. When Martha and I get into a discussion now, we seldom run the syllogistic stage into its infinite series, as we used to do, but according to a tacit understanding, the victory is accorded to the one who is the first to notice "How cool the palm trees look to-night!" The palm trees stand for the impotence of logic to settle anything worth settling. After we have talked about them for a while, and about our neighbor's dog, we are conscious that there was nothing to be discussed. The irrelevant settled it for us.

So, too, when the junkman has offered you a dollar and you have said you will not take less than two for your old stove, do not let the junkman be the first to notice the weather and comment upon the prospect of early rain, but introduce your palm trees immediately. In nine cases out of ten you will find that the irrelevant will bring up his price.

But the greatest value of palm trees is their humanizing influence. When you get desperately busy and worried and serious, when the market is bad and will keep on growing worse if people will not attend to what you say, when things are all going to the dogs simply because men will act so idiotic, tho it is perfectly clear what they ought to do—then it is well to ease off your intense voice when you get home for a while and talk about palm trees. They afford great scope for discussion, and after you have dwelt upon them for a few moments from various points of view, you will find that either you or the other people will have got sense.

Blessed is the man who, going thru the ways of this world, dusty with all its infinitely little gibble-gabble and humbug, yet remains serene and happy because it all affords him such an opportunity to talk to his heart's content upon that greatest of all subjects, palm trees. The saturated solution does not crystallize till some irrelevant object is introduced into it; it will crystallize beautifully around a straw. In a similar way, thought often crystallizes around a palm tree.

Hamerton writes to a young friend, referring to a family scene he had witnessed: "Your mother asked you to what part of America your friend B. had emigrated, and you answered, 'The Argentine Republic.' A shade of displeasure crossed your mother's face because she did not know where the Argentine Republic was. You imprudently added that it was in South America. 'Yes, yes, I know very well,' she answered; 'there was a great battle there during the American War. It is well your friend was not there under Jefferson Davis.'"

Hamerton goes on to say, "That was a perfectly magnificent chance for you to hold your tongue." But who of us would have done it? Not one. We would all have snorted as the war horse for the fray and affirmed and explained, and at length fetched the atlas to prove to one indignant and blinded with tears that she had become confused between the Southern States and South America.

Reader, I see you are hanging your head, so am I. Fellow-seekers after truth, lend me your ears that I may whisper into their furry depths: "In the life of the home there is a time to speak and a time to keep silence."

"I'm Sorry"

There is a sorrow for misdeeds that is true penitence; but there is another sorrow that means we are simply sorry for the consequences. But we say we are sorry, says the Chicago *Tribune.* It was a mean thing you said about your neighbor. When gossip whispered it in her ear you were sorry. You summoned your courage, mustered your womanliness, and asked her pardon. Then you fitted your head to a new halo and thought yourself a saint.

But you *thought* an even meaner thing about her than you said, and you never felt a twinge of sorrow about that.

You did her an injustice and you never repented of it because she never knew it.

So many of us veneer our piety and try to pass it off as solid mahogany. We are not content with trying to fool others, but we stupidly try to fool ourselves.

We join in the great congregation in repeating "forgive us our trespasses," and then fancy that we thus wipe out the past as easily as the schoolboy's sponge wipes from the slate the problem in which he has discovered a mistake.

Our religion teaches us that somewhere in the mysterious future disobedience will be punished. So often it is the thought of the punishment instead of the thought of the sin which gives the voice a little more pleading and pathos as we say "forgive us our trespasses." We gather our frightened sobs and forced prayers and label them repentance and faith.

Repentance is not to be measured alone by the number of sobs and vows. Tears do not wash away wrongs. Restitution is the fruitage of repentance. And when the angel turns to your page in the great ledger and runs up the long column on the debit side and the balance is to be struck, how meager will seem your proffer of settlement if all you have to enter upon the credit side is a meaningless, forced "I'm sorry."

No Libel Suits for Him

Every new reporter is duly cautioned against the enormity of his offense if one of his statements should be made the basis of a libel suit. One young man made up his mind to take no chances.

Said the editor: "You must learn never to state a thing as a fact until it has been proved a fact. Do not say, 'The cashier stole the funds'; say, 'The cashier, who is alleged to have stolen the funds.' That's all. Now get something about that first ward social tonight."

And this is the report turned in by the young man who heeded the editor's warning:

"It is rumored that a party was given last evening to a number of reputed ladies of the first ward. Mrs. Smith, gossip says, was the hostess, and the festivities are reported to have continued until 11:30 in the evening. The alleged hostess is believed to be the wife of John Smith, the so-called 'high-priced grocer.'"

Denominational

DISTRICT CONFERENCES

Atlantic

The thirty-second annual conference of the Atlantic District will open on May 28, 1915, at 8:00 P. M. in the Evangelical Church at Albany, N. Y., (Clinton and Alexander Sts., Rev. H. Reller, pastor) with a special communion service. Papers will be read as follows: "The Evangelical Church in the Year of its Jubilee", Pastor C. Sprenger; and "Our Mission Work in India and the War", Pastor K. W. Nottrott.

By order of the president, Pastor J. A. Weishaar.

F. E. C. Haas, Sec'y.

Ordination

On Palm Sunday, March 28, 1915, Mr. Joseph George was ordained to the ministry of the Gospel, after an examination by the District committee on examination, and with the sanction of the honorable President General, by the undersigned, assisted by the Pastors H. H. Fleer and Aug. Fleer.

G. A. Niedergesaess, Pres. N. Ill. Distr.

Installations

In accordance with the instructions of the respective District presidents, the pastors named below have recently been installed in their various new charges:

On March 7, 1915, Pastor P. Thomas at Black Creek-Center-Cicero parish, Wisconsin, by Pastor C. Mack.

March 21, 1915

Pastor Carl A. Stadler at Casco, Mo., by Pastor A. H. Bisping.

Pastor Achilles Meyer at Troy, O., by Pastor P. Gehm.

On April 4, 1915, Pastor Eugene Baltzer by his father, the honorable President General J. Baltzer, as assistant pastor of Zion Church, St. Louis, Mo.

April 11, 1915

Pastor Wm. Hauff at Warrenton and Princeton, Ind., by Pastor J. C. Nestel.

Pastor A. H. Bisping at Union, Mo., by Pastor F. Baur, vice-president of the Missouri District.

Notice

Attention is herewith called to the fact that hereafter correspondence addressed to me should be directed as follows: *Rev. C. F. Sabrowsky, Pres. West Missouri Distr., R. F. D. 1, Gilliam, Mo.*

Announcement

On account of poor health the undersigned has been obliged to turn over the duties of the District presidency to the vice-president, Pastor C. Mornhinweg, New Braunfels, Texas.

P. V. Dyck, Pres. Texas Distr.

Entrance Applications for Elmhurst College

With the opening of the next school year, Sept., 1915, there will be room for about *fifty new students* at Elmhurst College, and the undersigned will be glad to correspond with earnest and intelligent Christian young men, between the ages of fourteen and twenty-one, who may be thinking of the Christian ministry as their life-work. Entrance into the preparatory department requires the completion of the eighth grade of the public school work. Further information will be given cheerfully by *D. Irion, Director, Elmhurst, Ill.*

Our Pension and Relief Fund

The members and friends of this fund will no doubt be eager to hear how the new plan has worked during the first year, which ended Feb. 1, 1915. A little information granting an insight into the prevailing conditions will therefore doubtlessly be welcomed by the readers of THE EVANGELICAL HERALD.

The Pension Fund

has during the past year supported seventy-nine invalid ministers and teachers, 152 widows and sixty-six orphans (two of the latter having lost both parents), the sum total of their pensions amounting to $20,307.65, i. e., an average of $90.00 per family per year. The sum of $8,000.00 was added to the guarantee fund, which now amounts to $61,000.00. On Feb.

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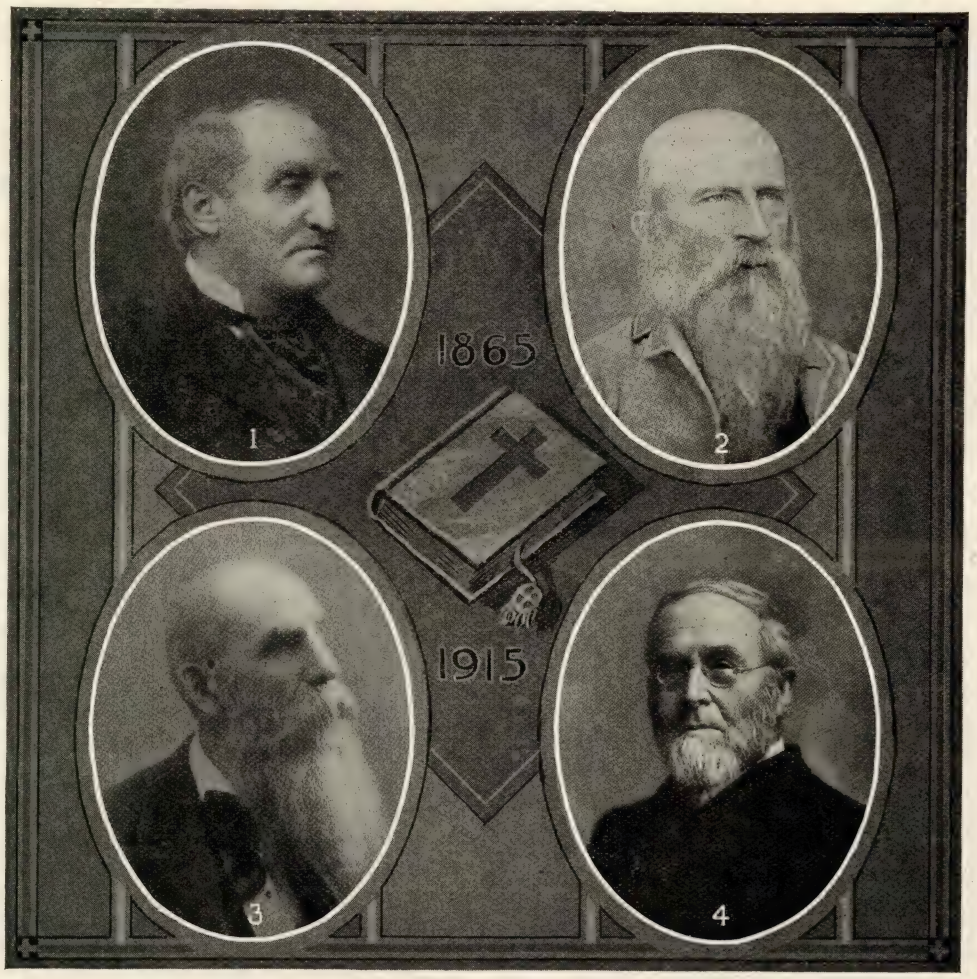
FIFTY YEARS AGO

The Boldness of Faith shown by the Fathers of our Foreign Mission Work must be duplicated today if the work is to pass safely thru the Testing-time

Half a Century of Missionary Effort

PASTOR K. W. NOTTROTT

It is always a pleasure for me to remember the days when Pastor Lohr, the founder of our mission work in India, in some quiet hour, used to tell his young associate missionary of the early days of the work, not only in India itself, but of the earliest beginnings in the United States, when the German Evangelical Mission Society in the United States, or the New York Mission Society, as it came to be called, inaugurated the enterprise. The fact that on May 9th half a century will have passed since the organization of the Society from which the Evangelical Church has received its foreign mission work, makes it appropriate to point out some of the more important events in connection with these beginnings, as well as some of the men who played a prominent part.



1. Dr. G. C. Seibert, 1828-1902.
2. Pastor Oscar Lohr, 1824-1907.
3. Dr. Julius Geyer, 1836-1914.
4. Dr. J. H. Oerter, 1831-1915

The trials and distress of the Civil War, which Pastor Lohr also knew by personal experience, were still fresh in the minds of all Americans, and the German churches along the Atlantic had not yet recovered from some of its effects. Nevertheless the missionary zeal of the pastors of some of these churches was strong enough to make them consider and plan for the organization of a missionary society. Lohr himself, then pastor at New Brunswick, N. J., had already spent nine years in India, laboring with the Gossner mission, and tho he had been obliged to leave the country during the mutiny of 1857, he could not forget the crying needs of the people suffering under the oppression of heathendom. On March 9, 1865, at a meeting held in his home, the matter was fully discussed and considered by a number of pastors of the German Reformed and Presbyterian churches whom he had invited for that purpose.

It is remarkable that men like Lohr, and Drs. Seibert, Geyer, Oerter and others, possessed the boldness and the faith to undertake such an enterprise under those conditions. Their churches were small, most of the members poor, times were hard, and the prospects of better things none too bright. The outcome of the first meeting, however, was not hesitation but earnest enthusiasm, and other interested persons were invited to a second meeting held in Zion Church, Philadelphia, two months later, where the organization of the new society was effected on May 9, 1865, under the manifest inspiration and guidance of Him who first sent out His disciples to preach the Gospel unto all the nations.

Unfortunately the early records of the Society could not be located and it is therefore impossible to give exact details as to the names of all the charter members, both pastors and churches, who met on that day in the city of brotherly love to begin a work of fraternal love and service on behalf of the Firstborn among many brethren, a work that was to unite pastors and churches of various denominations in a labor of love and to bind together in the bonds of love Christians in America and heathen in distant lands. We are therefore able to mention only some of the men who were most prominent in the organization of the society and in guiding its affairs during the nearly twenty years of its existence. Foremost among the pastors who were pushing the organization was Dr. G. Seibert, first editor of the *"Deutcher Missionsfreund"*, the monthly journal of the Society, the first issue of which appeared in January, 1866, afterward professor of New Testament exegesis and systematic theology at Bloomfield, N. J., and widely known as editor of the *"Deutscher Volksfreund"*; Dr. Julius Geyer, for over fifty years pastor of the Houston St. Reformed Church, New York City; Dr. John H. Oerter, for nearly sixty years pastor of the Fourth German Reformed Church, also of New York; Pastor Oscar Lohr, at that time pastor of the Reformed Church at New Brunswick, N. J., and Mr. J. W. Miller, a prominent member of the Dutch Reformed Church, New York. (No photograph of Mr. Miller could be secured.) But even tho we cannot give the names of all the pastors and churches who took an active part in the organization of the society, the results of their work of faith and love has long ago become splendidly manifest.

During the first two years the members of the young society made diligent efforts to obtain sufficient resources to warrant the sending out of a missionary of their own, which had been their avowed aim from the beginning. At the second annual meeting, held in Newark, N. J., in June, 1867, the treasurer reported the sum of $1,262.00 on hand. As it seemed doubtful whether this sum would be able to meet all the re-

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1, 1915, there was still a balance of $3,176.49 in the treasury, which sum must remain there for the present as a working capital.

Thus we see that the Pension Fund, which is maintained by the membership fees of the pastors, one-third of the obligatory offerings of the churches, and a part of the profits of Eden Publishing House, makes a good showing so far as income and expenditures are concerned. At this rate of increase, however, it will take a long time until a guarantee fund of $200,000.00 is raised and an adequate pension can be granted. Therefore the Board has appointed a special committee to solicit the hearty support of the friends of this cause. It is a worthy cause that assures blessings to those who lend their assistance, for they "make to themselves friends" in the homes of the workers who have become aged and feeble in the service of the Lord, and of the widows and orphans whose grateful prayers arise to the throne of God for their benefactors. The undersigned will be delighted to hear from those who are interested and charitably inclined and will cheerfully give any information desired.

From the

Relief Fund

which is maintained by the obligatory offerings, voluntary gifts, bequests and legacies, the following expenditures were made.

The above mentioned pensioners were entitled to $4,796.77 from this fund for service rendered before 1910.

One-third of the obligatory offering ($2,000.00) was transferred to the Pension Fund.

The sum of $4,818.65 was given to forty-eight pastors and fifty-four widows because of special need.

The income of this fund was $11,072.67, the expenditures amounted to almost $12,000.00. Thus we must report that we failed in our efforts to raise the amount needed to meet the most urgent needs and had to draw on our balance which fortunately was available.

But our efforts were not in vain. We have come closer to our goal than in the past and feel very grateful to those who have given us their assistance. It is very gratifying to note that in spite of the depression in business and the large sums that were raised to relieve the distress of those suffering from the ravages of war, our good Evangelical people contributed $578.80 more than in the year before for the relief of our invalid and retired workers and the families of deceased ministers.

Now let us not be weary in well-doing and remember that since it was necessary to expend almost $800 in excess of the income to relieve *only the direst need*, all efforts must be made to meet the demands on our resources. We most urgently solicit your support.

The Budget for 1915

Eighty-four pastors, 149 widows and fifty-nine orphans are entitled to pensions amounting to $21,490, and in addition thereto receive $4,994.05 from the relief fund for service rendered before 1910.

Among these there are thirty-seven pastors and fifty-two widows who are in *dire need of more support*, and $4,938.65 were appropriated for them from the relief fund. In fifty-one cases the amount appropriated was higher than last year, making an increase of $939.20 necessary, but in view of the hard times prevailing and of special want in some cases, the Board could not refuse the urgent requests, especially since we were able to save in other cases. So we shall again prospectively need at least the same amount, $12,000.00, as an offering from our people, or about $800.00 more than was contributed last year. We have made the appropriations trusting that our good people will regard it as their duty to supply the needs. The sum needed can be raised easily, if *every* church will make an offering and, let me add, if *every society* will add an appropriation from its treasury, as many have begun to do.

On behalf of our invalid pastors, widows and orphans and on behalf of Him who said: "Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me", we repeat our urgent request: *"Remember them who have spoken unto you the Word of God", and forsake not "the fatherless and widows in their afflictions"*. Give us your assistance that our fund might more adequately serve its noble purpose.

The Soliciting Committee,
J. Schoettle, Chairman.
211 Fairview Ave., Scranton, Pa.

SURVEY OF PROGRESS IN RELIGIOUS EDUCATION

The real Problem is how to make the Christian Home of today do its Duty in supporting and supplementing the Forces in the Church and the Sunday-school

IRVING FRANCIS WOOD, PH. D.

II

In equipment the last two years have brought a notable increase in two lines: (1) *Literature.* Both the quality and quantity of books dealing with the Sunday-school have greatly increased. (2) *Teacher-training.* When, in 1908, the International Sunday School Association made an effort to standardize teacher-training, it was a distinct advance, but the movement was looked upon askance by the general educational world because the courses usually offered were unsatisfactory both in matter and method. In 1913 a further step was taken, and an effort was made to improve the system by proposing a curriculum for teacher-training which should be educationally worthy. The result of that effort, in its criticism of the former courses—a criticism unsparing but amply justified—and its proposals for a new course, presents a scheme worthy of the name education, and yet not too difficult for the average Sunday-school teacher.

Part of the proposed plan is a specified curriculum of college work, for which a certificate of teacher-training is offered. Many colleges could supply the Bible courses proposed, but few could at present give the more technical courses in religious education, or have any expectation of doing it in the immediate future. Many of the colleges of liberal arts are somewhat critical of this plan, as calling for courses which are distinctly vocational, and which therefore have no proper place, so they maintain, in a college curriculum. They regard the best preparation, not only for the Sunday-school teacher but for all kinds of religious leaders, to be hindered, rather than helped, by introducing into the college curriculum courses in such subjects as Sunday-school organization and administration. They consider it no more the business of the college to train for Sunday-school work than it is to train for secretarial work or settlement work, or anything else which requires special preparation. There is a strong pressure upon the colleges for the introduction of all sorts of professional courses into the undergraduate years, and many colleges are resisting it, not in the spirit of antagonism, but rather in the desire to do what is most helpful for professional training.

But the work of teacher-training is so important that the colleges wish to share in the task. There is a plan possible which would avoid these objections and be capable of adjustment to any academic situation. It is for the certificating bodies to accept such courses as individual colleges may offer in part fulfillment of the requirements for a certificate in teacher-training, and then to supply, either in co-operation with the college or independently, whatever specific technical training the college does not see fit to offer, along with practical work in the Sunday-school. I am prepared to say that some colleges will welcome co-operation in such a plan, and I am sure that many others would be glad to do so.

Certain denominational movements are significant of the growing appreciation of the church as an educational institution. In May, 1913, the Baptist churches published a leaflet describing an educational committee for the local church. It also at the same time issued two programs of religious education, one for a large church and one for a church of one hundred members or less. In the Congregational churches, the last National Council organized a Commission on Religious Education to take cognizance of the whole field of education for which the churches can be responsible. The Presbyterian Church organized a Department of Religious Education in 1913, placing under it all the educational work of the denomination. The Protestant Episcopal Church in the same year re-organized its Board of Religious Education, giving it greater responsibility and authority. The Reformed Church has appointed an Educational Secretary. In Canada most of the larger denominations have recently arranged for courses on the Sunday-school and religious pedagogy in their theological seminaries. On this side of the border the United Brethren have endowed a chair of Sunday-school Science at the theological school at Dayton, and other churches are laying greater stress than hitherto on religious education in the preparation of their ministry. There is a widespread desire, finding expression in continually widening fields, that the churches shall take their educational duties with more seriousness than they have ever done before.

With such a spirit abroad, and with the examples of the interest in general education shown by the Lutheran and Catholic churches, it is natural that there should be a constantly increased attention on the part of the churches to the problems of moral and religious education in schools and colleges. This is shown by the growth within the last two years of new denominational enterprises, following the example of those already organized, to meet the religious needs of the students of the State universities, especially in the middle West. Nor have the colleges in the East been wholly neglected. So many denominational secretaries are now wanting to come to the colleges to look after the students from their churches that it constitutes a new problem of administration. It is shown also by such movements as the late meeting of the religious leaders in New York, to consider the week-day religious instruction of school children, reported in *Religious Education*, February, 1915.

Specially notable during the last two years has been the growth of combined denominational educational activities. The meeting in New York just mentioned is an instance. The Sunday School Council of Evangelical Denominations met for the first time in Nashville, in 1911, with a representation of sixteen denominations. Its fourth meeting was held in Chicago in January, 1914, with a membership from twenty-six denominations. Its fifth meeting was held in Cleveland in January, 1915. The experiments in Biblical and religious education now being tried in the schools are arousing widespread interest.*

In registering these items of progress it is not out of place to sound one note of warning: do not lay undue stress on the religious value of mere information. Many of the present plans for Biblical knowledge in the schools are attempts to give to students a certain amount of Biblical information. Now, merely to learn the stories of the Old Testament is not in

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*The North Dakota plan, the Gary plan, the Greeley plan and others. The North Dakota plan gives half a credit of high school work for Bible study conducted by the churches on the basis of a syllabus prepared by the State High School Board, on passing a state examination in the subject. The examination has been in operation less than two years; 209 papers have been sent in to the close of the school year of 1913—14, of which 181 passed.

The Colorado plan also offers a syllabus of Bible study prepared by a joint committee of the State Teachers' Association and the State Sunday School Association, covering four years, and credited in the high schools.

Substantially the same plan has been adopted in Indiana and Washington, and is being urged in Alabama, California, Connecticut, Kansas, Michigan, Mississippi, Nevada, Texas, and other states, numbering twenty in all. In some places in Kansas the plan has been put in operation.

The Greeley plan, of the State Normal School of Greeley, Colo., offers credit toward graduation in the Normal School for work done in the churches, under teachers approved by the committee from the Normal School, upon passing the proper examinations.

The Gary plan gives the children over to the churches, upon written request of the parents or guardians, for three school hours out of every week, for instruction in the churches, by church teachers. This plan is an adaptation of the plans for mixed schools in Germany, and has for years been urged by the Lutherans. It was vigorously discussed some time ago in the Federal Council of Churches.

The various provinces of Canada allow the use of a certain portion of the school time for religious instruction, by the clergy of the different churches concerned. A bill is before the Parliament of Ontario to offer an examination in religious knowledge as an optional part of the high school entrance examination.

Legislation is now being agitated in Ohio providing for a portion of the Bible to be read daily in the public schools, without comment, except literary, geographical and historical explanations, from which pupils may be excused on a written request from parent or guardian. The school board may make or cause to be made selected lists or books of Bible passages from which teachers may be advised or directed to choose their readings, and may also adopt or adapt the plan of giving "credits" for Bible study done out of school, or they may excuse pupils for Bible study and religious education in their own churches or synagogues.

itself religious education. Do not let us think we have religious education because high school credit is given for a knowledge of Biblical stories or still less because ten verses without note or comment are read in the schools each day. These things may furnish a basis for religious education; they are not religious education itself. Most of the leaders recognize this perfectly. I understand for example that the leaders of the North Dakota plan do not claim that it is religious teaching. The need for the note of warning is not for the educationalists, but for the good people in the churches. We do not want them to become enthusiastic over a new possession, only to conclude later that they have bought a gold brick. The brick never pretended to be gold, but just plain copper. But out of copper a shell can be made to hold the explosive of a religious idea.

Upon the most important field of all I have not touched. What has been said has had to do with institutional education. Is progress visible in religion in the home? So far as I am familiar with the field, I know nothing which indicates any definite progress here, in spite of the excellent work of the National Congress of Mothers and Parent-Teacher Associations. It is an element of promise, however, that the Church is beginning to give attention to the home. In the Episcopal, the Baptist, the Methodist, the Congregational, the General Council of the Lutheran Church, and probably others, there are prepared, or in process of preparation, courses of study or other plans for the use of parents' classes in the Sunday-school. That at least indicates the moving of the community conscience on the subject of the home. Perhaps some future survey will be able to report results.

Time and space, as well as the knowledge of the writer, would fail to catalogue all the factors of progress in religious education within the last two years. I have tried to select some of those which seem to be significant of the present state of the movement. I think we may see in them three prevailing tendencies: (1) the recognition of the Church as an educational institution; (2) the demand for trained leadership; (3) the organized correlation of all educational forces for moral and religious ends.

THE GOSPEL IN GREECE

The Greek Evangelical Church, now firmly established in spite of Prejudice and Poverty, seems called to become a Protestant Outpost in the Conflict with the Crescent

REV. THOMAS VERNER MOORE, D. D.

III

This prejudice made Doctor Kalopothakes and his work a bitter offense to the very people whom he desired to reach. And the persecution and violence which they did not venture to indulge against foreigners, were poured out liberally upon him and his associates, unprotected by their own Government in their attempts to introduce evangelical religion.

"In the early years of our work," he writes, "we were subjected to every variety of persecution. Our names were a by-word and reproach, in the daily press we were loaded with every term of abuse and opprobrium; when we walked the streets, we were hooted and followed, and even our dwellings were not always safe from violence. Many has been the time when our services were disturbed or broken up by roughs or fanatics, and nearly all our places of worship have been the object of mob attack."

The fact that such attacks, as he says, have occurred notably in the case of those churches situated in Greek, rather than in Mohammedan, territory, seems significant of the real influence back of them.

But these manifestations did not intimidate him; and the prejudice has now been measurably overcome. While the Greek Orthodox Church, of course, still does what it can under the forms of law to hinder the work, abuse by the press has ceased, and mob violence disappeared.

These results are most largely due to the life and character of Doctor Kalopothakes. His courage without bitterness, in the face of so much enmity, his manifest sincerity and unselfish devotion, his patience, tact and kindliness, his breadth of sympathy, charity and public spirit, disarmed his enemies and won respect and esteem, even from those who opposed his religious views. Without abating in the least his labors for the cause of evangelical religion, he found time for many forms of usefulness which brought him into co-operation with people outside evangelical circles. He showed a keen interest in questions of public welfare. He helped in organizing and conducting societies for the prevention of cruelty to animals and for work among the newsboys of Athens. He visited prisons wherever he went and ministered to their inmates. He was prominent in relief and school work among the Greek refugees from Crete during the insurrection there in 1867. He took part in scholarly investigations and discussions. Thus the people learned by experience that Protestant Greeks are no less loyal and patriotic than their fellow citizens of the Orthodox faith.

To these obstacles from without, must be added various difficulties from within. These remind us of the troubles which beset Paul in his Greek missions. Now, as then, it may be said of the Greek churches, "not many wise men after the flesh, not many mighty, not many noble, are called." Still it is out of their "deep poverty" that they give. Now, too, as then, contentions and divisions arise. Plymouthism has made its divisive inroads upon the little churches today, just as "false brethren" "crept in unawares" in Paul's time, and with their proselytizing led some astray. Of late years immigration is constantly depleting the already feeble churches. And now the Balkan War has in some cases almost emptied them of male members. "Practically all the men," we are told, "of the Piraeus congregation were called off to serve in the army or navy."

Of embarrassments from within, the most constant and serious has always arisen from the feebleness of the native church and its paucity of resources. It cannot supply either the men or the money which the work requires.

In meeting this pressing and delicate problem Doctor Kalopothakes again showed his wisdom and devotion. He sought a native ministry. In that effort he himself helped to educate more than fifty young men. He ordained eleven to the ministry, as preachers and evangelists among their countrymen at home and abroad. Some of these he trained in part.

In financial matters he was obliged at first to rely almost entirely on foreign aid. In this way the British and Foreign Bible Society and the Religious Tract Society of London, from the beginning; the Synod of Virginia, until the outbreak of the Civil War; the American and Foreign Christian Union, from 1866 to 1873; the Southern Presbyterian Church, from 1873 to 1886; and the Bible Lands Mission Aid Society, at various times, rendered most valuable assistance.

But as time went on, it was seen that the best interests of the work demanded the surrender of aid which involved official dependence upon any foreign body. On the one hand, these were fiduciary agencies and could not ordinarily supply funds in whose expenditure they exercised no control. On the other hand, the state of mind in Greece, above described, made official connection with any foreign agency more of a hindrance ofttimes to reaching the people, than its financial aid was to help, and even the acceptance of foreign money was made a ground of reproach. Moreover, Doctor Kalopothakes rightly felt that the only permanent hope for the future lay in forming an independent, self-sustaining, self-governing native Evangelical Church, which could not be expected so long as the Greeks leaned on others and did not learn the lesson of dependence on themselves.

Accordingly, in spite of the great need of money, these sources of help were given up one by one and the burden thrown more upon native support. In 1886, when the Evangelical Greek Synod was formed, last official connection with outside agencies ceased. It was the judgment of both parties that henceforth the work of evangelizing Greece should devolve upon the native Church, and the Southern Presbyterian Church withdrew. In the year 1904 Doctor Kalopothakes even surrendered the agency of the Bible Society, that he might be free from the charge of receiving foreign money for himself. The only outside aid, therefore, which he has had for many years has come from individual friends of the work in other lands.

In spite of slender resources, however, his skillful management has enabled the little Church to acquire property estimated to be worth $46,000, at an expenditure of about one-quarter of that sum. A good example of his sagacity in this respect was the purchase of the present site of the Evangelical Church in Athens, now greatly enhanced in value, at a time when it was obtainable at a moderate price.

Meanwhile Doctor Kalopothakes steadily sought to develop in the native Church the grace of giving, both for the support of their own work and for the cause of missions abroad. In a report published in May, 1911, shortly before his death, he rejoices that the gifts of the little Athenian church to foreign missions during the last year had been nearly double what they were the previous year, and that this church had also begun to recognize its duty to care for its aged poor.

To carry out this course, Doctor Kalopothakes himself shrank from no personal sacrifice. It cost him more than any one else. He devoted himself and all that he had to the cause of the Gospel in Greece. He used his property as freely for it as for his own family. He gave his children to it. He dedicated his home to it. He enlisted his friends in it. He gave all his own time and strength to it. He frequently mortgaged his own house to pay the salaries of the missionaries. When they or their families were stricken with illness in remote places, his home in Athens received and cared for them. And when the Church at Athens was left pastorless, in 1910, by the removal of its minister to the United States, this man, then in his eighty-sixth year and burdened with age, again assumed the additional load of regular preaching and pastoral care.

It was my privilege to worship with the Church in Athens the last Sunday on which Doctor Kalopothakes ministered to it, June 25, 1910. By a striking coincidence he chose as his text: "He said, It is finished: and he bowed his head, and gave up his spirit" (John 19: 30). It was the last sermon he ever preached. He spoke on the great doctrine of the Atonement. We sang in modern Greek a translation of Watts' noble hymn: "When I survey the wondrous Cross." That evening after tea we sat with him and his daughter on the terrace of his house talking of his work in days gone by and watching the sun go down behind the Acropolis, and glow upon Mt. Hymettus. He said: "I shall not live thru this year. I should not be surprised if I did not live thru this week." That night he was taken suddenly ill. The following Thursday he passed away.

The sense of loss in his death seemed to be felt in the whole city. I saw a old cabman, who had heard the report of his death and had come in from the street to inquire of its truth, break down and weep like a woman as he left the house. I saw the shadow also gather on the face of a Greek gentleman of culture, prominent in scholarly circles in Athens, and a public official, as he learned that Doctor Kalopothakes was gone, and I heard his words of genuine sorrow and appreciation.

It was my privilege, as the only available evangelical minister, to conduct the funeral services in the little church the day following his death. I saw in the company assembled at his bier all classes of people. Representatives of the British and American governments were there; members of the Greek Orthodox Church, and even a priest or two; soldiers, young men, merchants, laborers and women. It was hard to realize that this man had once been the object of popular hatred. I saw, as he was laid in the tomb, tears running down men's faces. Among the mass of flowers spread round his coffin were some from people who had been hostile to him and long misunderstood him. Letters came from various societies, and from prominent men all over Greece. The mayor of Athens wrote; also the mayor of his native village, Areopolis, who reported that "on the news of his death all the church bells were tolled, and the inhabitants for miles around flocked to his paternal house where the metrical death-dirges were sung in his honor all thru the day."

The following Sunday in the little Athenian Church, which Doctor Kalopothakes had organized more than half a century before, there was a profound sense, not only of irreparable personal loss, but also apparently of dismay, as the people turned leaderless to the future. Sadder still to me was the air of vague distress which comes from a loneliness only half conscious of its real isolation, a dim yearning for support from the sympathy and fellowship of other Christian bodies, which it had never known, and

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"Thy Word is a Lamp unto my Feet and Light unto my Path"

Exaudi Sunday, May 16, 1915

Semi-Annual Rally

The semi-annual Rally of the Evangelical Young People's League of Cincinnati and vicinity is to be held at St. Matthew's Evangelical Church, Elmwood Place, O., on Sunday, May 16, 1915. There will be an afternoon session at half-past two o'clock and an evening session at seven o'clock. The chief speaker of the occasion will be the Rev. W. N. Dresel, of Evansville, Ind., president of the National Evangelical League. Lunch will be served by the young people's society of St. Matthew's Church at fifteen cents. Take either Lockland or Glendale cars and get off at Township Ave., forty minutes from Fountain Square. All young people's societies with their members and friends are cordially invited to attend.

Corner Stone for Sunday School Hall

On Sunday, April 18, 1915, the corner-stone for the new Sunday-school hall being erected by the Evangelical Church at Portsmouth, O., was laid in the presence of a large and enthusiastic gathering. The completed building is to cost $30,000, and the dedication will take place in the autumn. *S. Lindenmeyer.*

Helps for a Good Meeting

Rev. Henry Katterjohn

BELIEF IN CHRISTIAN ENDEAVOR

M. May 10. Its covenant. Heb. 8: 8—13.
T. May 11. Its Christ-ideal. 2 Cor. 5: 14—21.
W. May 12. Its Bible-reading. Ps. 119: 33—40.
T. May 13. Its prayer. Eph. 1: 15—23.
F. May 14. Its worship. Heb. 10: 2.
S. May 15. Its fellowship. Eph. 4: 1—6.

Sun., May 16. Topic—Why I Believe in Christian Endeavor. 2 Tim. 1: 1-14. (Union meeting with the Juniors.)

Suggestions to the Leader

This meeting ought to be a rally of the youth of the church for the purpose of enlisting them for active service in the church.

Secure the co-operation of the officers of the church and the superintendent of the Sunday-school and the teachers of the intermediate and senior departments. The Sunday-school secretary can give you a list of all the young people in the Sunday-school. An effort ought to be made to secure their attendance at this meeting. The membership committee and the calling committee ought to join in this effort to reach all the young people of the church.

Plan an attractive program. Publish your program in the city or county paper a few days previous. If possible repeat the announcement in the Saturday edition. Be sure that every young person has been reached. Put all the enthusiasm possible into this meeting. Nothing is more contagious than well directed enthusiasm. Above all, pray that God's spirit may move the young people to enlist for active service for Christ and the Church.

The Topic Presented

Our topic speaks of the Christian Endeavor movement. We dare not rob the Christian Endeavor movement of its great glory; it has helped the young people to find themselves and their place in the Church; it has awakened the Church as such to the need of finding a place for the young people.

It was the first attempt at a thoro, systematic organization of our young people, in which all elements that appeal to the life of youth were successfully combined. The religious, social, educational interests of young people were safeguarded, and their ambitious to do something, and to be something, aroused.

Not all societies have retained the name of Christian Endeavor, but all societies that are doing work that is worth while must be conducted in the Christian Endeavor spirit. If your society has become a mere pleasure agency, and boasts only of dramatic accomplishments; if it is a mere financial machine that produces an income for the congregation, then it will fail and ought to fail. But if it seeks to develop Christian character by bringing its young people into direct contact with the life-giving spirit of Jesus Christ; if it arouses and puts to work truly Christian endeavor, consecrated activities of our young men and women, then it will produce something that will count for much in the building of the kingdom of God. In that sense all of our societies must be Christian Endeavor societies, societies that stand 1) for a *more perfect knowledge* of Jesus Christ and His gospel; 2) for *more intense devotion and consecration* to the building of God's kingdom; 3) for a more *thoro development of Christian character* in the individual man and woman; 4) for *loyal devotion* to the church of which our society is a part.

Some Questions on the Topic

1. How can our society build up its members?
2. How can our society strengthen the church?
3. How can society members lead others to Christ?
4. What do we owe to the Christian Endeavor movement?

Some Scripture on the Topic

Matthew 13: 44; 13: 45, 46; Rom. 6: 13; 6:16; 19; Rom. 12: 1; 2 Cor. 8: 5.

Early Endeavorers:—Cornelius, Acts 10; Lydia, Acts 16: 14, 15; jailor, Acts 16: 27—34; Greeks, Acts 17: 4, 12; Andrew, John 1: 40, 41; Philip, John 1: 43—45; Nathanael, John 41: 45—51.

A Prayer

We rejoice, our heavenly Father, that Thou, according to Thy divine wisdom, has called the young and inexperienced into the labor of the vineyard. Thou hast ordained that all men shall hear the message of the Gospel, and all are necessary for its proclamation.

Thy kingdom is a school for the development of life and character. Like Jesus we must grow in wisdom and grace. Help us to heed the rich experiences of life, that they may make us stronger in power, more fervent in our work, more thoro in the doing of Thy will.

Bless, Thou, O Saviour, our Evangelical League. We are organizing for a larger service. Give a vision to our leaders, a spirit of obedience and consecration to our members. May our league be a potent factor in the building up of our Evangelical Church, that it may serve its high and noble purpose of saving sinners for eternal life. Amen.

The Advanced Quarterly's Lesson

CHURCH HISTORY. LESSON III

Cyprian. 1 Peter 5: 1-11

Daily Bible Readings

M. May 10. Matt. 20: 20—28. True Ambition.
T. May 11. 1 Cor. 12: 4—11. Many Gifts, One Spirit.
W. May 12. Eph. 4: 11—16. One Organism.
T. May 13. Col. 1: 15—20. Christ pre-eminent.
F. May 14. Heb. 7: 26—8: 2. Christ the Highpriest.
S. May 15. Rev. 19: 11—16. The King of Kings.
S. May 16. John 15: 26—16; 1 Pet. 4: 8—11.

By casting off Montanism the Church gained a victory somewhat similar to its defeat of Judaism. The doors leading into the great heathen world were now wide open and the Church announced its intention to keep them so. The number of churches and church members grew, and altho the Christians were hopelessly outnumbered by the pagan millions, their enthusiasm and unshakable confidence in the ultimate victory of their cause more than made up for the lack in numbers.

As the churches were scattered over an extensive territory they were obliged to find some way of keeping in touch with each other and maintaining that unity of spirit and action which was their only hope of conquering a world of enemies. There were three chief factors that made for unity: 1. The Spirit of Christ which, tho it had withdrawn its special gifts had not left the Church; the writings of the Apostles inspired by the Holy Spirit; 2. Letters and travellers which were the means of communication between the churches; 3. The increasing influence of the bishops in the local and provincial conferences. It was Cyprian of Carthage who said that the unity of the Church was to be found in the institution of the bishopric.

Cyprian lived during the first half of the third century. Christianity had made great progress; the coast of Northern Africa was dotted with Christian churches, while the Gospel was being preached in England, Gaul (France), Germany and Spain, besides the churches in Arabia and Armenia, Palestine, Asia Minor, the present Balkan peninsula and Italy, and in 256 Cyprian could call a conference of eighty-seven bishops.

A number of persecutions occurred during Cyprian's life, and many Christians died as martyrs in Carthage, his home city. But the number of Christians kept on increasing nevertheless, "blood of the martyrs was the seed of the Church". Sunday had become the chief day of worship, and in the services the singing of hymns and psalms, the reading of Scripture, the sermon (sometimes by a layman), and the Lord's Supper had a place since the days of the Apostles. The Lord's Supper, however, was partaken of only by Christians of good standing in a second part of the service from which all unauthorized persons were excluded. To the first part of the service all who would come were admitted. Good Friday, Easter, Ascension Day and Pentecost were also being observed.

Christianity had a firm grasp upon the private lives of its adherents. They observed daily devotions, decorated their homes and domestic utensils with Christian symbols and kept their marriage vows faithfully. Slavery was abolished among them, and they cared for the prisoners, the sick and the persecuted, so that it was a common remark among their heathen neighbors, "See how they love each other"! It is also a fact, however, that many, many Christians forsook their faith in the periods of persecution, and that many were also guilty of mistakes and shortcomings.

As early as 190 the tendency to distinguish between clergy and laity and describe a higher spiritual rank to the former became manifest, and Cyprian taught that the Church consisted primarily of bishops. Cyprian was formerly a heathen teacher of rhetoric and was baptized when he was over forty years of age. He devoted himself to the study of the Bible, gave up part of his fortune for charitable purposes, and was soon elected bishop of Carthage. His stern views made him unpopular, and his escape from persecution earned him the reputation of a coward and unfaithful servant. After a year's absence he returned, was exiled six years later, and, returning again, was beheaded in 258.

Cyprian may be called the *father of the Episcopalian system.* Roman Catholics have no right to claim him, as the papal system is somthing very different and of much later origin. Cyprian taught that *salvation depends upon church membership*, "Outside the Church there is no salvation". If the Church cannot exist without bishops, this teaching places the bishops in a very exalted position. He was thus laying the foundation for the despotic claims of later bishops and paving the way for Roman Catholicism.

Cyprian is largely responsible for the false teaching that good works can earn the grace of God. Alms-giving, charitable deeds, etc., have the power of cleansing from sin and even make God our debtor! These unevangelical teachings helped to obscure the Bible doctrine of justification by faith and led many later Christians teachers astray.

Fifty Years Ago

Continued from Page 4

quirements of a missionary in the field, Mr. Miller declared himself ready to contribute $1,000 at once, if a missionary were sent out without delay. All present were deeply moved by this unexpected and plainly providential assistance, and a resolution to send out a worker immediately was unanimously adopted amid great enthusiasm. Pastor Lohr frequently referred to this meeting and to the deep impression made on all present.

All were practically agreed that Pastor Lohr was best fitted to represent the society on the field. It was he who had been most active in promoting the organization of the Society, and his experience in missionary work in India and his familiarity with the Hindi language enabled him to begin work at once. Pastor Lohr was willing to return to India and was consecrated to missionary service on October 24, 1867. The large assembly was deeply stirred when after the consecration Pastor Lohr turned to address the audience, saying, "I am ready; are you? Will you aid and support me with your prayers? Will you remain faithful and not grow tired of well-doing? Will you be patient and wait on the Lord when only slow progress can be made, and when drawbacks and difficulties arise to hinder the work, as will most certainly be the case?"

In November Lohr with his wife and three children began the long trip to India on the sailing-boat "Sagamore", the voyage from Boston to Bombay around the Cape of Good Hope lasting 150 days. It had been his aim to go directly to Calcutta, but the Sagamore was the only vessel sailing for India in many months, and so he was obliged to make Bombay his destination. Tho this was a keen disappointment

at first, later developments showed it to be providentially ordered. In the absence of definite information as to just where mission work in India was most needed and feasible without encroaching upon territory already occupied, Pastor Lohr had been instructed to find his own field upon reaching India. The way in which the right field might be found caused him no little anxiety on the long journey, but when he reached Bombay he found that God had already solved that problem for him. At a missionary conference in session at the time of his arrival, and which he attended, a letter from a Scottish missionary, Rev. Cooper, in Nagpur, was read, asking for misionaries for the *satnamis* in Chattisgarh. As these people understood the Hindi dialect, and as no other missionaries were yet at work in this region, Lohr regarded this as an indication of divine guidance and at once declared his readiness to begin the work in that field. Missionary Cooper had made his request at the instance of Major Baldwin, commissioner for Chattisgarh, who saw a great missionary opportunity among these people, who, as they said, were waiting for a white man with a book was to tell them the *satnam* (true name) they were to worship. They had forsaken idolatry and seemed a most desirable object of missionary effort. While Lohr had been wondering where he would find a suitable field, Missionary Cooper had visited the satnamis and prayerfully sought a missionary for them, as his own society had no worker available at the time. Thus God had brought the field and the man together and given the German Evangelical Mission Society in the United States the work for which they had been waiting.

How Pastor Lohr began his work at Bisrampur, how the work grew and prospered under the divine blessing, and how just fifteen years later it had developed to such an extent that it was desirable to turn it over to a larger church body, and how the work thus begun came into possession of the German Evangelical Synod of North America thru the action of the General Conference of 1883, is well known to most of our readers. During the forty-seven years since Pastor Lohr began his work in India five other stations have been added to the one he founded, with sixty-eight outstations. The white missionary force has grown to twenty-four, with native assistants numbering 277, serving a constituency of 4,012 church members. Surely the Lord has done great things, and it is marvellous in our sight.

A Time of Testing

REV. C. W. LOCHER

"He restoreth my soul", King David jubilantly exclaims in his shepherd-psalm. He knows it to be true: "The Lord restoreth my soul". He has experienced it himself, more than once. Ofttimes his soul has grown weary. Weary of work and strife; weary, also, too, of prayer and waiting upon the Lord and of doing His will. Now and then his soul has lost its vigor, its buoyancy, its willingness to hear and obey, to serve and glorify the Master. We, who read this, understand. Not sin alone, but discouragement, failure, perhaps a sudden reaction after special effort, have left your soul and mine despondent, weak and weary.

But "He restoreth my soul". When the feeling of languor and faintness was most depressing, He revived the fainting soul with a drop of living water from His holy Word, or by an experience of grace that opened our vision for divine forces present to protect and lead to victory, or by a "Come unto Me", or a "Peace be unto you", spoken to the soul in its most hidden recesses thru the Spirit of God.

Now, the soul experience of a whole body of Christians, a congregation, or a group of many churches, is very much the same as that of the individual Christian. The shepherd-psalm of David is not merely the triumphant recital of what one man has learned in the Saviour's following, but it gives expression to the spiritual experiences of the entire flock of the Good Shepherd, His Church on this earth. Does not the "soul" of Christendom, or of a part of Christendom, as represented in an organized body of Christian congregations, need restoration, too, now and then, and renewing and re-invigorating? Are there not times, when thousands of God's children, who have bound themselves together because of common interests and doctrines, grow weary in well-doing, if not with regard to the whole of God's kingdom, yet respecting this or that phase of it? Are there not times when it becomes necessary that some weight which has disturbed the equilibrium of the soul be lifted and shifted, so that the latter may become restored once more to its former joyous buoyancy?

Those who are interested in Foreign Missions, and they are many, thank God, thruout our Evangelical churches, realize that *just now* this part of God's work on earth is undergoing a severe test and trial. Conditions in a large area of the foreign mission field, especially in Africa, are chaotic and alarming. Promising fields, ripe for the harvest, have been ruthlessly devastated by unscrupulous warfare on the part of a nation hitherto considered an ardent promoter of Christian missions, and the laborers placed there by the Lord of the harvest have been led captive. Missionaries who are still at work in their respective fields in China, Japan and the Asiatic islands have been cut off from almost every communication with their home bases and are tiding themselves over, as best they can, till the war is ended.

At home, in consequence, there is uncertainty, doubt, depression. In Europe, as is natural, other matters are uppermost in the minds of Christian people. And here in America, particularly among those who, as we, are in sympathy with the Teutonic allies, voices are heard in word and print, expressing the view that antipathy to England should extend so far as to sever, once for all,, our tie of fellowship with English mission-workers and to cease to bring the blessings and culture of Christianity to a heathen people under English rule. And, as a result of such reasoning, some have grown cold toward a cause which at one time was the object of their warmest support—our Foreign Work in India.

Distinctly, the spiritual poise of many, as regards foreign missions, has been disturbed and needs readjustment.

It occurs to us, that the times of fifty years ago, when the German Evangelical Mission Society, out of which our foreign mission work has grown, was organized, were also troublous and uncertain. The Civil War had just come to its close. President Lincoln had been assassinated. A great conflict was preparing in Europe. Financial depression was noticeable at every hand in our own land. And yet, the Mission Society was organized: *born out of the consciousness that God's Kingdom must come and that its coming must be brought about thru those who have faith enough in God to go forward in His name.*

Again, it occurs to us that our own work in the Central Provinces of India has so far been *undisturbed by the European war.* Our missionaries are quietly pursuing their labors, unmolested by any interference on the part of the authorities. Converts are being received, as heretofore, and instructed and established in the Christian faith, in order that they might become saved thru the blood of Jesus and might glorify the King of kings with their life and service. As Paul did not hesitate to bring the Gospel to Macedonia, altho one of the most cruel oppressors of his own race (Antiochus) had been a Macedonian; as he did not withhold the glad message from the Romans, tho Rome had been Judea's conqueror, and fanatic hatred between the two nations was obvious enough;—even so the evangelistic work in India is being successfully done by our missionaries and is being gladly supported by those here at home who love the Master and wish to uplift the fallen, without thought of race antipathy or political adherence.

Prof. Metschnikoff, the world-famous bacteriologist, who is at the head of the Pasteur Institute in Paris, has recently, in a public utterance, emphasized the fact that "the scientific world is not at war," and has pointed to the laboratories of Paris as at work manufacturing a serum against tetanus that was discovered by a German. "Scientists", he says, "*regard political demarkations and designs as too silly to constitute matters of grudge*, and the scientific world, after its first shock at the outbreak of the war, *is carrying on its international labors without regard to the vicissitudes of states.* Why not substitute "*Evangelical Christians*" for the word "scientists" above and "*The Christian World*" for "the scientific world"? *Should science be broader-minded and more earnestly intent upon helping and healing suffering man than is the religion of Jesus Christ and His followers?*

These and similar considerations, however, need to be applied to us and impressed upon us by Him, whose Spirit alone worketh life and fills the human heart with that love which "hopeth all things and endureth all things"; who conditions His promise "I am with you always" upon obedience shown to His command, "Go ye into all the world and teach ALL NATIONS. He, and He alone, fully "restoreth our soul" to see and to do His will.

The Gospel in Greece

Continued from Page 6

never felt the need of as now, turning eagerly and pathetically even to the poor consolation to be got from the presence of two casual strangers, unable to speak their tongue, tho sharers in their deepest convictions and their present sorrow. What appeared in Athens that day was felt too in every one of the other evangelical churches, as the news became known.

It is indeed a critical period upon which the Evangelical Church in Greece has now entered. Very real, and very important are the results that have been accomplished during the lifetime of this one man, however small they may appear in comparison with older Protestant church work. Six congregations have been organized, namely, at Athens, the Piraeus and Volo in Greece, at Janina in Epirus and at Salonica and Serres in Macedonia. The last two have withdrawn (temporarily, it is believed) from the Synod under influences referred to above. Besides these, which compose the Greek Evangelical Synod, other churches were formed by the labors of Doctor Kalopothakes in Turkish territory, which subsequently passed under the care of foreign missionaries. The total number of communicants in 1912 was about 115, with three times that number of adherents. They contribute about $1,400 per year, Athens and Janina being self-supporting. There are now four ordained ministers and two evangelists. The evangelical communities have won recognized standing for themselves *as churches*, from the government of Greece, their property being exempted from taxation, just as is that of the National Church. Thus religious toleration for Protestantism now rests on a legal basis in Greece. A Christian evangelical literature has been created in modern Greek, and widely disseminated. The Greek Evangelical Synod has been received into the Evangelical Alliance and into the Pan-Presbyterian Council as a constituent body. The Protestant movement has begun to arouse in the National Church a spirit of reform. Altho this has as yet expressed itself rather in new methods of work than in matters of vital religion, yet it may be expected to spread further and go deeper. This reflex effect of Protestantism may be seen in the introduction of the New Testament into the public schools, the introduction of preaching services into the Orthodox Church, the publication of Orthodox religious papers and the attempted suppression of simony and other abuses.

But now what shall be the future of this evangelical enterprise? Will it go forward, or will it be crushed between difficulties which beset it from within and without? Doctor Kalopothakes, who in the fullest sense may justly be called its father, was humanly its guide and mainstay. No one has as yet arisen to take his place. His son, Mr. Demetrius Kalopothakes, continues the publication work which his father began. The little bands of evangelical Christians are bravely striving to press forward. But, weakened still further, both in personnel and in resources, by the recent war, they have greater demands made upon them and larger opportunities opened from the same source.

In view of the bearing which the European war will doubtless have upon the fate of the Balkan nations, and especially in view of the fact that the interests of the kingdom of God always transcend and other interests, the young Evangelical Church of Greece deserves the sympathy and support of American Christians. It should be remembered that this little native Church is the only agency for the propagation and support of evangelical religion among the more than two and one-half millions of people in Greece. It would be worth much to the cause of the Gospel and the Kingdom if this Church could become strong enough to make itself felt in the reconstruction of southeastern Europe and become an outpost of European Protestantism in the conflict with Mohammedanism which must sooner or later come.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The United States, Japan and China

Drs. Sidney L. Gulick and Shailer Mathews, recently returned from a visit to Japan as the representatives of the Federal Council of the Churches of Christ in America, have just given an account of their work at a dinner in New York City. Dr. Mathews is dean of the divinity school of the University of Chicago and President of the Federal Council of the Churches of Christin America, and his opinion is therefore entitled to respect. Dr. Gulick has spent a quarter of a century in Japan as a missionary and teacher and his familiarity with the people and their ways of thinking and living are an assurance of the reliability of the facts presented.

The substance of Dr. Gulick's report is that the immigration question is not really a great factor of difficulty in Japan's feeling toward America. He was repeatedly assured by Japanese statesmen—Count Okuma, the premier, and Baron Kato, the foreign minister, both gave audiences to Drs. Matthews and Gulick, and at an official luncheon requested them to speak to the distinguished Japanese officials present on the criticism of Japan heard in America—that what Japan is insistent about is that their countrymen already in the United States shall receive favorable treatment wholly equal to that accorded to other nationalities. It was officially stated that the empire is quite willing to continue the existing "gentlemen's agreement", in virtue of which for some time past not one Japanese laborer has been permitted to emigrate to the United States.

Dr. Mathews dismissed the idea that any exceptional racial differences cause misunderstanding between Japanese and Americans. In this case, as in every other case of international strain, the only tangible cause is what Dr. Mathews calls the "codification of suspicion". Every suspicion that America has had of Japan, Japan has also had of America. "Many people in Japan", Dr. Matthews said, "actually believe that America is pushing war preparations, only biding its time until it can assail Japan and acquire Korea and Formosa". The task of guaranteeing good will among any nations must always rest upon the moral and religious forces in those nations. Therefore the Christianity of the United States must assume the burden of not only destroying false suspicions, but of securing for the Japanese the equitable rights in this country which they justly expect. The feeling in Japan that the Japanese already in this country are not fairly treated must be met by unmistakable proof to the contrary.

At the close of his address Dr. Mathews also spoke eloquently of the situation between Japan and China. "It is unfortunate", he said, "that no man knows what demands Japan has made upon China," but he believed that Count Okuma was honest when he said to both Dr. Gulick and himself that Japan will maintain the open door in China. Japan realizes that her existence would be at stake if European nations were permitted to divide China, and in Dr. Mathews' opinion Japan's purpose is to go no farther than to guarantee the integrity of China—a sort of Asiatic Monroe Doctrine. But this, he added, could not justify an attempt on Japan's part to control China, and he insisted that China needs no leadership which would involve any control from the outside. He enlarged on the opportunity for a broad and generous policy to be followed by Japan and the international respect which it would everywhere attain thru such a policy. He observed, however, that it is difficult for Europe and America to believe that Japan has no selfish objects so long as it does not take the other nations into a larger confidence.

It is a supreme opportunity for the United States and Japan to show the meaning of their friendship, to demonstrate the power of their diplomacy based on the giving of justice. The United States and Japan are together facing the problem of a new Asia, and every thoughtful person in the two nations should strive to protect this fellowship from disturbance by injustice and suspicion. An incident showing the need of vigorous and earnest efforts in this direction is the yarn of Turtle Bay originated by the New York *Herald*, which devoted two-thirds of a page to the description, with illustrations and a map, of the appearance of five Japanese warships, six colliers and supply ships, and four thousand Japanese marines and sailors in occupation of Turtle Bay in Lower California, about 400 miles from San Diego. The inventor of the fiction says, "I saw them there". He also "saw" that the harbor was mined, that there was a camp and a wireless plant on shore, and patrol boats miles out at sea, while the harbor was full of activity. The excuse for this sudden and daring occupation of Mexican territory was said to be a Japanese warship, the Asama "with her nose in a soft mud bank near the mouth of the harbor since December 31. Any good tugboat could have pulled her off in a few hours". But when Commander Irwin of the United States cruiser New Orleans visited Turtle Bay several days after he found in the bay in addition to the stranded Japanese cruiser Asama, nearly up to her decks in mud and likely to be a total loss, a Japanese supply ship, a Japanese repair ship, two British colliers, two Japanese fishing schooners, and two Japanese fishing boats. The presence of the Japanese boats at Turtle Bay was known to our government, which had offered its aid at the end of January, but had been told that no help was needed.

Sensational stories of this kind are worse than the usual insult to the intelligence of their readers because they tend to destroy American confidence in a friendly people. Papers that have a habit of printing yarns of such character deserve to be boycotted by fairminded and intelligent Americans.

A THOUGHT FOR THE WEEK

Contentment

Let us learn to be content with what we have; let us get rid of our false estimates; set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved and able to love us in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry; full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has. David Swing.

The Woman's Peace Party Convention

When one of the prominent women who was expected to take part in carrying out the program of the Woman's Peace Party desired the advice of Ex-President Roosevelt as to joining the party he replied in a letter which begins with a characteristically emphatic condemnation of the program to be brought before this convention, altho he makes it very clear that he does not mean to condemn the participants.

The difficulty about the program outlined for the Woman's Peace Party is that it is an abstract idea without the possibility of an effort to secure it in the concrete. We believe it was William James who points out the enervating and debilitating effect of expressing emotions of any kind without translating them into some kind of definite action, and the trouble with most of the peace agitators just now is that they are guided more by horror at the long continued slaughter of human life and the waste and destruction of property than by accurate and reliable information and the philosophy and historical knowledge to appraise at their just value the developments that led to the war and the accounts as to its conduct up to the present. Those well-intentioned persons who base their opinions as to what would constitute a real, just and permanent peace for Europe on the accounts of the origin and conduct of the war circulated from London and indiscriminately copied by American newspapers that are either biased or ignorant, and frequently both, need not be surprised by the discovery later on that all their efforts have been wasted. Some of the more intelligent American journals are openly admitting that there has been a mass of ignorant denunciation of Germany which will cost the American people dearly in the assessment of good will. Says the *New Republic:* "German sympathizers have good cause for complaint when they compare the credulity given to London and Petrograd dispatches with the lack of display accorded to German reports. Our press on the whole has unquestionably been partisan, not in its editorial columns, where partisanship is justifiablle, but in its presentation of news. Its sympathies have dulled its critical estimate of the reports from the Allies. Many Englishmen have remarked to us that some of our leading papers are more royalist than the king, more pro-Ally than the best thought of England and France". Peace proposals based on such partisan press reports can be neither fair nor intelligent.

We have always had the greatest respect for Miss Jane Addams because of the inestimable service she has rendered to all sorts of victims to wrong American social conditions, but we should like to be better informed as to the basis for the statements in a recent interview given out under her name, especially those concerning Germany's lowering of the moral barriers among the soldiers. Miss Addams may have a sound basis for her statement that the French chamber of deputies, "in anticipation of the effect upon the nation of the slaughter of its men, has passed a law declaring that during these war times there shall be no such thing as illegitimacy in France; that war benefits go equally to the mothers that are married and those that are unmarried, and that the 'foundlings' boxes', which had been removed from the churches have been restored in order to give mothers of unwelcome children an opportunity to dispose of them secretly, but still keeping them for the nation". Since Miss Addams has access to the French sources of reliable information this statement is doubtless true, as also the other statement that "in the English training camps the authorities are conniving in the excesses of the soldiers, quite in keeping with the traditional provisions long made for English soldiers when in camp on foreign soil." Similar statements are made concerning Germany, "if reports from seemingly trustworthy sources are to be believed". The only reports concerning Germany which Miss Addams has probably had are those coming from sources hostile to Germany and therefore likely to be inaccurate and distorted if not positively false, as most of the other reports concerning Germany have been. The statement may be true, but we shall wait until Miss Addams has visited Germany and made a personal investigation before we accept it. If Miss Addams and the Woman's Peace Party desire to render actual service in the cause of real, just and lasting peace they will be very careful to secure complete and reliable information before taking any kind of action.

COMMEMORATING THE CONQUEST

"Jehovah saith unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool", Psa. 110: 1—4.

It is a song of warfare and victory, of conquest and triumph from which these words are taken. It is not easy to say just what David may have had in mind when he wrote them. Perhaps he had an earthly monarch in view, and perhaps the vision of conquest and glory that filled his thoughts presupposed earthly strife and struggle, a triumph over earthly enemies and looked toward a temporal world-dominion. But the application which Jesus gives to these words in Matt. 22: 41—46 invests them with a far greater and more significant meaning, and makes us infer that David, tho he may not have realized it himself, was in the Spirit of Jehovah thinking of Him who is the hope and the glory of Israel, and the throne of whose kingdom was to be established forever. There is therefore nothing in the way of using these words in connection with the exaltation of Him who, tho crucified, dead and buried, yet rose again on the third day, ascended into heaven, and now sitteth at the right hand of the Father almighty, from whence He shall come to judge the quick and the dead.

Indeed, we fail to understand how any other application could be possible for Christians. In the same manner in which David was the earthly king of his people, conquered their enemies and established the power and glory of his kingdom, Jesus Christ is the eternal King of God's children thruout the world, and as such He is ever since His ascension into glory engaged in the conquest of the enemies of His kingdom and in the manifestation of His power. The observation of Ascension Day is thus not only entirely justified, but becomes rather a need and a duty, as it helps the followers of Jesus to keep the eye of their faith directed heavenward and reminds them of the final and glorious conquest of Christ and His Kingdom.

Most Christians are not accustomed to regard the work of Christ in the world as a conquest. We are far too much accustomed to think of the Gospel of Christ as a branch of knowledge than as a source of power; we speak of its influence rather than of its achievements, of its struggles rather than of its victories. We fail to realize the greatness of the victory that was won and proclaimed once for all when Jesus cried out with a loud voice "It is finished"! That victory was gained not for himself personally, but for all those who were suffering under the bondage and oppression of the enemy. It made plain that the enemy, no matter how awful and powerful he might seem, was nevertheless already overpowered, and that all that remained was that each one yearning for release should realize his freedom and follow up the conquest in his own life in the strength of the great Conqueror.

It is only for the purpose of giving this essential and powerful aid that He who is the Son of David after the flesh and the Son of God after the Spirit is now enthroned in the seat of power at the right hand of God, i. e., associated with Him in the exercise of the divine power. He is in fact as well as in name the Lord, not only of David, but of all who have come to believe in Him as their Saviour and Redeemer from the power of the enemy, and He does actually rule in the midst of His enemies. The enemies are *still on the ground*, keeping up the fight to gain a skirmish here or an engagement there. They are fighting from many an ambush and they have a strong point of vantage in the hearts of men, from which it is exceedingly difficult to drive them. But the battle is already won for all who keep in touch with the exalted Conqueror and Commander, and all that remains is to secure for themselves the advantage gained and smite down in His strength every straggling force of the enemy that dares to oppose the victorious march of the King of kings. The one great fact that the Ascension of Jesus Christ drives home is that in His name every knee *shall* bow, of things in heaven and things on earth and things under the earth, and that every tongue *shall* confess that Jesus Christ is Lord to the glory of God the Father.

The conquest of the Christ is to be completed by the army of which He is the Leader, an army consisting of people who offer themselves willingly in the day of His power, in holy array. They have gladly consecrated themselves to His service and their warfare is waged with the weapons of love and purity. Like the Templars of old they bear the cross on the shield and the hilt of their sword. Having put on the whole armor of God, their loins girded with truth, and wearing the breastplate of righteousness, and bearing the shield of faith wherewith they quench all the fiery darts of the Evil one, the soldiers of this mighty army, countless in numbers and radiant as the dew of the morning, and just as refreshing in their influence upon all they touch, march on from victory to victory over the flesh, the world and the devil, absolutely firm in the conviction that every attack repulsed and every step forward brings a little nearer the time when the kingdom of the world is to become the kingdom of our Lord and His Christ, and He shall reign for ever and ever.

Talks with Money

BY A LAYMAN

III

Stewardship of Our Nine-Tenths

"Is it wrong to pray for money?"

"No, it is wrong not to pray for it if your desire for money is that you may use it for good purposes. Don't you ask for God's guidance and blessing upon your temporal affairs? In short, for temporal prosperity? If you don't you ought to, if you desire to be a faithful steward for larger amounts of money and property."

"In a former conversation you stated that I must regard myself as a steward for all the money or property that comes into my possession, but that my stewardship of God's tenth of my gains is different from that of the other nine-tenths. Will you explain the difference?"

"Your stewardship of the tithe, God's tenth of your income, is your worship of God, your service for God expressed not in words only, but in deeds. It is a visible, a real, a tangible evidence of your worship, and of its sincerity.

"It is this very element of worship that inheres in the very nature of God's tithe of the money value of your income, that distinguishes the stewardship of this first tenth from that of the remaining nine-tenths. The stewardship of the nine-tenths is primarily for the benefit of yourself, and those dependent upon you, for the necessaries and comforts of life."

"What about luxuries? Am I justified in spending any portion of my income for what are called and known as luxuries?"

"Yes; take flowers, for instance. Can you think of anything more absolutely worthless and useless as a necessity of life than cut flowers? They are an undoubted luxury. They wither in a few hours and must be thrown away; yet millions of dollars as good and pure as I am, are spent for cut flowers every year; and tens of thousands of good people, men, women and children, make a comfortable living, support churches and schools and do their share of the Master's work in the world from money they make in raising and selling cut flowers."

"Would it not be better to take the money spent for flowers and give it to the poor?"

"Emphatically, no. It is far better both for the poor, and those who would speedily become poor if they do not have work, that you buy the products of their honest labor than to give them money or anything else in charity. The inevitable tendency of giving money to people in need who are able and willing to work is to pauperize them, to destroy their manhood."

"I agree with you there, but would it not be a better use of the money to give it to the Church or to missions rather than to spend it for flowers?"

"Again, emphatically no. I am taking it for granted that when you devote and pay out God's tenth of your income you give to the Church and missions what you regard as their full share. Remember, we are now talking about the stewardship of the other nine-tenths of your income."

"But the Church and missions are in such constant and pressing need of money to carry on their work?"

"If you, and all other church members, were faithful stewards of God's tenth, the Church and missions and all kindred agencies engaged in the Master's work in the world would have all the money every year that they could wisely use. Their wisest and best men and women could be employed in administering and using for the world's betterment God's share for it as they are compelled to do now."

"What are the best purposes to which I, as a steward, can devote the nine-tenths of my income?"

"I am most usefully employed by men with families in purchasing food, clothing and shelter, including permanent homes, for their wives and children, also in the education and training of the children for lives of honor and usefulness."

"Returning to the subject of spending money for luxuries, I mean such things as are not harmful. Many Christian people claim that we should spend money only for that which is necessary, or at least useful, and devote the remainder to the good of others. What is your advice?"

"Millions of dollars are annually spent for luxuries, and hundreds of thousands make an honest living by producting and selling them. Which is doing the most good? Buying the honest, harmless products of these workers, or, by not buying, reduce them to poverty and then help them by charity?"

"Granted that cut flowers are luxuries, what about spending money from the nine-tenths of our income for such things as books, pictures, works of art and other beautiful things, in the home; also in travel, recreation and pure amusements."

"Right for everyone of them and for all kindred objects. They all tend to broaden, elevate and sweeten life. I share in the pleasure and profit such things bring when I am being used to purchase them."

"What is God's attitude toward his children who have abundance of worldly possessions, and what should be their attitude?"

"The best answer I can give is to quote from His word, using the 'New Testament in Modern Speech' translation:

" 'Impress on those who are rich in the present age that they must not be haughty, not set their hopes on riches,—that unstable foundation,—but on God who gives us richly all things for our enjoyment. They must be beneficent, rich in noble deeds, open-handed and liberal.' " 1 Timothy 6: 17.

"How did the term 'riches' in that age compare with the times in which we live now?"

"It was very different. Only the few were rich. People whom we now speak of as well-to-do or even in moderate circumstances, would, in that day, have been regarded as rich."

"What about the rich young man who asked of Jesus: 'What good thing shall I do that I may have eternal life?' and to whom the Master replied: 'Go and sell that thou hast and give to the poor?' "

"Jesus was testing him, trying him, proving him. He did not stand the test, but 'went away sorrowful.' "

"If he had started in good faith to obey, would the Master have permitted him to carry out His directions?"

"In view of Christ's uniform teaching, *the stewardship of money and property*, both direct and in his parables, there can be but one answer. He would have treated him as God treated Abraham when he, in obedience to God's command, was on the point of offering up his only son Isaac as a burnt sacrifice. He would have called him back and told him to be a faithful steward of his 'great possessions.' "

"Is it God's desire that his children should possess in abundance the good things of this world?"

"Undoubtedly, yes. The whole Bible is permeated with that teaching. Poverty is one of the penalties for doing wrong, either by ourselves or others, oftenest by both. It is not a reward for doing right."

"Was not the Master poor while on earth?"

"Yes, for three years at least. Scripture says 'that tho he was rich, yet for your sakes he became poor that ye thru his poverty might be rich.' "

"Does that mean rich in money and property?"

"Read the passage for yourself, 2 Corinthians 8: 9. Paul was talking about collecting money for the poor, made poor by famine, down in Jerusalem; what else could he mean?"

"Do Christian people really have more of temporal prosperity and the material comforts of life than non-Christians?"

"Look around you; look anywhere. I know, for I go everywhere. Wherever there is the most sin there is also the most poverty. Wherever there is the most righteousness, which is but another name for right living, there is the most temporal prosperity."

Looking at the Best Things

BY PRISCILLA LEONARD

"My little girl has taught me one thing," said a young mother the other day. "She picks out the prettiest thing she can find to look at, and then she looks at it and doesn't notice the ugly things. The Evanses next door keep their porch in a condition that just depresses me—it's so cluttered up. But they

have some fine geraniums growing in tomato cans, and my little Clara thinks they are beautiful.. She hangs over the fence and looks at them, and Mrs. Evans is so pleased at the child's appreciation that she has actually tidied up the porch once or twice, and Mr. Evans has painted the cans green. I never could have gotten them to do that, because I looked at their porch and was depressed. Clara has done it because she looked at their geraniums and was delighted."

There was sound philosophy in this bit of experience. The souls that have power, in this world, are the souls that see the right thing—the key to the situation. And as we only see what we look at, our powers are strictly proportioned to the way we look at life and the things we fix our eyes upon as we go along. No man or woman is ever a failure who sees clearly the essential things. No soul is ever powerless or discouraged except thru having looked, momentarily or steadily, at the unessential and misleading things.

Pessimist and optimist have perhaps never been more wittily defined than by the familiar stanza—

"'Twixt optimist and pessimist
The difference is droll—
The former sees the doughnut,
The latter sees the hole."

And the point of the wit is that both doughnut and hole are there to see, plain to every eye. The optimist sees the hole, but only as an unimportant incidental to the very form of the doughnut. But the pessimist, by concentrating his vision on the hole, misses its place and use, and exalts it into a dread, gloomy and universal vacuum. Each has an argument—a logical argument—but the eye judges between them in the end.

In every field of vision, one may as well admit, there are extremely ugly things included in the view. No one who has lived to years of discretion but has seen many things which he or she would be glad to forget. No intelligent man or woman believes that all men can be trusted, all women admired, or any ideal fully carried out in earthly surroundings. Almost every apple is specked, and every family has a skeleton, even if it no longer has a closet. Total depravity is still with us, even if conviction of sin has become rare. The world is full of evil and pain and defeat. But that is the worst part of the world. That is the trouble with it—its negative side, its dark background, its hole in the doughnut. The doughnut remains, around the hole, just the same. The good, the beautiful and the true, in large, tho not complete measure, exist in every man's environment. There are men who can be trusted, women who are good and lovely and loving, ideals that lift the soul toward their realization in a larger life. Total depravity has been redeemed and regenerated in every case willing to throw itself on God. To overcome evil with good is the trend of the universe, and every star in the highest heaven stands ready to have a wagon hitched to it by the humblest individual who picks it out and keeps his eye upon it. People who look at stars may tumble into ditches sometimes, but they climb out and ahead, and never see the worst of the mud at all.

There is always a choice of vision, too, even among pleasant things. "I could not live if it were not for my dog!" said a lonely woman in whose little house a handsome, lively spaniel reigned supreme. The dog was a beautiful thing to look at, and his devotion was beautiful, too, to see. But if that very woman had looked over into the next street, she would have found neglected children into whose eyes the same devotion would have sprung, and the same welcome, if she had looked at them and helped them.

As we look at the best things, loving and following them, power enters into us from them—a power not our own, but given to our use. It has been found in even the primary schools that a "gem" of lovely verse taught to a little child keeps that child from temptation and unhappiness in a most surprising way. "I said my gem over, and everything went right," said one boy to his teacher after an experience of injustice. Our schoolrooms bring to children nowadays the help of the highest art, in picture and statue; and the children look with all their eyes, and study the better for it. A noble book kept before the eye of the mind makes life a transformed thing to the soul's vision. What we look at, that we become. "As seeing Him who is invisible" is the story of that great army of the saints, the martyrs, the heroes, which marches down the ages to the eternal goal—and which we can join if we choose.

For the Heart and the Home

**"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."**

The Ascension

Ask ye whither Christ ascended,
When the Forty Days were ended
Of His Risen Life below?
Far beyond the stars resplendent,
To the glory all transcendent,
Did our Lord and Saviour go.

Ask ye how thru space unmeasured
Passed the Form wherein are treasured
All our hopes of bliss to be?
Thru the might supernal given
To the Body that was riven,
Soared He from all trammels free.

Ask ye if, as Christ ascended,
So, when time its course hath ended,
He will surely come again?
Even so; and we implore Him
That we then may stand before Him;
In His blood made pure from stain.

—*M. A. Thompson.*

"A Mighty Rich Man"

Once in New England I was driving with an old farmer, and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked, "Is he a man of means?"

"Well, sir," the old farmer replied, "he ain't got much money, but he's mighty rich."

"He has a deal of land, then?" I asked.

"No, sir, he ain't got much land, neither, but still he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then exclaimed:

"You see, sir, he ain't got much money, and he ain't got much land, but still he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he don't owe nothing and he ain't afraid of nobody; he tells every man the truth, and does his duty by himself, his family, and his neighbors; his word is as good as a bond, and every man, woman, and child in town looks up to and respects him. No, sir, he ain't got much money, and he ain't got much land, but still he is a mighty rich man because he's got all he needs and all he wants."

I assented to the old farmer's deductions, for I thought them entirely correct. When a man has all he wants he is certainly rich; and when he lacks this he is poor indeed. And thus the poor man's possessions—defining riches and poverty in this way—may be double those of the rich man. I have an illustration in point. I know a man who lives with his family in a country village. His income is, without doubt, larger than that of any man in the township, and still he is in all probability more harrassed by want of money than any man in the neighborhood. He requires so many things that he always spends something more than he makes, and, therefore, he is always in debt, always importuned by his creditors. Now, according to the idea of the old New England farmer, my friend is really poorer than the artisans and gardeners and laborers who work for him. And I know that this gentleman counts himself among the poorest of the poor.—*John Gilmer Speed.*

Husband Study

I wish girls could all be made to understand how important it is for them to study their husbands, and never stop; to know how they will be repaid if they do so, and if they try to realize that they are one, yet with two different natures, and see if they cannot make the new nature part of their own, and adapt their ideas to each other. Oh, how close together you can grow, and how far apart you can get if you don't stop to think and try to understand each other! I know now how much I have to thank a good mother for, and I see so many young married people who seem to be gradually pulling apart, without knowing the reason why. They cared enough at first—but the little things seemed trivial then—and now they don't realize that it was just the little things bunched together that made the general discontented feeling.

Never hesitate, girls, to speak frankly in a good, friendly way about anything. Discuss everything you are in doubt about, and make him understand that it is the little, wee things that count with women. If he forgets some of his little attentions after you are married, don't keep your grievance to yourself; tell him of it and ask him to try and remember that it is these tiny little things that go to make up your happiness. Tell him in a nice way, and you will find that if you are as considerate of his thoughts and feelings he will gradually get where the little things are never forgotten, and you will find your lives growing closer all the time, and his love for you greater instead of less. I have proved it and I speak from my own happiness, and four years of trying hard to live up to my mother's precepts.— *Good Housekeeping.*

The Happifying Person

Mrs. Brown climbed the steps and dropped wearily into one of the big chairs on the Hamilton's piazza. The Hamiltons were summer people, and Mrs. Brown had never been twenty miles away from South Gosport in her life, but a warm friendship had quickly levelled all distinctions between the two families.

"Yes," Mrs. Brown said, in reply to her hostess' greeting, "it's been an age since I've been over, I know, but we've been having company; and 't isn't that, either—I wouldn't have minded the extra work even with mother sick, but—well, it was Emily Howe, and you've met Emily, so mebby you'll understand. She isn't exactly what you'd call a happifying person."

The Hamiltons understand; they had exchanged calls with Emily Howe several times, and always, altho they were conscious of nothing but the sunniest of mental tempers at the beginning of the call, its close invariably found them unaccountably depressed. Clorinda, who was young, and had not yet learned the gentle art of charitable speech, spoke suddenly before her mother could prevent her; it was not easy to prevent Clorinda.

"Emily Howe," she declared, "is like the climate of Scotland, as I've read of it—one perpetual drizzle. And there are some things—feathers, and my hair, and afternoon calls and certain enthusiasms—that can't stand a drizzle, and nothing wants to be drizzled upon all the time."

No, Emily Howe was not "happifying," but the quaint word might well set one to thinking of the many people who would wear it honorably—the sunny, cheery, warm-hearted people, full of interest in life and love for humanity and faith in God. They may not be brilliant or cultured or intellectual, but everywhere they go they carry an atmosphere of ease and charm to which others yield as quickly as to the welcome of an open fire on a bleak day. After all, could one wish a finer thing than just to be, wherever life has placed one, a "happifying" person?—*Youth's Companion.*

A Too Hasty Joker

A laughable but rather embarrassing case of mistaken identity occurred the other day in a large draper's shop. A gentleman who is a little too fond of joking entered the shop for the purpose of meeting his wife at a certain counter. Sure enough, there stood a lady dressed—to his eye, at least—just like the woman he was after.

Her back was turned, and no one was near her, so he quietly approached, took her by the arm, and said, in a voice of simulated severity:

"Well, here you are, spending my money as usual, eh?"

The face turned quickly toward him was not his wife's; it was that of an acrid, angry, keen-eyed woman of about fifty years, who attracted the attention of everybody in that part of the shop by saying in a loud, shrill voice:

"No, I ain't spending your money or no other man's money, and I'll—"

"I beg your pardon, madam," cried the confused gentleman. "I supposed you were my wife, and—"

"Well, I just ain't your wife, nor no other man's wife, thank fortune, to be jawed at every time I buy a yard of ribbon! I pity your wife if you go about shaking her like you did me. If I was her, I'd—"

The chagrined joker waited to hear no more, but made his way out of the shop, amid the titters and sly chuckles of those who had witnessed his confusion.—*Tid-Bits.*

Denominational

DISTRICT CONFERENCES

Kansas District

The twenty-sixth annual conference of the Kansas District will meet at Dubois, Neb., (Rev. G. Wullschleger, pastor) on the evening of May 26, 1915. A paper on "The Evangelical Church in the Year of its Jubilee" will be read by the Pastors J. Jennrich and J. F. W. Helmkamp; another on "The Effoffrts toward the Establishment of a Universal World Peace in the Light of God's Word, the present War and the Times of the End"; by Pastor A. Albrecht, "What must be the Attitude of the Evangelical Christian toward the 'Yellow Press' and godless, anti-Christian Literature"?

By order of the president, Pastor G. Wullschleger.

B. Slupianek, Sec'y.

Texas

The pastors and delegates of the Texas District will assemble for their twenty-seventh annual conference at Friedens Church, San Antonio, (Rev. Julius Reichert, pastor) on May 26, 1915. The special opening service begins at 8.00 P. M. A paper will be read on "The Evangelical Church in the Year of its Jubilee" by Rev. A Koerner.

By order of the president, Pastor A. Mornhinweg.

J. J. Kasiske, Sec'y.

A Request

Our earlier request for the means to purchase new wind instruments for the Elmhurst brass band has found a hearty response from many of our pastors, for which we are very grateful. So far about *half the amount needed* has come in. As the instruments are to be used on Seminary Day, June 6th, we kindly ask all who may desire to help us in this way to send in their contribution as quickly as possible, so that the instruments may be ordered. Those who give immediately give doubly. *D. Irion, Director.*

†Mrs. Caroline Maria Overbeck†

On the day following the joyful Easter observance a funeral procession was seen slowly wending its way from Huntingburg, Ind., to the cemetery of St. Paul's Church near Holland, Ind. The remains of Mrs. Overbeck, the wife of Rev. J. H. Overbeck, were brought back to the scenes of her childhood. Huntingburg and Holland had been her home, and here she was to find her last resting-place.

Mrs. Caroline Maria Overbeck, nee Geiss, died on Good Friday, April 2nd. She was born as the daugter of Mr. Andrew Geiss and his wife Wilhelmine, nee Bohnenkemper, in Huntingburg, Ind., on the 2nd day of January, 1884. The family subsequently moved on a farm near Holland, and became members of the Evangelical St. Paul's Church. Mrs. Overbeck was confirmed in this church on April 11, 1897. Her husband was also a member of the class confirmed with her on that day. She was united in marriage to Rev. J. H. Overbeck on September 16, 1908. Immediately after their marriage they went to Buffaloville, where Rev. Overbeck had charge of the Evangelical St. John's Church. From Buffaloville they removed to Woodsfield, Ohio. Finally in January, 1913, the young pastor and his wife came to Vincennes, Ind., having accepted the call of the St. John's Church in that city. Here, as well as in all her other abodes, Mrs. Overbeck endeared herself to all who knew her, by her sympathetic concern for the welfare of all with whom she came in contact. It is, indeed, a sad duty to record the departure of one who was so zealous in the cause of the Master and His kingdom.

Mrs. Overbeck was taken ill with tuberculosis last fall. Despite all the painstaking efforts to check the disease, she gradually grew weaker. The devoted husband and sympathizing friends did all in their power to offer relief and comfort during these many months of sore affliction, and she bore her burdens with Christian fortitude and steadfast faith in her Saviour. The summons came, and she departed from this world on the day when Christendom commemorates the death of the Saviour. She attained the age of thirty-one years and three months, leaving her husband, two children, Lucile Vivian and Virginia Caroline; her mother, a brother, four sisters, two half-sisters, a stepfather and many other relatives and friends to mourn her departure.

A short service was held at St. John's parsonage

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That my House may be filled

The Meditations of a Missionary a Message with a Meaning all the Year around—and not only for the Missionary. Reports show manifold Needs and Opportunities in every Part of the great Field

Home Missions

The following article was originally not intended for publication but was written at the close of the year by a missionary worker, in a lonely hotel, as an effort in self-examination. From it we may see what thoughts run thru the heart of a true missionary worker. Altho the year has ended we consider this article full of significance for any time of the year. Pastors as well as congregational members ought to prove themselves at all times and put to themselves the question: "How about my love? How about my loyalty?" The great work demanded by Home Missions may only be performed if we are loyal and practice true love. *J. Nuesch, Pastor.*

Thoughts of a Lonely Evangelical Missionary Worker at the Turning of the Year

We stand again on the threshold of a new year. As I write I am not in the midst of my loved ones, but 300 miles away in a place where my duties called me. Varied thoughts come to my mind and as I have no opportunity to give expression to them here in my hotel I muust yield to the desire to put on paper the things that touch my heart.

First of all the question comes to me: *"Have you been loyal in the past year"?* I know, the Lord's first concern is my loyalty. Formally my first thoughts turned to the number of sermons I had delivered, the number of tours I had made, or the results I had accomplished. But now I am compelled to go deeper. The query I have to answer is: Has my love toward my fellowman increased? This reminds me how difficult it ofttimes is to bear the evil. When some one speaks falsehoods about me or whenever the pastor is spoken of in a disparaging manner, oh, how that pains me and how difficult it is for me to deal kindly and lovingly with such people! Is this not evidence that I still lack charity and that I am unlike the image of my Master? But what is all the self-denial, all the exertion, all the success, if we lack the true love for the sinner? According to 1 Cor. 13: 3, it is for naught. Oh, how we should strive after that love which enables us to bear, to hope and to believe in all things. Oh, how important it is for us to think of the end of our existence on earth and pray to the Lord to make us fit workers, so that we may serve Him loyally, imbued with the holy divine love which brings us closer to our Saviour and our fellowman and makes out life worth while.

But after examining myself and confessing humbly that I fall far short of perfection, my thoughts involuntarily turn to our beloved Synod and its position at the turning of the year. *Has love increased in our Synod in the past year?* Is it strong enough to control our actions? Occasionally we find signs of love. Gratefully we acknowledge the donations contributed year after year for the work of our Synod in all its branches and for charitable purposes—but permit me a word, not of uncharitable censure, but of real love. Is it not humiliating for us to be compelled to resort to all kinds of "systems" in order to see this money flow into the denominational treasury? Is this not proof that we fall far short of true love? If every member of our Synod would remember that we must work while it is day, and would display his loyalty accordingly, we would have surplus money in our treasuries and our treasurer for Home Missions would not have to worry about lack of money and would not have to bring a deficit forward at the beginning of the year. There would then be no need of reminding our readers in the issues of the HERALD not to forget to "give." When compulsion forces me to think of such things I am personally pained and fear for the honor of our Synod. Let us arouse ourselves, make room for the Holy Spirit and grow daily in love and charity.

Love was once defined as "self-effacement." This definition of love causes me to feel oppressed when considering our lack of missionary workers. Is it not sad, for instance, to think of a parish in Montana which has not been filled for over a year because of shortage in missionary workers? Is it not humiliating to have other church bodies take over our congregations because we are not able to find workers for difficult positions demanding much self-denial? Are there more pastors filled with the true love in other Synods than in ours? Should we not put to ourselves the question: Do I relinquish myself, my comfort, etc., when the Lord demands it? Should not I also enter the missionary service?

But self-sacrifice and self-effacement is only of value when it is not born of a momentary feeling or excitement, but is the result of real true love, of divine origin, which never ceases or changes tho time may pass. My eleven-year-old son recently asked me: "Father, have you read the story in the *Kalender* about the Keppler farm? It is very interesting". Now, my work had not permitted me to read this story, but my boy's remark made me inquisitive and I took the time for I had to learn what particular interest this story held for him. When I had finished I had to tell myself: If only our Evangelical Synod had many, many such strong, loving hearts like that beating in father Keppler's bosom. At this time we need characters who will prove their faith and are strong enough to place it above worldly fashions. Therefore we must worship with Johann Scheffler and vow with him:

Love which made me God's own image,
That to Him my soul would rise;
Which endowed me with vast blessings
Since my fall from paradise.
Love, I give myself to thee
Thine forevermore to be. *R. M., GES. Tr.*

From Los Angeles

Many eyes are at this time turned toward the land of miracles, California, where two expositions are being held this year, one in San Diego, the other in San Francisco. Both are now open and doing business. According to the papers both are very beautiful and excel previous expositions by far. Naturally a large attendance is expected at least from all parts of our country. It is evident that we can not expect many visitors from "across the water" during these hard times of war. But the tourists who will be as numerous this year as in the past, will take good care not to visit the interesting places of Europe and so they will have to content themselves with viewing the beauties and advantages of their own country. They have the very best opportunity to gratify this desire in San Diego and San Francisco.

But they will not only see things, they will also have an opportunity to learn and to increase their stock of knowledge. And among the many to be expected there will certainly also be many readers of the HERALD, and many of our Evangelical fellow-Christians. In the name of our Pacific District I bid them all a cordial welcome and sincerely hope they will visit our churches. In San Francisco we have three churches; names and addresses were published in this paper recently, and they can also be found on page 125 of the Year Book. There is an Evangelical congregation in Oakland, near San Francisco, and one in San Rafael. Between the two exposition cities is located the city of Los Angeles, renowned the world over for its beauty. Los Angeles is in hopes of becoming "dry" (altho being perfectly irrigated) by 1920 and to have one million inhabitants by then. Those who will visit the two expositions should not miss traveling thru this wonderful city with all its sights. Here our Synod has three congregations and one in Pasadena. Unfortunately these congregations are not as large as the size of the cities would suggest; but we are hopeful of considerable growth. Visitors to our churches during morning services will find a cordial welcome. All visitors are kindly invited to attend. The churches are easily found. *Zion's* (J. Irion, pastor), on First and Breed; *St. Paul's* (J. Nuesch, pastor) on Trinity and Washington Sts.; *Emanuel's* (O. Satzinger, pastor), 337 E. Jefferson Ave.; *St. John's* (E. Arends, pastor), N. Fair Oaks and Orange Groves Ave., *Pasadena.* Rev. Geo. Gekkeler in *San Diego*, 1428 Thirty-first St., is also to be mentioned. Our Christians should not neglect their duty on a Sunday. I spoke to a Catholic a few days ago. He was on his way from Ohio thru St. Louis. He and his wife had to lay over three hours. Instead of taking a walk thru the city and seeing what could be seen, they went into the nearest church

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Denominational

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in Vincennes on Easter Sunday at 9 a. m. The remains were then taken to the church, and lay in state till 3 o'clock p. m., when the funeral services were conducted. Rev. A. C. Roth of Westphalia served at the altar, Rev. H. Limper of Freeland delivered the German sermon, and Rev. E. F. Dougherty of the First Christian Church spoke in English on behalf of the pastors of the city, offering words of appreciation of the beautiful life of the deceased sister.

On Monday morning the remains were taken to Huntingburg, where they were received by the old-time friends of the departed, and conveyed to the parental home; services were there conducted by the undersigned; the mother of the deceased being ill and not able to leave the house. Thence the funeral procession wended its way to St. Paul's Church, the church board of Vincennes acting as pallbearers. A great multitude had gathered at the church, in which every available space was taken. The number of those not able to gain entrance was much greater than those in the church. The services were held at 2:30 p. m. Rev. Ph. Frohne and Rev. F. A. Stoelting officiated at the altar, Rev. A. J. Hotz served as organist and the undersigned preached the sermon, taking for his text Ps. 23: 6. In closing he also offered a few words in English alluding to the exemplary Christian life of Mrs. Overbeck. A quartet of the Vincennes church choir rendered appropriate hymns. The remains were then borne to the grave, and the body was committed to the ground in the comforting hope of the resurrection, and the life of the world to come, thru our Lord Jesus Christ.

May we ever keep in mind the words of the Lord Jesus: "Ye shall be sorrowful, but your sorrow shall be turned into joy". *J. U. Schneider, P.*

†Mrs. S. H. Krueger†

Saturday, the 24th of April, brought seven of the ministers of the Kansas District together in Topeka, the capital of the State, where they had been called by one of those yellow messages that so often are the bearers of sad tidings. We were called to attend the funeral of the wife of our brother and fellow worker, Rev. S. H. Krueger; little we thought that one of the minor tragedies of the great war had been enacted here in our peaceful country. Rev. and Mrs. S. H. Krueger have been engaged for the last seven years in missionary work in China, being sent there from Basel, Switzerland. They loved their work and the people to whom they were privileged to bring the Gospel of Jesus Christ. An attack of malaria had left the faithful workers in poor health and they were called home to give them a chance to recuperate. The outbreak of the war forced them to come to America, where they at first visited with Mrs. Krueger's sister in Iowa. But a faithful worker cannot be idle for long, and when he was offered the little mission charge in Topeka he gladly availed himself of the opportunity. Last December they entered on their new duties. When in January their youngest child was born, they looked forward to a speedy and happy return to Germany. But contrary to expectations the mother did not get well. For three months she lay in the hospital hoping but not getting well. When finally in March she was removed to her home, there was little hope left and she died on the morning of the 22nd of April, trusting in her Saviour, believing in His salvation and sure of her portion with the saints of the Lord. Tho her hope to see again the home of her childhood and her loved ones was not realized, she saw a better home in the heavens above. The sadness of her unfulfilled wish and her death, a stranger in a strange land, those are the minor tragedies of the great war and are surely worthy of our sympathy. May the good Lord in His mercy heal and comfort the broken hearted. *H. V.*

Elmhurst

It was the Tuesday after Easter that the writer once more had occasion to wend his way from the railway station at Elmhurst toward the group of substantial buildings that make up Elmhurst College. Ice and snow were gone and a soft southerly spring breeze was blowing; the first tender shoots of grass were peeping out of the ground, and the branches of the trees were swelling and budding with the vigor of a new life.

How often have we passed that way before, and how much has been changed in the pretty little town since first we came this way! The old frame cottages have given place to fine, modern residences, broad, shady streets are on every hand, and the whole community is the picture of prosperity and enterprise. The college campus is enclosed on three sides by large substantial buildings, with the class rooms and dormitories of the institution. Elmhurst! To me the word has a beautiful, homelike sound, and stirs my soul with the thought: "Where God's sun first shone into your life; where the stars of heaven first sparkled above you; where the flash of lightning first revealed to you the omnipotence of God, and where His mighty winds first filled your hearts with fear and trembling, there is thy home, there is thy native land".

Elmhurst now has 170 students in attendance. Tho much has been changed here during recent years, the kingdom of the Master, to which Elmhurst College introduces its students, has remained the same. Now, as in former years, they listen earnestly to the lectures which make clear to them the deeds of God in history and how the rise and the decay of nations proclaim the history of the world as the divine judgment. They explore the souls of the ancient peoples, which expressed in the Greek language the wonderful beauty of the creation, and in the Latin the power and justice of public institutions. At Elmhurst we not only first learned to know the history and the genius of the German people, from whom we trace our descent, and the wonderfully prosperous development of the American people, among whom we found a new home, but also the life and the work of the great men God has given to both as examples for our future life. The hearts of our students are still young and open for all that is true and great and permanent. The spirit of what is offered them in the class rooms remains with them in later years in the study and in the upper chamber and helps to shape the characters which our age needs above all things, and which have thru the lives and work of our pastors and teachers become a blessing to so many of our people.

The Board for Educational Institutions, which met on April 7—8, at Elmhurst, was again fully convinced that teachers and students are doing *real work*. We share to the fullest extent possible the frequently expressed desire that Elmhurst might graduate its students with a university degree, but it must be remembered that one can hardly expect a five years' course to accomplish the work for which our high schools and colleges require eight years. It is no exaggeration to say that no other educational institution in the country gives to its students *in the same length of time* the equivalent of what is offered at Elmhurst in the way of languages, literature, history and general culture. In addition to this the students at Elmhurst receive a thoro training in Bible knowledge, hymnology and vocal and instrumental music, something of which the students at State or city institutions have no idea.

It was simply inspiring to hear those 170 voices burst out in the evening devotions: "Jesus lives and so shall I", and it seemed to me that out from that volume of song there breathed all the prayers that fathers and mothers are constantly offering at the home altar for their boy away from home; as tho it were an answer to the prayer sent up to the throne of grace from Sunday to Sunday from so many church altars: "Bless, O Lord, our seminaries at Elmhurst and Eden"!

But not only the mind but also the body receive their training here. Down in the gymnasium the students had gathered to give the Board a sample of their skill and ability. What strong fine figures, what quick and powerful movements, what skill in the various exercises that were rapidly enacted before us! The eye was not quick enough to follow all the movements; and during the whole performance there was absolute silence. The appreciative words which President General Baltzer addressed to the performers were well deserved.

I asked myself whether any American college could have given the concert, participated in by all the students, that the visitors enjoyed on Wednesday evening under the skilful direction of Prof. Stange. An orchestra of twenty-five pieces rendered two very difficult selections in a manner that brought real joy to every friend of music. This was followed by piano and violin numbers, while the leading number was Schiller's *Lied von der Glocke*, by Romberg. Prof. Stange was the pianist, Mr. J. Schwickerath, of St. Paul's, Chicago, sang the bass, and Miss Elsa Kressmann the soprano solos, while Pastor E. Breitenbach was tenor soloist. Whether it was the noble language of this masterpiece, or the gripping human interest that characterizes Schiller's wonderful poem: the youth with a thousand hopes and ambitions, the maiden in her love for purity and nobility, the life of the common people in their toil, the people's heart crying unto God, the Giver of every good and perfect gift, the lovely pictures of civic and domestic peace, or the terrors of riot and revolution; was it birth or the grave, or did the stirring voices of the singers that accompanied all in a thousand variations, or the soloists, each one a master, who not only sang what moved their souls, but conquered and carried away the hearts of all who heard them—no matter what it was, it moved to tears more than once. God bless you, students at Elmhurst College! I wish I could take you from one congregation to another and let all our people hear your splendid voices, so that they could look into your eyes and say, Praise God that we have you, the hope of our Church. Grow and increase in your work from day to day, that ye may be and do something for the glory of God.

May God bless Elmhurst College. May it be well with those who support it with their prayers and their gifts. We beseech His blessing upon all the students there and upon all the teachers, each one of whom, in the manner given him by God, is giving the best he has. We ask the divine blessing especially upon Prof. C. Bauer, who this year completes a quarter of a century of service in the institution, and upon Prof. P. Crusius, who closes his term of service with the current year. May God bless the director and the entire institution in every part of its work, that it may grow into a stronger and more effective nursery of the Gospel for our beloved Evangelical Church. *Dr. F. Mayer, Sec'y.*

Twenty-fifth Anniversary of Christ Evangelical Church at St. Louis, Mo.

Thanks be to God for days of encouragement and joy amid the years of hard work in building the Church of Jesus Christ among men. That was the thought of the writer when he returned home on the night of Sunday, April 18th, after having attended the services commemorating the twenty-fifth anniversary of Christ Church at St. Louis.

The great sower went forth to sow his seed into the hearts and lives of men and women living near the western outskirts of the city, in the suburb called Benton, twenty-five years ago—and some fell on good ground and grew and brought forth fruit.

In the spring of 1890 professors and students of Eden Seminary preached the Gospel of Jesus Christ and salvation thru Him in old Benton Hall at the request of the Mission Board of the Missouri District, and on June 1st of that year ten men signed their names as members of the newly organized congregation—at that time the fifteenth Evangelical church in St. Louis—under the leadership of their first pastor, the Rev. G. A. Kienle, who graduated in the same year from Eden Seminary. Under his leadership the present church building was erected and dedicated on January 18, 1891, the congregation having a membership of twenty families.

During the quarter of a century five pastors carried on the work there. Rev. F. P. Jens, from 1891 till 1893; Rev. J. Erdmann, from 1893 till 1904; Rev. G. Pahl, from 1904 till 1909; and since 1909 Rev. J. Varwig has been pastor of the church.

In 1894 the church joined the Evangelical Synod of N. A.; in 1896 it became self-supporting, and in 1902 the parsonage was built. At present there are fifty-five members belonging to the congregation, sixty-two members of the Ladies' Aid Society, founded in 1891; sixty-eight members of the Young People's Society, founded in 1894; 211 members of the Sunday-school, founded in 1890; 270 communicants and thirty-four members of the Brotherhood founded in 1910.

The statistical report of the church for the twenty-five years of its existence gives the following figures: Communicants 3,500, baptisms 450, confirmed 235, married 114 couples, and buried 162 persons. For benevolent purposes the sum of $1,123.95 was given by the church.

The church property is entirely free of debt, and as to the future the congregation joined the pastor in adopting the following expressions:

The Lord is with us, "Forward" is the watchword; "Christ Church to the Front" is the motto, and "A New Church" is the slogan.

There were three Jubilee services on the day of the anniversary; one in the morning in German, which the President General of the Evangelical Synod, Rev. J. Baltzer and Rev. Dr. L. Haeberle preached the Word; a second one in the afternoon, at which Rev. F. Baur, the Vice-president of the Missouri District and Rev. F. P. Jens ministered, and an English service at night, at which the Gospel was proclaimed by Rev. F. P. Jens and Rev. W. Simon, Ph. D. A choir of students from Eden Seminary and the mixed choir of the congregation rendered appropriate selections for the occasion, and the Ladies Aid Society provided bounteously on well spread tables for the many guests who came to rejoice with the congregation.

May the pastor and the people of Christ Church continue to prosper and grow in grace, knowledge and good works, and become more and more like unto Him whose name they bear. *J.*

The Kingdom's Advance

Denominational Doings

Congregational

The Congregational Home Society, ending its year far better than it expected, reports $229 as the balance on the right side. It found receipts from living givers to have increased last year seven per cent. The southern givers were crippled by cotton prices, and New England ones by tight money. But the Middle West, where wheat grows, came to the rescue. The Pacific coast helped out also. The American Board, also Congregational, reports with other foreign societies, the necessity of helping missionaries in fields outside of Europe, sent out by societies in Europe now at war. This necessity has in cases worked hardship to American societies, but has been regarded as worth while, since helping these European missionary workers made for Christian unity, helped America and withal was the only thing Christian missionaries could do anyhow. Part of such help as had to be given in the Near East, where the Board, in a statement just issued, expresses the conviction that American friends of missionaries there have no reason to fear for their safety, even if Constantinople and Smyrna be bombarded. It seems that the buildings of Robert College have already been selected as American refuge in case Constantinople is shelled.

Methodists

The Book Committee of the Methodist Church, just meeting in Los Angeles, heard from the Methodist Book Concern, the great publishing house of Methodists, that the year just ended had been sufficiently prosperous to make possible the granting of $300,000 to support of aged ministers out of the profits. These profits were made from sales of books, and not from publication of the "Christian Advocates", the concern's report containing a table of losses, showing varying sums on all of the famous "Advocates" save two. The report indicates a decadence of Methodist journalism, that has been going on for some years.

Concern headquarters are in New York and Cincinnati, the western agency being the larger, with branches in Boston, Chicago, Philadelphia, Kansas City, Pittsburgh and some other centers. Since 1848 sales have exceeded $100,000,000, and now approach $4,000,000 a year. The profits have always gone to the worn-out preachers. The dividend to them this year is the same as last year, and is the largest in the history of the Concern.

Methodists have a movement in hand to secure $10,000,000 for these worn-out preachers, the same to supplement sums earned by book sales, and funds raised by district conferences.

United Brethren

The United Brethren have just dedicated in Dayton a new headquarters building, and the entire denomination is rejoicing over a publication plant that is claimed to be the most complete and up-to-date of any belonging to any religious body. There was in Dayton a United Brethren building, a tall stone structure not long in use, but its shape and location rendered it an easy mark for the flood that damaged Dayton a year or two ago. The new structure is some blocks away from the old one, and quite different in make up.

The new plant is a four-story concrete edifice, so big that its floor space is reckoned by the acre, and so complete that everything that can be done by printing presses for a religious body can be done here. At the dedication all of the bishops, many of the pastors, and throngs from the Ohio churches of the denomination were present. All Dayton extended congratulations. The claim is made that the new structure cannot suffer from floods. Removal from old to new plant is being made gradually. The publication feature of this denomination reports having recovered from the heavy damage of the flood in remarkably short time.

United Brethren form a religious body of 300,000 members, strongest in Ohio and in the Middle West to Minnesota, with considerable strength in Pennsylvania, West Virginia and Indiana. In doctrine they are practically Methodists, and their form of governis not unlike that body. There is, however, a strong infusion of the Reformed Church, both German and Dutch.

Baptist

The Foreign Mission Society of Baptists North, whose report was delayed beyond others, ended its fiscal years in better shape than had been feared at one time. The same was true of both home and foreign societies of northern Baptist women. The deficit of the first named amounted at closing to $33,000, while the women found themselves behind $10,000. A committee has been named with Ayer, the Philadelphia advertising man at the head, to secure the $48,000 at once, and enable all societies, home, foreign and women, to go to Los Angeles on May 19th, where the Northern Baptist Convention meets, free of all debts. Baptists of the North paid off during the year an indebtedness of $276,000, incurred during the past six or seven years, besides the excellent showing just set forth. Baptists of the South made a correspondingly favorable showing for the year.

Baptists report a remarkable achievement during the year. They began, at the north, with a debt of $276,000 on their home, foreign and women's societies. This large sum was an accumulation of fully four years. Last year, in spite of difficulties, they paid every dollar. In the Home Society Baptist churches increased their gifts by $3,000, but individuals fell off in their gifts $6,000. The decline was due to the debt paying campaigns, managed largely by individual givers. The Home balance on the right side was, however, less than $1,000. In the foreign society it is reported at the moment that a deficit is imminent, but that a considerable gift is expected. If it arrive in time this society will also end the year debt free. Baptist missionary leaders at the north declare they are far ahead of expectations in the showing of the year. Baptists South suffered thru lack of sale of cotton, but reports in all three general societies or boards larger gifts than were expected three months or even a month ago. Their western churches have come to the rescue, they say. At the moment it is expected that all will end their years without deficit.

Presbyterian

On the even of the meeting of the Presbyterian General Assembly at Rochester, there is a new ruction in the Presbyterian Board of Home Missions. That board fell behind $258,000 in receipts this year, but that fact is declared to not be the source of the trouble. Last year a veteran secretary, the Rev. Dr. Charles L. Thompson, retired after a storm that had raged for a year or two, and there was chosen in his place Joseph E. McAfee, a layman who had come up thru the ranks of missionary administrators. He comes of a distinguished Presbyterian family, and many hold him to be, because of business ability, one of the best men the Board has ever had.

It came out, however, that Presbyterian ministers in many quarters hold that a business man and a layman did not have the "evangelistic temperament" necessary for the place. So at the annual elections held the other day all of the clerical secretaries were reelected, but the lay one was not. The position is one of high salary and great influence.

Mr. McAfee served on a committee that studied western fields to discover what towns have too many churches, and where Presbyterian mission money is wasted. He is said to have held that the same judgment ought to be exercised in mission giving as is insisted on by experts on charity, and the prevention of street begging. His stand raised the opposition of ministers who wanted funds to extend pet forms of Gospel preaching. The statement, in regard to the incident, that business lost, and sentiment and sectarianism won, is not denied. Mr. McAfee is asked to get out and make way for an ordained minister in June, after nine years of special training.

Presbyterian finances present the one exceedingly discouraging sign. These are of the Presbyterians North. Last year both home and foreign boards ran behind in larger ways than ever since they were organized. Handling $3,200,000 a year they showed a deficit of $430,000. This year the Home Board, from figures just made up, shows a deficit of $258,000, an unprecedented sum. Of the $138,000 Home deficit last year $46,000 was paid off this year, but further debt was incurred, carrying all to the large sum named. It is said gifts from churches increased last year to a slight extent, but that other sources of income failed. At the moment the figures for the Foreign board are not completed, but it is known that that board is also behind, and that the publication society is behind.

Episcopal

Episcopal Church experts, with Bishop Lawrence of Massachusetts as sponsor, claim they have a pension system for ministers on a scientific basis. J. Pierpont Morgan has accepted the treasurership of a pension system of that Church, and the expert of that system has attacked openly the college professor pension system of the Carnegie Foundation, saying it cannot carry out its promises.

The Episcopal Church Pension Fund supplanted a scheme to raise $5,000,000 by gift, started in 1901 and failing, with a plan by which Episcopal ministers pay in definite sum and receive like definite ones at specified ages. It is claimed that the best known experts in America worked upon and perfected the plan. Methodists, Baptists and some other bodies are at work at this time raising money for relief, along lines formerly followed by all. One aim of the new fund is to make it possible for ministers, finding themselves misfits, to resign and have money to live on. Now they keep rectorships from necessity.

The Carnegie Foundation, whose pension system is now attacked by Monell Sayre, the Episcopal expert, is that which has so often been attacked on other grounds by Church bodies for its alleged influence against Christian institutions. Vanderbilt University at Nashville was claimed to have been lost to Methodists thru the indirect influence of the Foundation, that Foundation having specified that it would pension no professors of colleges controlled by religious bodies.

The Protestant part of the Protestant Episcopal Church is putting up strong objections to action recently taken by the Episcopal General Mission Board in declining to take part in a Church Conference to be held at Panama next year to consider Christian work in Latin America, and then in suppressing all mention of the action, when sending out for publication, official reports of its proceedings. The same element is calling for the re-organization of a Low Church mission board, working in opposition to the High Church one; a schism that was ended in 1905, after operating for more than fifty years.

The Panama Conference is to be on the lines of the foreign mission conference held in Edinburgh, Scotland, a few years ago, in which the Church of England and the Episcopal Church in this country took part. It is intended to be for Home work what that one was for foreign. Plans are making to present, in advance, commission reports, situations obtaining in all lines thruout South America, Central America and Cuba, possibly also Mexico. It is Protestant church advance toward South America that may be compared with enlarged commercial relations with that continent, as sought by industry.

It seems that the Episcopal Board refused to take part only by a small minority, and that in part because the Episcopal General Convention of 1913, when asked to give permission for the Board to do this thing, refused it on general policy lines. Now there is demand from the Protestant wing of the Church that a society be formed, or an old one revived,, that will represent it by electing delegates to Panama. It was this Low Church Society, now by agreement shelved, that first carried the Episcopal Church into Cuba and Brazil.

Put out of commission for months by the war, the Faith and Order people of the Episcopal Church say they regard the time as opportune to start up again. Their first step is to urge Episcopal clergy of the United States to observe Sunday, May 16th, as a day of prayer for Christian unity. Many have already pledged to observe the day. Several new Unity Commissions have been formed and have allied themselves with the Episcopal one. Two of these are in Australia, and one is in South Africa.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Pentecost Sunday, May 23, 1915

Helps for a Good Meeting

Rev. Henry Katterjohn

RELIGIOUS READING

Daily Bible Readings

M. May 17. Reading the Word. Josh. 1: 1—9.
T. May 18. Looking for life. John 5: 39—47.
W. May 19. Devotional reading. Ps. 84: 1—12.
T. May 20. Seeking knowledge. Prov. 2: 1—9.
F. May 21. Comfort in books. 2 Cor. 1: 1—7.
S. May 22. Reading for guidance. Prov. 1: 1—6.

Sun., May 23. Topic—Religious Reading: What and Why. Ps. 119: 129—136.

Suggestions to the Leader

The librarian of your Sunday-school, or at least one who is familiar with good literature ought to be the leader of this meeting. For this meeting is in the interest of good literature. Different groups of books might be on exhibit. If young people actually see the book that is being discussed they are more than tempted to secure that book.

In addition to the groups of books on exhibit, which ought to include books on Bible study, missions, biographies, travel, etc., a list of good books might be noted on the blackboard.

Suggest to your society a list of ten books that might be read during the coming year. Organize a reading circle in your society. Plan for a monthly review of the books read.

One society has organized a reading contest. The society has been divided into groups, each of which is seeking to master a certain number of books that have been recommended by a competent committee. In all about a hundred books were read by the members of the different groups.

Appoint different members to give a book review in this meeting. A good devotional book for daily reading, a book containing a good biographical sketch, a book on travel in the Holy Land, a book on mission work, at home and abroad, might be described.

The Topic Presented

What kind of books do you read? The general standard is higher than formerly. The *dime novel* has been superceded by the monthly or weekly magazine. As a whole the magazines offer a high class literature, altho here too some exceptions must be made. But it is a fact that we prefer non-biblical literature to Biblical writings. Reading must never serve the mere purpose of *killing time.* It must always serve the two-fold purpose of developing ideals, creating high standards of thinking and living—and of offering information that will help us in understanding our relation to our work and each other. I would not be understood advising the reading of heavy literature only, but I do insist that reading ought never serve the mere purpose of occupying time.

No book has such a hold and such a penetrating influence upon man as the Bible. No book contains such a varied class of literature. The Bible embraces the best of history, biography, romance and poetry. No book is so well written, so classic in its style and language, so helpful for the development of the power of expressing oneself. No book is therefore so helpful as the Bible. The regular reading of this Book is indispensable to intellectual and spiritual growth.

Books that are helpful to get a better understanding of the Bible must be read. No class of literature is more delightfully written than the extensive literature on the Bible. Our devotional books are soul-poems, our historical, geographical books are romances that appeal to our love for the beautiful. To get thoroly acquainted with the great characters of the Holy Word, to understand their environments, as they have been reconstructed for us thru the laborious, careful research of modern scholars is indeed a delightful experience that ought to grapple our very souls.

We may enrich our lives by the reading of good, religious periodicals—for instance our EVANGELICAL HERALD, *Evangelical Tidings* and other religious papers. The choicest thoughts of the best minds are to be found on their pages. If we are to keep abreast of the religious progress of the age we must absorb the information offered in the pages of our religious periodicals.

Some Questions on the Topic

1. How can we get a thoro knowledge of the Bible?
2. How can we learn to love our Bible?
3. Recommend some good devotional book.
4. Recommend some book on missions.
5. What spare moments of the day ought we utilize in reading?

A Prayer

Thou dost still speak to us, O Lord, in the rich experiences of Thy servants, which have been preserved for the benefit of the generations to come. Our soul must feed on Thy Word, lest it perish. Break unto us this Bread of Life, that we may grow in faith and knowledge of Thy great truths. We thank Thee, our heavenly Father, for the writings of the men of our days, for the rich Christian literature, for our own Evangelical periodicals in which Thy truths are presented to our hungering hearts. Thy kingdom will grow only as men grow in righteousness and obedience. That these may be developed we need study Thy word and the writings of Thy children. Give us the spirit of wisdom and understanding, of true discernment of what is good and true. Amen.

The Advanced Quarterly's Lesson

Joseph in Slavery. Gen. 37 and 39

Daily Bible Readings

M. May 17. Genesis 37 and 39. Joseph sold and cast into Prison.
T. May 18. Isa. 55:6-13. Jehovah's higher Thoughts.
W. May 19. 1 Peter 4: 12—19. Fiery Trials of the Faithful.
T. May 20. Rom. 8:28-39. Assurance in Tribulation.
F. May 21. Jas. 1: 2—18. Enduring Temptation.
S. May 22. Psa. 23. Jehovah's Care.
S. May 23. John 14: 23—31; Acts 2: 1—13.

Joseph is one of the outstanding figures of the patriarchal period, and his life, like that of Jacob, Isaac and Abraham before him, is rich in fruitful lessons for those who give time and thought to its study. He was the eleventh son of his father, and the elder of Rachel's long-delayed offspring. As the son of his father's old age and of his favorite wife, and perhaps also because of his good disposition and winning ways, he enjoyed his father's preference over his brethren. The vile deeds of his brethren narrated in previous chapters naturally did not increase Jacob's love or Joseph's respect for them, and hence a gulf was established between Jacob, Joseph and Benjamin on one side and Joseph's brethren on the other, which made a contented and peaceful life impossible. In addition Jacob's indulgence awakened pride and ambition in Joseph's heart, so that even his father was at last compelled to rebuke him. There is no more deadly domestic poison than parental partiality or indulgence. It alienates the affections of those who should most naturally be drawn toward each other, awakens malice and hatred and promotes pride and self-conceit.

Joseph was a very talented boy and God had a place for him in His plan for the destiny of His people. But he could not use him in his natural, unregenerate condition. There was danger that Joseph would become the same selfish schemer that his father had been during his early manhood, and in order to prevent this God is obliged to lead him along a dark and dreary path. He is to be tested just as Jacob had been, so that the ungodly part of his character might disappear, and the strong, manly, beautiful qualities with which he was endowed might come to the surface. It is apparently a cruel fate that befalls him, when his brothers take their revenge in selling him as a slave into Egypt, but it put the young man on his mettle and roused the character that slumbered in his bosom. His early boyhood training in godliness comes to his rescue, and in the midst of the most trying temptations he nevertheless remains loyal to his God. He had dreamt of positions of great honor and influence, but he learns that a life of real power must be reared on a foundation of character. Thru one test after another he works his way upward until he is ready for God's use and the moment has arrived where God can make use of him in working out His far-reaching plans for His people. It was only because he learned thoroly the great fundamental lesons of loyalty to God, of humility and purity that he became worthy to have a part in God's great scheme of making a chosen people out of the family to whom the promise had been given.

There are few lives that are led so far into the depths as was the case with Joseph, and few who later rise to such heights of fame and power. But the *principle* that God worked out in Joseph's life is being worked out in the lives of all of God's children, tho under widely differing circumstances. In many a disappointing experience, very frequently involving the loss of all that we have been accustomed to regard as essential to our happiness, we are obliged to learn that the things that count in life are not the outward conditions but the inward attitude; what makes the real man is not fortune but faithfulness. Joseph shows himself willing to learn this lesson and with the help of God he masters it. Very many of us, on the other hand, spend so much time and energy in grumbling about our unfortunate lot, and in wondering what we have done to deserve it, and guessing why other people, who are not taking the pains to lead a really Christian life that God must know that we are taking, are getting off so much easier, that it requires a very long time for us to see and take hold of the real work God meant us to get busy with, i. e., the *strengthening and deepening of the spiritual life and the neglected development of Christian character.* If we were more concerned with staying with God than in getting on in the world; more intent on listening to what God may have to say to us than in carrying out some selfish, God-less ideas of our own, and if all of us made it their first business to make sure that they are loyal to God and humble and pure in their relationships with men, whenever misfortune overtakes us, we would experience something of the rewards that later came to Joseph. Perhaps not the exalted and powerful position he held—that is not essential—but the satisfaction and happiness that came to him as a result of his faithfulness.

From Los Angeles

Continued from Page 4

to hear mass. This they considered their first duty. This simple incident is very instructive and many of us ought to follow their example. We are proud of our religious liberty but can learn much from our Catholic brethren.

Another thing. The assertion that California, especially Los Angeles, is so attractive that many will want to settle down here, is not too bold. In that case we would request: Don't get lost in the flood of people but remain true to your Church. Settle near an Evangelical church, join it and help that God's kingdom may be advanced in this beautiful State of California. I would ask our fellow pastors in the East: Teach your members to act in this spirit that they may not be lost to our Church. The young people particularly, altho they have vowed adherence to our Church, are so easily influenced to turn their backs to their mother-church under the impression that English churches offer them more and are more refined. We must have increase. Our pastors are working most earnestly and unselfishly and are doing all they can to uplift the congregations, but the results seldom justify their efforts. We must encourage them. If we want to make progress, our members from the East must remain loyal to their Church in the West. Our District numbers thirteen congregations, but ought to number twenty-six.

J. J. Fink, Pres. Pacific Distr.
GES. Tr.

An Evangelical Colony Near Billings, Montana

"What's the matter with our Evangelical colony near Billings? Has it been abandoned? Such and similar questions have reached me from readers of our papers who have become interested in this enterprise. Well, it is not dead yet, altho many, due to ignorance regarding colonization, or from personal motives, would like to have learned of the infant's demise. It is still living, and like other children, exposed to criticism, praise and censure, but growing slowly. It should not be surprising that I have not written any report for some time. Some time ago I described conditions out here very carefully and these reports are still obtainable and may be had by those who are interested and request them. Further recommendations, or using other sources to recommend same, do not appeal to me. This year we have several good farmers here and by fall I shall be in a position to prove that hard work and industry brings

success by publishing the harvest results. In this issue I will therefore confine myself to a few remarks regarding the present time.

Since March 15th our colonists are rushed with work. Much plowing is done and the sage-brush fires present a picturesque view, especially at night. Winter wheat, we are glad to say, is flourishing.

The county has completed the long promised road from the center of our colony to the west, also a new bridge over Razor creek.

A public school is located in the basement of my house and a competent lady teacher will instruct sixteen children of colonists until the middle of June. This summer we expect to erect a schoolhouse in the central part of our colony in which we also intend to have services every two weeks. Assisted by Mrs. P. J. Maas I instruct our youth in the beautiful truths of the Bible during Sunday-school. After the close of the public school term we intend to begin German school. As we only have to deal with our own children in the public school we hope, with the help of God, to uphold German speech and German customs.

These few remarks will tell you that our colony still exists and is slowly but steadily growing. We cordially welcome every new colonist but would not urge everybody to come. We have absolutely no use for people not willing to work, nor for those unwilling to learn; neither is there any room for those who are indifferent to God's word and think only of worldly pleasures and outward prosperity; such people would not feel at home here. Upright, industrious, pious Evangelical Christians are always welcome.

Rev. R. Maurer, Sec'y. Colonization Board,
Box 684, Billings, Mont. *GES. Tr.*

Report of a Missionary Worker

G. is a province of our Synod in regard to aims and purposes, just as Alsace and Lorraine is a province of the German Empire. The atmosphere of Transylvania permeated with the spirit of nationalism for the past two hunderd years, has produced an element that is satisfied with the husks of the world. In addition this element in G. comes in contact with nearly every nation on earth. To organize a congregation out of this conglomeration of frivolous, superstitious, immoral and ungodly people, and to bring them under the influence of the Holy Spirit thru the Gospel, is an undertaking for a missionary worker more difficult than can be imagined. It is therefore not surprising to note that this congregation has not developed as fully as should be expected considering the means and efforts expended thereon. Still we are able to report advancement and progress. The relations between pastor and congregation have never been closer. The hard times thru which we mutually passed, together with the fact that I was always ready to extend assistance wherever I could help, which, thank God, was often effective, knitted us closer together. The attendance at the services has nearly doubled, altho many people have removed from here, and the attendance at Sunday-schoool is almost three times what is was. The Ladies' Aid Society has increased by seven members. Two choirs, a male and a mixed choir, work hard, and since New Year's we have regular family entertainments which prove a great drawing card with our socially inclined people. Our first family entertainment was held on New Year's Eve. In this way we wage war on deeply rooted immoralities and gradually will manage to remove them entirely. According to those present this was the most enjoyable New Year's Eve ever experienced by them in this country.

As stated in a former report, we have a parochial school since September which has proven quite successful. Since that time I have taught this school in the basement of the church. Beginning with eight pupils I now have thirty-three, and I was compelled to refuse admission to more than ten as the room was lacking. Returning tired and worn out from school I have to attend to my other duties. Usually I have people waiting for me to bring me their troubles or some business takes me to town. Things have been going on at this rate for months. It is therefore quite evident that I have attained the end of my usefulness. For months my condition is such that a surcease from the overpowering burdens has become a necessity.

The fact that I have worked in the Evangelical spirit these first years will prove a great blessing. I might have saved myself many a worry if I had been more "liberal", and the church treasury would be in better condition; but I have no regrets to offer.

J. N. *GES. Tr.*

Sundry News Items

Owing to the general business depression the *Bethlehem* Church at *Seattle* and the *Zion's* Church at *Everett, Wash.*, have been combined into one parish owing to scarcity of mission workers, and are thriving signally under the excellent leadership of Rev. Weiss. Each congregation has services every Sunday.

The mission congregation at San Diego, under the leadership of Rev. Gekkeler, is straining every nerve to acquire a site for their church. Owing to the prevailing anti-German opinion this small flock of Christians was compelled to vacate the church building they had been using.

St. Paul's Church at Seattle, Wash., supporting their faithful pastor, A. Leutwein, has built a splendid basement under their church for the accommodation of their various societies.

A missionary worker in Montana reports as follows: "On my way to H. I drove over to P., and on the way, as you know, I had to cross the Missouri river. Three miles from the river I asked a farmer about it and he warned me about the risk of crossing it. His horses were wet to the top. But I told him I had to catch the train. With trembling heart I approached the river. The ice had sunk and was therefore cracked at both sides and in the center, but the water which had accumulated on top of the ice had already frozen a little. Trusting to God I advanced. My horses, as tho having a bad conscience, made quite a curve over a treacherous spot. The ice gave under their hoofs and bent low, but before breaking, we had passed each spot. I covered about fifty feet of such dangerous ice, and I have never prayed more fervently than then, and God heard me, for I reached the other side in safety. You can imagine with what joy I reached dry land, and you also know how fervently I thanked my Lord."

Zion's Church in *Windsor, Colo.*, is prospering nicely under the faithful and determined leadership of their pastor, Rev. Paul Jueling. On February 6th the undersigned preached there. Altho services had to be postponed to this evening the spacious church was packed and the people listened attentively to my message. God be with you till we meet again.

Rev. G. Tillmans has entered upon his work as the new pastor of the Emanuel's Church at *Fort Collins*, and Rev. Jans, who has served this congregation in the past, can now devote his entire time to the work in the seminary. On Sunday, February 7th, the undersigned preached there before a large and attentive audience. With God's help all difficulties are being removed here also. The students who are being educated here make a good impression and will surely be able to work successfully among their Russo-German countrymen in due time. *J. N., Ges. Tr.*

The Evangelical Deaconess Home, Faribault, Minn.

The annual meeting of the Deaconess Society of Minnesota usually takes place at the time of the District conference in connection with a special service but in the latter part of February the board meets to receive reports on the past year's work and to transact other business. We have good reasons to praise God's goodness and mercy which He has shown the well and the sick during the past year. Our deaconesses had occasion to render much self-denying, self-sacrificing work for the sick and wretched in the Home and outside of it, and tho it is most difficult to fulfill the wishes of all the patients, they have the gratitude of many and the warmest and most outspoken praise of the physicians. Thus our work progresses quietly. Including the head-nurse we have four consecrated deaconesses and ten probationers, making four more than last year. By resolution of the Board, God willing, we shall consecrate five nurses after Easter, namely Hulda Ramser, Bertha Stahn, Emma Kroehler, Lydia Suter and Emilie Meyer.

On February 1st we had 625 patients in the Home during 7,151 nursing days. Of this number 609 were discharged as cured, ten have improved and three show no improvement. The deaths numbered twenty-eight, 463 operations were performed. Considering their denominational creed fifty-three were Evangelical, 184 Lutheran, seventy Episcopalians, 159 Catholic, fifty-two Congregational, fifty-eight Methodist, twenty-two Baptist and twenty-seven others.

On February 1 we had thirteen patients in the Home. In addition to this our deaconesses were busy for sixty-nine days and nights on the outside, and one of them was busy the entire time in the local Shattuck Military School, and another is nursing in Marshalltown, Iowa.

The treasurer's report is as follows:

RECEIPTS:

Balance, Feb. 1, 1914	$ 923.58
Membership dues	252.00
Donations	20.69
Receipts at the hospital (Hospital fees)	16,868.25
Total	$18,064.52

DISBURSEMENTS:

Hospital and Deaconess supplies	$12,244.59
Improvements	139.25
Appreciation of inventory	135.25
Interest	1,531.12
Bills payable, liquidated	3,000.00
Total	$17,050.31
Balance, February 1, 1915	$ 1,014.21

Twenty-four patients were nursed entirely or partially free of charge, which is equivalent to service to the amount of $882.00.

The deaconess reserve fund contains $901.15, an increase of $177.10. At the annual meeting of the Deaconess Society the board was instructed to erect an additional building for $10,000.00; but as the building, according to the accepted plan would cost more it was decided to get along without it and to submit the entire matter to the next general meeting. We have been collecting for a building fund for some time. On February 1, 1914, we had $3,012.86 and during the year we were enabled to increase this sum by $1,794.99 thru donations, so that the fund on February 1, 1915, contains $4,807.85. A vote of thanks was tendered all donors by the executive board. They also thanked the superintendent, the sister superior and all other deaconesses, together with the medical staff, for the services they rendered so unselfishly.

Mention must also be made of a much needed reed organ which was obtained for the chapel thru the combined efforts of the deaconesses. It was dedicated at the afternoon service on March 7.

May God's mercy and blessing rest upon our work in the future as in the past.

Wm. Meyer, Supt. *GES. Tr.*

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Sinking of the Lusitania

It was with extreme sorrow and indignation that the American people learned, on Friday last, of the sinking of the Cunard liner Lusitania, a British vessel and one of the swiftest, most powerful and costly of the world's merchant ships, with its precious freight of nearly 2,000 lives. 188 of which were Americans. The sorrow expressed is general and genuine and has been officially voiced by the German government, whose act was immediately responsible for it. Most of the indignation expressed has so far been directed against the Germans, and considerable passion and vehemence has been reflected in the public press, especially in the East. Not a little indignation, however, has also been expressed against the British government for allowing a vessel loaded down with war supplies, ammunition and explosives, and hence a legitimate subject of attack by an enemy's vessels, to carry passengers, and for permitting a vessel carrying nearly 1,300 passengers to sail without any protection in the face of direct warning that it had been singled out for a submarine attack. It has also been pointed out that the American citizen who, in time of war, takes passage on the ship of a belligerent, personally assumes all risk of such a venture, just as he does when, in spite of warning, he undertakes a walk between the firing lines of the hostile armies. It is certainly a fact that Americans, when passengers on a vessel of a belligerent nation, are entitled to all the protection the government of that nation can give. The fact that Great Britain made no attempt to furnish such protection seems to us much more of an unfriendly act toward the American people than the act of Germany in seeking to destroy an enemy's ship carrying war supplies.

We take this position without in any way defending or seeking to justify the methods of warfare now being employed by the German government. Thruout the course of the war our sympathies have naturally been with the German cause, but we have taken that position as thoroly and sincerely loyal American citizens who felt, as did great numbers of American citizens of non-German ancestry, that the foreign policy of their government was not up to the highest American ideals. In judging fairly the method chosen by Germany for crippling her adversary on the sea, one cannot ignore the responsibility resting upon the British government, which, thru its plan of starving the civilian population of Germany, forced Germany to adopt desperate retaliatory measures. If the German method is inhuman and opposed to international law, the method which Great Britain has been following, *without protest from any quarter*, is no less so. Germany has declared her readiness to abandon her submarine warfare as soon as Great Britain abandons her starving out policy, and Great Britain's refusal to consider this proposition is just as much responsible for the sinking of the Lusitania as Germany's continuation of her submarine warfare. There is no reason to suppose that Germany desired the destruction of the passengers on board the Lusitania; it is, indeed, probable that the attack was made so near the British coast in order to make the rescue of passengers easy, especially in view of the complete lifeboat equipment the Lusitania was supposed to carry. The investigation which has been begun into the unexpectedly rapid sinking of the vessel has already established the fact that the great loss of life was due to an internal explosion which hastened the sinking of the steamer and made the use of the entire lifeboat equipment impossible. The internal explosion was presumably due to the presence of ammunition manufactured by Americans and exported with the sanction of the American government.

Considering the matter in all its aspects, therefore, there is absolutely no reason for warlike agitation or excitement, and President Wilson has done well in cautioning against outbursts of indignation in either direction. In the words of ex-Congressman Bartholdt, "Tho the deplorable incident brings the Eupropean war directly to our door it furnishes under no law or imagination any valid reason for our participation in it". The President's reference, in his Philadelphia speech, to Americans who think of themselves "in groups" was especially timely. Altho the President did not go into particulars the inference is being quite generally drawn that his words "you cannot dedicate yourself to America unless you become in every respect and with every purpose of your will, thoro Americans. You cannot become thoro Americans if you think of yourself in groups", apply chiefly to the several thousand naturalized Americans who were part of the audience, *and who applauded the President as vigorously as did the native Americans.* We cannot, of course, say what was in the President's mind when he uttered the words, but we can say with all seriousness and sincerity that we have learned of no American of German descent, who does think of himself as belonging to a group rather than as an American pure and simple. But we do know and hear every day of Americans of English descent who, by slighting references to "hyphenated Americans" and "foreigners" inevitably create and foster the group instinct by establishing artificial divisions and assuming a fancied superiority for themselves. And there are large numbers of people in American newspaper offices who, to quote the President once more, "seek to make personal capital out of the passions of their fellow-men. They have lost the touch and ideal of America, for America was created to unite mankind by the passions that lift and unite, and not by the passions that divide and debase mankind. The man who seeks to divide man from man, group from group, interest from interest in the United States is striking at its very heart".

THOUGHT FOR THE WEEK

Play Your Part

To-day is your day and mine;
The only day we have;
The day in which we play our part.
What our part may signify in the great world we may not understand,
But we are here to play it, and now is our time.
—David Starr Jordan.

If President Wilson could read, in the American German papers, the expressions of loyalty to America and American ideals, and the expressions of sorrow at the biased and unfair attitude assumed by the American press and public opinion, we think he would be convinced that the danger of division that threatens the nation is not from the Americans of non-English descent, who steadily and consistently oppose war of any kind, but from that part of the American press which openly calls for war on the side of the Allies. The President may be very sure that Americans of German descent at least are wholeheartedly with him both as to "America first" and "Humanity first". The question raised by the sinking of the Lusitania is not one of American honor in a legal or military sense, but of American honor as conditioned by American fairness and justice.

Giving the Negro a Chance

The encouragement given by the white people of the South to the Negro's attempt to improve himself and his condition is one of the hopeful signs of the day. In response to an invitation of prominent colored citizens of Louisiana to tour the State, Dr. Booker Washington, with a party of twenty-five educated colored men, recently visited and held meetings in New Orleans, Baton Rouge, Shreveport, and other places.

In Shreveport there was an audience of over 10,000. It included not only colored citizens, but many white people as well. There Dr. Washington was introduced by ex-Governor Blanchard. The Mayor of the city was present also.

In New Orleans Mayor Behrman testified before a great audience that the colored people of the city in the battles which that city had waged successfully against disease had lent all assistance possible.

And wherever Dr. Washington went he preached his gospel of thrift, good feeling, industry, and use of present oportunities. He urged the Negroes to stay in the country, where the soil and the rain and the sun draw no color line. He urged his hearers not to live in a knapsack, but to settle down and get property. He told them that for fifty years the white man had been carrying the Negro on his back and that he was getting tired. He bade them consider how they could use at home what they had learned at school. And he advised them not to talk about white people, but to talk to them, to make friends with them, and then not to be content with asking for money for schools, but to vote money for schools themselves.

In addressing the whites Dr. Washington spoke wisely, as he habitually does. He said that it was better to educate Negroes than to take care of criminals; that Louisiana paid too high a compliment to Negro children by assuming that a Negro child could get a satisfactory education by giving him only three or four months' schooling in the year; that the Nation hears too much about lynchings and racial difficulties and too little about the evidences of racial friendship and good will which exist in the majority of communities. And he added that Negroes imitated the white men closely, and that if white people break the law, drink and gamble, then Negroes will break the law, drink and gamble; but if white people are sober, law-abiding, and industrious, then Negroes will be much like them in those respects.

Hampton Institute has just taken a big step forward by having made for its educational and financial campaign, which is being successfully conducted thruout the Middle West, a set of motion pictures—"Making Negro Lives Count"—that shows vividly the disheartening conditions that still exist among Southern Negroes, and the means of bringing new life to the South thru the general introduction of industrial training for Negro boys and girls.

Shabby cabins and ramshackle outbuildings, ill-kept fields with pigs, chickens, and ragged children galore, tell the story of neglected rural life among Negroes. Street scenes peopled with many loafing Negroes show the need of getting black folks to work and build up country life.

The scene changes to Hampton Institute, where tradesmen, teachers, and community leaders are being trained. Boys are shown busy at their every-day work in the common trades (carpentry, bricklaying, and blacksmithing) and at farming, just plain farming—plowing, harvesting, and caring for stock. Girls are seen washing, ironing, sewing, cooking, weaving, and making gardens. And when these boys and girls return home they make clean, attractive Christian homes.

Industrial training and good citizenship go hand in hand. Nearly eight thousand Hampton graduates and former students, for example, have been quietly demonstrating the truth of this proposition for nearly fifty years.

THE GREAT TRANSFORMER

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God", Eph. 2: 19.

One of the essential appliances in practical electrical engineering is the transformer, an apparatus for converting an electric current. By their use alternating currents may be converted into direct currents, or vice versa, or currents of high power may be obtained from currents of low power, or either alternating or direct currents may be converted into currents of differing magnitude and power. Without this apparatus the application of electricity to the practical tasks and problems of the day would be very limited indeed.

The coming of the Holy Spirit into the world meant a transformation far more deeper and radical than could be caused by any mere mechanical contrivance, a transformation of the human heart and of human life that is actually a regeneration. The transformation begins with the day we are accustomed to observe in memory of His coming. It was originally the Jewish Day of the Firstfruits, celebrated seven weeks after the passover as Israel's Thanksgiving Day. Offerings of praise and songs of joy gave expression to the people's gratitude for the manifold blessings of their God. It has received a new and fuller meaning thru the coming of the Holy Spirit, which made manifest the firstfruits of Christ's redemption, the beginning of a great spiritual harvest that has always followed the preaching of the Gospel of Jesus Christ. This same day, known to us by its Greek name, Pentecost (the fiftieth, i. e., day after Easter), cannot but inspire the Christian with still greater praise and thanksgiving for the wonderful spiritual blessings thus conferred upon mankind. The "sound from heaven as the rushing of a mighty wind", the "tongues like as of fire", marked the birth of the Christian Church and the passing of the old dispensation. Henceforth men were not under the law and its condemnation, but under the salvation of the Gospel; not under the judgment but under the grace of God, and this in itself was a wonderful transformation from the lower to the higher, from the imperfect to the perfect.

But the wonderful transforming influence of the Holy Spirit was not only evident in the change that came over the relationship between God and man in general, but most of all in the radical change brought on in the hearts and lives of those who felt its power. It is this change to which the Apostle refers in his words to the Ephesians quoted above, "Ye are *no more* strangers and sojourners". Without knowing and realizing it the people of Ephesus had been strangers and sojourners, people who had left their homes, who were in a land and in a condition which could not really meet their needs. Before the day of Pentecost not only the Ephesians but the entire human race were, spiritually speaking, strangers and sojourners. They had gone into a far country and wasted their substance in riotous living. A solitary people in an out-of-the-way portion of Asia had, indeed, seen a light and were in touch with the Father's house and the Father's heart. But they were themselves essentially sojourners and strangers until the coming of Him who revealed to them the real meaning of the childhood of God.

Then came the Son of God, living the perfect life, teaching the perfect truth, "the Lamb of God that taketh away the sins of the world". Thru Him the Comforter came in order to continue and make complete in the individual, and in *every* individual, the saving process which the Christ had begun. Thru His work the current of men's lives were to be changed from the lower to the higher, from the impure and the imperfect to the pure and perfect, from the earthly and worldly condition and way of thinking to the Christlike and heavenly way of life and conduct. Henceforth there was to be neither "Jew nor Greek, neither bond nor free, neither male nor female, for all are one in Christ Jesus". Those who believed in and lined up with Christ Jesus are no more strangers and sojourners, but fellow-citizens with the saints, and of the household of God. There are no longer aimless and homeless wanderers, like the prodigal son, straying here and erring there, unloved and uncared for, separated from home by their own sin, but fellow-citizens with the saints, assured of forgiveness and salvation, happy in the knowledge of a Father's eternal love and content to await for the final and joyous home-coming when the period of apprenticeship is ended. The coming of the Holy Spirit has actually transformed countless sinful, miserable, worldly lives into righteous, happy, heavenly-minded ones and thus brought them home again to the land to which they belonged.

People often complain that the work of the Holy Spirit is difficult to understand. For very many it is even impossible to understand, just as impossible as it is to understand the higher mathematics without a knowledge of elementary arithmetic. The Holy Spirit reproves man for his sins, assures the sinner of the grace of God and guides the believer into all truth and impels him to do that which is good. Not to see one's self as a sinner in the eyes of God; not to yearn for the grace of God which alone is able to remove the blemish; not to follow the divine guiding voice and hand that has been given for our benefit, make it impossible for even the brightest and ablest to recognize and appreciate the work the Holy Spirit is seeking to do. If you would be transformed into a fellow-citizen with the saints, one of the household of God, all that is necessary is to open your heart to the still small voice of the Spirit as it speaks to you out of the Word of God and to acknowledge and submit to its truth as it offers redemption and forgiveness, then the whole richness of the Spirit's blessings will begin to dawn upon you and bring to your yearning, discontented heart the whole perfect happiness of a true child of God.

A Reporter's Heart

BY EDGAR WHITE

"Have a snap for you tonight, Joe; they got the sheriff's son around at the city lockup for booze-fighting. Carter will be tickled to death to put you next. It'll be so easy that it'll look like sin to take money for it."

In the free-and-easy vernacular of the *Daily Bullseye*, City Editor Alertte thus directed Joe Garvin, reporter, anent his last assignment for the night. It was only a matter of four blocks over to the station, where Night Sergeant Carter was waiting to be interviewed about his latest subject, having just telephoned the *Bullseye* a skeleton outline, and suggested the sending of a reporter.

There was the same high regard between the sheriff of Cantabury ounty and the police authorities of the town as exists between two South American republics in the fighting season. There had been a number of controversies of late over the jurisdiction of certain important prisoners, the police claiming them by virtue of having caught them, and the sheriff insisting they were his because he had worked up the location. In the contest over the reward the sheriff had won, and the police were waiting to play even. They knew the weakness of the sheriff's son, and with patience awaited the hour. Tonight they caught him staggering on the streets, and the patrol wagon did the rest.

Sheriff Buck Edward's political faith differed from that of the Bullseye, so he and his were legitimate prey.

"We'll want about a column, Joe," said the editor, "and dress him up in cap and bells. 'Sheriff's Boy in Jail' ought to make a fair headline, eh?"

"Or 'Buck's Billy Behind the Bars,'" suggested the reporter with a grin.

"Good! I like yours better. Now scoot."

As the "old man" said, it looked like easy money. All he had to do would be to appear in the police station and the sergeant would furnish the story joyfully. The other dailies in Cantabury were evening papers, and as they were friendly to the sheriff they would likely pass over the fall of his son lightly. So Garvin had a clear right-of-way, and the subject was one that promised to attract attention, the supreme element sought by the ambitious newsman. He knew they'd even throw out telegraph to make room for a story of this kind, if the exigency demanded.

Garvin looked upon his profession in much the same spirit a soldier regarded his. To fail in securing what you went after was a crime. In his school he had been taught there was no such thing as a "good excuse." Hence he rarely fell down, and in the Bullseye office he was called "The Messenger to Garcia." Having lost his parents in early life, and having had scant time for church or education, Garvin sought by iron discipline to acquire such information as was essential to his business, and to employ his every talent along that line alone. He was seldom embarrassed by any moral code when it ran counter to orders, or duty to the paper. Yet his habits were as pure and simple as those of a Carmelite nun. But here again was selfishness—they were so that he might rise the surer on the stern path he had planned out ahead.

Personally Garvin was not a wonder. No man would have given him a job on his looks, unless his sight were defective. He was long, attenuated and ungainly. Besides he had a mouth which threatened a famine in the land where he lived, and his ears seemed constructed to retard motion unless the wind were going his way. But the eyes were sharp and bright, as if nature having relented did a kindly turn at the last, and made a solitary attractive feature.

Carter extended the glad hand, and began to tell how it happened. The watch had run afoul of "little Billy." the sheriff's son, as he was leaving the "Crystal Palace," blind, staggering drunk, in the sight of hundreds. The sheriff was out of town and the prisoner would have to spend the night in the lock-up; ought to make a good story—yes?"

Joe thought so, and he asked to be shown the "malefactor." The sergeant promptly reached for a hand lantern and led the way thru the black corridor. At the far end he noisily threw a lock back and opened an iron door. Then holding the light up he said, exultingly:

"It's him, all right."

On the iron cot was a dark-eyed boy, with a deathly pale face, the result of his debauch. The features were small and regular, almost like a woman's. It seemed strangely incongruous that such a fair face should rest amid the gloomy lattice-work of rusty bars and ponderous bolts. The breathing of the sleeper was quiet and regular, as tho he were in the sanctuary of his own well-kept room.

"Mother!"

The one word, whispered with loving tenderness, esaped his lips, as if she might be bending over him. Joe shuddered, he knew not why, but it was because he had never heard the word uttered in that way. In his system of philosophy no element of love had ever figured, save as a matter of ridicule for use in an elopement, a breach of promise action or a divorce case. It was a mockery—a jest. But this. Ah! This was different.

"Does she know?" he asked the sergeant.

"Not much," replied the officer, grimly; "think I want her cavorting around here? The first she'll know about it is when she reads the Bullseye in the morning."

"Then she won't know at all," said Garvin, and his long lips came together and tightened out. "Look here, Carter—let me take that lad home."

"W-h-a-t?"

"You heard me," said the tall newsman, suddenly aroused to action. "What's the good of warring on women and kids?"

"You talk like a wild man, Joe," said the sergeant, angrily; "you've forgotten the dirty mean trick Edwards played us on that reward."

"No, I haven't," said the reporter, whose lantern-jaws seemed to move like a piece of steel work, "but that concerns Edwards and you ought to be man enough to do your fighting with him."

"I will if he ever speaks to me," said the sergeant, savagely. "But, look you, Joe, what'll Alertte say about it if you don't print this story?"

"He'll fire me," said Garvin, coolly. "But that don't matter. I can't stand for that kid sleeping here all night if I can get him out. His mother may be tearing her hair because of him right now."

The sergeant thought of his own boy, none too steady, and the mother who walked the floor the nights he wandered, and how he would feel should that boy ever get in the fix "little Billy" was.

"Will you stand for him to come down to court tomorrow, Joe?" he asked, in an altered tone.

"You bet I will, Tom, and here's twenty-five to make my word good."

"Keep your money, Joe," said the sergeant, huskily. "I only hope to God if my boy ever gets in this sort of a place some man like you'll be on hand."

Garvin took Billy home in a cab, and on the way managed to awaken him sufficiently so he could walk up the steps fairly steady. But he had hardly touched the door when it flew open and a woman's arms were wrapped around him, and he was safe.

Garvin hurried back to the office, and there met an impatient printerman.

"Mr. Alertte's gone home an hour ago," growled the foreman; "we're holding open a column on the first page for that police court story; got it ready?"

"There's nothing in that story, Henderson," said

Garvin, calmly; "young Edwards is not in jail. Fill up with something else."

For a moment the foreman looked with a disgust too powerful for language; then turned and walked into the composing room.

As he was passing by the business office next day on his way to lunch, Mr. Alertte stopped to leave a direction with the auditor.

"When Garvin comes in this afternoon," he said, "I wish you'd call him in and pay him off. Tell him it's no use to go upstairs—I don't want to see him."

During the forenoon the city editor had given the matter such consideration as he could. He was not a man to act on impulse, and he always endeavored to be fair. But here was a case of dereliction too flagrant to admit of any explanation. When a man fell down on an assignment like the one given to Garvin there was no assurance that he could be trusted again.

"Mr. Alertte, will you take the hand of a man who has been your enemy?"

At this startling proposition the city editor looked up into the face of a large, sinewy man, who was standing on the corner by the court house. One arm was outstretched toward the editor. The other hand held a slouch hat, of the kind largely used by western officers and cattlemen. The man was the sheriff of Cantabury county.

"I thought you were an enemy of mine and I did everything I could against you," said the sheriff, brokenly, "but after what happened last night I see how I misjudged you. I ask your pardon."

The big sheriff paused to regain his composure, and did not notice the amazed look on Mr. Alertte's countenance.

"Little Billy told me all," he went on, with a curious tremble in the ordinarily strong voice; "how you sent Joe Garvin around to get him out of there and to take him home to mother. That was the noble part of it, Mr. Alertte," said the sheriff, earnestly, "and nobody but a good man would have thought of it. But you have a wife and children of your own—nice, refined and gentle—and you know how those things come home to a man. Mattie—my wife—has been in poor health the past few months, and what with that and worrying over Billy, she's right close to the border land, and if you'd printed that in your paper about him being in jail she would have been dead today—I'm sure of that as I'm a living man. But you're not that kind of blood. You fight an opponent fair and square, man to man, in the open, and don't stab him in the back when he's away from home. I—I—I wish I could say something to let you know how I appreciate this—it's more—a great deal more—than I deserve. You're a good man, Mr. Alertte."

In returning to his office after lunch, the city editor again stepped in to speak with the auditor.

"Mr. Smith, you will please consider the direction concerning Mr. Garvin annulled," he said; "he will continue in the paper's service as usual."

Hobbies as Safeguards

A man of fifty was asked how he had managed to keep his health and youthful appearance in the midst of great business cares and anxieties.

"Tennis, fishing and a carpenter's bench did it," was the reply. "I've always left my business in my office. Once outside, I've turned my attention to my recreation, which has usually taken one or the other of these forms, according to the weather and the season. I don't see how I could have kept my health without them, and I believe that if everybody had some handicraft which he really enjoyed and did not find too difficult, together with some light outdoor exercise, there would be fewer breakdowns and cases of nervous prostration."

One mother, who is bringing up six children, is making a point of providing some sort of a hobby for each child and she finds these interests act as safeguards against idleness and the thirst for excitement which is ruining so many young lives. "I let them do the things they like," she says, "and I remember that children are changeable creatures and can't always do the same thing. My point is that they shall always have something to which they are eager to turn when their lessons are done, for I think such a habit formed now will stay with them thru life. When they are older, I don't see why they shouldn't experiment in pottery, rug-weaving, basket-making, book-binding, photography, or any other similar occupation which attracts them. In this way I hope they will never find much time or inclination for the theater and bridge. At least, I'm going to do my best to form in them simple and wholesome tastes."—*Selected.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

Pentecost

Heavenly Spirit, all creatures transcending,
Thou who with Father and Son dost abide!
Come, Thou, our spirits in unity blending,
Come and make ready the heavenly Bride!
Calling and gathering, and Jesus declaring,
Building God's Church, shedding light from above,
Come, O Thou Spirit of God, never tiring,
Come and interpret God's wonderful love!

Merciful Jesus, with love never failing,
Sending Thy Spirit, the pledge ever new
That Thy atonement for all is availing,
Faith ever sees that Thy promise is true.
Crowned are Thy friends, Lord, with glory from heaven,
Speaking with hearts and with tongues all aflame;
Heavenly Spirit, our voices enliven
That we may sing of His glorious name!

Heav'nly Consoler, with unction celestial,
Heal Thou the wounds of each sin-burdened heart!
Strengthen our faith, and with zeal Pentecostal
Fill our faint souls, and Thy blessings impart!
Fashion within us new hearts and new spirits;
Lead us in truth, and sustain us in woe;
Teach us true faith in the dear Saviour's merits,
So that at death we Thy power may know.

—*Unknown.*

The Martyr

"Cut it out, sis!" Big Brother Joe, to use his own phrase, "was never elegant," but he was always expressive. Marian turned upon him in amazement.

"Why, Joe Harrison," she exclaimed, "what *do* you mean? Here I'm giving up the picnic and staying home to do the work because mother has one of her sick headaches, and you talk to me like that. I do declare, the appreciation you get from folks for the sacrifices you make—"

"That's just it," broke in Joe. "Don't for an instant think that mother doesn't know you're making a sacrifice. You've rubbed it in thoroly enough. Look here, sis, you're too nice a girl to turn into a martyr but you're doing it fast. You might take a little pleasure, it seems to me, out of your sacrifices, and let us take some, too. But you never do. You seem to enjoy wearing the martyr's crown. And it jolly well doesn't become you. That hat you wanted down in Martin's window would do it heaps better"—and Joe was gone, leaving a crisp bill on the table.

Marian gasped. "I won't touch his old money! If he thinks he can bribe me into letting him say things like that to me he's most mightily mistaken!"

But Marian was a fair-minded soul and as she scraped the breakfast dishes and plunged them into the hot suds her memory worked back over some of her recent "sacrifices." Mother's headaches figured prominently as causes—there had been more than one picnic and party renounced for them.

"Some girls wouldn't have done it at all," she thought complacently, and then her ears tingled as she recalled a snatch of conversation she had overheard only the day before.

"Yes," mother had been telling Mrs. Smith, "I feel a headache coming on and I dread it so on Marian's account. She has a picnic on for to-morrow. She'll give it up, I know, but it will be such a sacrifice for her!"

"Such a sacrifice!" Maybe Joe's lecture wasn't so undeserved after all.

Fifteen minutes later she tiptoed into her mother's room with a bowl of cracked ice. "Asleep, mumsie dear? Le me put this ice on your head. It's a real blessing to me, I guess, that your headache came today—you won't think I'm heartless, will you? But it looks like rain now—there's a sure enough thunderstorm on the way. I surely would have spoiled my new blue suit if I had gone to the picnic for I was going to wear it. By the way, mumsie, if you can spare me I want to run down to Martin's a minute and have them save that hat for me that I've been so crazy about. Joe gave me the money for it—wasn't he a dear?"

And the erstwhile martyr laughed a reassuringly happy, contented little laugh.—*The Pilgrim.*

Heroic Faith

Robert Morrison, the first Protestant missionary to China, died strong in the faith that that country would become Christian. Yet he labored in that country for twenty-seven years, fighting against hatred, opposition, and persecutions, and won by his own efforts but two conversions. There is a lesson of faith that many of God's workers need to learn.

"I do not know the word 'discouragement,'" said Dr. John Scudder. "I long ago erased it from my vocabulary."

"I do not want your pity, dear friends, in the home land," wrote a missionary from Zululand, "for I am in the 'tiptop' field of the world."

"I would rather wear out than rust out," said Henry Martyn, of India.

"I am God's little woman, and He will take care of me," wrote Annie Taylor, of Tibet.

"My soul, wait thou only upon God; for my expectation is from Him," wrote Gardner upon a rock on the coast of Terra del Fuego, just before his death by starvation.

"We missionaries have put in all we have got here," said Rockville Clancy, of India, to a magazine correspondent. "We are here for life, we are hard at work, and we are happy."

A Christian worker once said: "The lessons I learn from the lives of missionaries are valuable. J. Hudson Taylor teaches me the supremacy of childlike faith; Mackay, of Formosa, the transforming power of consecrated forceps and the preaching of Jesus; Paton, of the New Hebrides, how holy a passion is love for souls; Andrew Murray and George Muller, that prayer availeth; Sheldon Jackson and Edgerton Young, that the frozen north cannot cool a flaming zeal for Christ." Another said: "These missionaries teach me that enduring hardship inspires love and quickens zeal. The cold of Greenland could not keep the Moravians away from their noble work here. The fever and heat did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the home land."—*Record of Christian Work.*

God's Unlovely Children

"I want the one with the blue eyes and golden curls. Isn't she the prettiest little thing! One couldn't help loving her. But some of those others! Such unlovely children: They never will find places for them—no one could care for them!"

It was only a scrap of conversation that the deaconess overheard as she passed the gate of the orphanage just as two ladies came thru it, but someway she could not get away from it as she went on.

Her mind went back over her day's work—David, with his twisted, misshapen little body; sadder still, Tom with his twisted, misshapen soul; Annette with her vacant face; Mrs. Brown with her bowed shoulders, hopeless eyes, and gaunt face; Jim Crowley with his sodden, brutalized face. Those were only a few of the unlovely throng, each one misshapen in body, mind, or soul. "Is it true?" she questioned bitterly. "Does no one care for these unlovely ones with whom life has dealt so harshly?"

Her own heart answered her. It went out to these broken ones as it never had gone out to the favored of fortune. She had gladly given up a life of ease because of them. Suddenly she seemed to understand God as she never had done before—it was the cry of the unlovely of earth that had called out the supreme sacrifice. By her understanding of the heart of God and by her knowledge of her own heart she interpreted the heart of humanity. Faintly, perhaps, but surely, and each year more clearly the heart of humanity was beginning to reflect the heart of God.

Encourage Self-Control

The wisdom of the home, which the members of the family fail to recognize as the reasonable demand of their own sanest and best judgment, will never be accepted as more than arbitrary "lording it." Woe the home that is lorded over by man or woman! The home must be a social unit, and the collective interests must rule it. It should be a pure democracy, every member having a vote. Even children become responsible to such a wisdom and they better learn to make their own lives self-controlled. The essence of democracy, domestic or political, is self-control.—

Denominational

DISTRICT CONFERENCES

Kansas

The twenty-sixth annual conference of the Kansas District will meet at Dubois, Neb., (Rev. G. Wullschleger, pastor) on the evening of May 26, 1915. A paper on "The Evangelical Church in the Year of its Jubilee" will be read by the Pastors J. Jennrich and J. F. W. Helmkamp; another on "The Efforts toward the Establishment of a Universal World Peace in the Light of God's Word, the present War and the Times of the End"; by Pastor A. Albrecht, "What must be the Attitude of Evangelical Christians toward the 'Yellow Press' and godless, anti-Christian Literature"?

By order of the president, Pastor G. Wullschleger.

B. Slupianek, Sec'y.

Atlantic

The thirty-second annual conference of the Atlantic District will open on May 28, 1915, at 8:00 P. M. in the Evangelical Church at Albany, N. Y., (Clinton and Alexander Sts., Rev. H. Reller, pastor) with a special communion service. Papers will be read as follows: "The Evangelical Church in the Year of its Jubilee", Pastor C. Sprenger; and "Our Mission Work in India and the War", Pastor K. W. Nottrott.

By order of the president, Pastor J. A. Weishaar.

F. E. C. Haas, Sec'y.

West Missouri

The pastors and delegates of the West Missouri District will meet for their annual conference in Central Church, Jefferson City. The opening service will begin at 7:45 P. M. on May 26, 1915.

The following papers are to be discussed:

"Social Settlement work in Theory and Practice", by Pastor Paul Moritz.

"How can the Interest in Religion and Bible Study be Awakened among our Men"? by Pastor J. Doellefeld.

"The Evangelical Synod in the Year of Jubilee", by Pastor J. C. Rieger.

Pastors and delegates coming via the Missouri Pacific Ry. are kindly requested to take either trains No. 22 or 66; No. 2 is often greatly delayed.

By order of the president, Pastor C. F. Sabrowsky.

Paul Stoerker, Sec'y.

Wisconsin

The annual conference of the Wisconsin District will convene at St. Paul's Church, Oshkosh (Theo. Irion, pastor), where the opening service will begin at 7:30 P. M. on May 26, 1915.

The following papers are to be discussed:

"The Significance of the Present War for the Germans in America, especially for the Evangelical Church in this Country", by Pastor H. A. Gammert.

"The German Evangelical Church in the Year of its Jubilee", by Pastor F. Moeckli.

By order of the president, Pastor H. Niefer.

E. C. Grauer, Sec'y.

Iowa

The twenty-ninth annual conference of the Iowa District will be opened by a special service on May 27, 1915, at St. Paul's Church, Donnellson, Iowa.

Pastor A. Muecke will read a paper on "The Evangelical Church in the Year of its Jubilee."

Pastors and churches are kindly reminded of the conference treasury created last year, and of the resolution asking every church to bring an offering.

By order of the president, Pastor J. E. Birkner.

Carl Fauth, Sec'y.

Michigan

The pastors and delegates of the Michigan District will meet for their twenty-ninth annual conference on June 2, 1915, at St. Paul's Church, Hand Station, Mich. (F. Lueckhoff, pastor), where the opening service begins at 8:00 P. M.

Pastor W. Koch will read a paper on "The Evangelical Church in the Year of its Jubilee". All members of the conference are kindly requested to announce their coming in ample time. Wabash trains for Hand Station leave Detroit at 7:30 A. M. and 4:00 P. M. Trains from the south leave Adrian at 7:15 A. M. and 4:20 P. M. Conveyances will meet all trains at the station. Fast trains do not stop at Hand Station.

By order of the president, Pastor Paul Irion.

Continued on Page 5 *G. Eisen, Sec'y.*

On the other Side of the Earth

The Foreign Mission Board deserves wholehearted and united Support in carrying out the Great Commission, War or no War

The Foreign Mission Board

On April 13th and 14th the Foreign Mission Board convened at Concordia Church, Washington, D. C. (Rev. P. A. Menzel, pastor) for its spring session. Besides the eight members of the Board, two of our missionaries, who are in America on furlough, namely the Rev. K. W. Nottrott and Miss Martha L. Graebe, attended the meeting. It was of value to themselves, as well as to the Board, to have them present. Two Baltimore pastors, the Revs. Batz and Enders also honored us with their presence, as did the American representative of the Mission to Lepers, Mr. W. M. Danner.

The General Secretary, Rev. E. Schmidt, submitted his annual report for the year ending February 1st. The same has since been published with the other denominational reports and will, at least in extract, also be brought to the attention of the HERALD readers.

The financial report, submitted by the Treasurer, the Rev. Tim. Lehmann, contained an encouraging feature in that it pointed out an increase in gifts for the foreign mission work of about $2,000 over the year 1913, a fact which we recognize with heartfelt gratitude towards God and towards the many cheerful givers scattered thruout our various congregations. But to offset this splendid announcement, there followed a statement to the effect that during the last few months the donations for our work have been *considerably below normal*, in consequence of which circumstance our treasurer not only saw himself compelled to close the fiscal year with a deficit, somewhat higher than that of a year ago, but was unable to send the full allowance to India for the first and second quarters of 1915.

We beg to call attention to the fact that we have made the allowances for the current year *just as low as they* can possibly be made without hindering the growth of our work in India, which has been steadily developing under God's guidance and blessing and which has, as has been previously stated in these pages, not been retarded in the least by the European war. It would certainly be a policy displeasing to our Lord were we to cripple its development thru lack of sufficient financial support from the home base. *As long as God permits the work to be done unhindered, it is for us to do it and to give it our best efforts and wholehearted support.*

It was also because of this view of the present situation, which is wholly in accord with that of the entire Mission Board, that the following resolution was adopted as regards the missionaries now in the United States on furlough: "We emphasize that we consider the return to India of our missionaries on furlough, who are physically capable to take up the work again, an absolute necessity, providing conditions abroad permit of sending them. If ever possible their return shall be arranged for the fall of this year. The Rev. Ferdinand Schmidt, to whom the call was extended a year ago, is supposed to accompany them."

To send a new missionary at this time, if world conditions clear sufficiently to make it certain that the journey can be made without risk, is necessitated thru the circumstance that several of our missionaries now in India are soon entitled to a furlough, and that at least a year of preparation on the foreign field is needed before a new man can take charge.

Rev. Nottrott reported as to the work done by him during the fall and winter months in many congregations in the Central West. He is to devote the remaining months of his stay in America principally to recreation, as is Miss Wobus, so that they can fully recuperate before returning to India.

Our Student Secretary, the Rev. C. Enders, stated that he has the names of 277 students of various educational institutions, outside of our own, upon his mailing list, and that his letters and other reading matter sent to them often call forth very encouraging replies.

On the second day the Board devoted a great part of its time to the auditing and consideration of the financial statements of the different mission stations. Every one of them showed plainly that our mission-workers are very conscientious as to how they conduct the business end of their station work and that they economize as much as ever possible.

The present need of the Gossner missionaries, whose field of labor adjoins our own, and who were repeatedly threatened with being cut off from all financial assistance from their home society (in Germany), was also considered and a resolution adopted providing for temporarily relieving them, should emergency require it.

We close with the prayer which our Saviour prayed at His triumphant entry into Jerusalem: "Father, glorify Thy name!" We make that our prayer for those whom He has entrusted to our Christian care, that thru us they might perceive the Father's glory and learn to serve Him. "Then came there a voice from heaven, saying, I have glorified it and will glorify it again".

C. W. Locher, Recording Secretary.

This and That

At Home

Here and there we hear unfavorable remarks relative to our mission work, and many reasons are advanced why work among the heathen, particularly among the Indian heathen should cease. Such reasons receive earnest consideration from the mission board, but exhaustive investigations fail to justify their existence. And if these reasons are compared with the *direct command* of our Lord and with many recurring passages of the Scriptures, it becomes plain and evident that it would be sinful to heed them. Now, the same as ever, God wants to help *all* mankind; the Lord has come to bring the sinner to Him, today as well as of yore; we have no indication from Him that we are to exclude the heathens in India or to close the door to salvation which has been opened there. On the contrary, He tells us distinctly that no man, having put his hand on the plow and looking back, is fit for the kingdom of God. Or will we of the Evangelical Synod belong to those of whom it is said: "But in time of temptation they fall away"? The war situation of the present day with its many exciting human prejudices and passions is the time to prove our love for the kingdom of God and the mission. In this case also it is true: Blessed is the man, the Church, which can bear adversity and remain loyal and steadfast to the command of its Lord. After being proven they will receive the crown of life, i. e., for the present greater strength and greater blessings; after this let us strive.

If such is our desire let us pay special attention to the financial statement which is appended to the recording secretary's report. Acording to this we are fully $8,000 in arrears if we include the remittances now due. Contributions have been insignificant lately, due mostly to the Red Cross offerings; but now we ought to correct our remissness especially in view of the fact that the Jubilee offering of the near future must not be neglected. It is recommended to organize missionary societies by which means donations are regulated and increased. These donations must not diminish under any circumstances, as the workers who could not be sent out last autumn *must* be sent out this fall. The work in foreign lands is growing and it would be wrong to neglect it.

Let us not neglect to bring before the Lord in earnest prayer the missionaries, their workers, the congregations, the schools, the instructions to the heathens, the work among the women and all other branches of our work. *P. A. M., GES. Tr.*

On the occasion of a recent Presbyterian missionary conference in Washington, D. C., to which President Wilson had been invited, he warmly recognized the value and importance of missionary work. When the President entered a missionary from China was reporting on the Presbyterian work in that country. Taking his cue from this the President took occasion to express his unstinted admiration for and appreciation of the work which Christian missionaries are doing for that country.

What China needs, said the President, is an internal, moral and spiritual force that will direct the great gifts which this nation possesses toward a definite goal, a force which can only be furnished by the Gospel. What missionaries are doing for heathen countries is therefore to be regarded as of the most far-reaching significance. What we who deal with public affairs in this country can do, continued Mr. Wilson, is merely outward, but you missionaries have the

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Denominational

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Ohio

The annual conference of the Ohio District will be opened with a special service on June 3, 1915, at Zion Church, Cleveland, O., (Theo. Thomas, pastor) beginning at 7:00 P. M., W. 14th St. and Branch Ave.

Two papers will be discussed: 1. "The Evangelical Church in the Year of its Jubilee", by Pastor Tim. Lehmann; 2. "The Value of a Series of Pericopes for the Pastor and the Church", by Pastor M. Schulz.

S. Lindenmeyer, Sec'y.

Pennsylvania

The twentieth annual conference of the Pennsylvania District will be held in St. Peter's Church at Miltonsburg, Ohio (Wm. Kohler, pastor), beginning on Thursday, June 3, 1915. The opening service will be held in the evening at 7:30 o'clock.

Papers to be read:

"Our Evangelical Synod in the Year of Jubilee", by Rev. W. A. Bomhard.

"The Initial Institution vs. Individual Membership", by Rev. J. L. Ernst.

By order of the president, Rev. Otto W. Breuhaus.

Aug. C. Rasche, Sec'y.

Reports of Offieers and Boards

The annual reports published for the members of the District conferences have been read with great interest by those who have had access to them. But the pastors and delegates visiting the conferences are only a small fraction of the Church, and all church members should be familiar with the contents of these reports. We expect all our people to support the work of the Church with their prayers and their gifts, but it is not easy to either pray or give for causes of which little or nothing is known. For this reason a survey of these reports has been prepared which will be mailed to all readers of THE EVANGELICAL HERALD. Pastors who receive the HERALD in bulk will also receive the same number of these reports in that manner, and are kindly asked to distribute them among the readers of the paper. We trust that the reading of these reports will awaken a new interest in all the denominational enterprises.

John Baltzer, President General.

Our Faithful Veterans

Not many of them remain. One after another the Lord is calling them home. They have been the joy of the pastors who were fortunate enough to have them among their members. One does not hear much about them, only now and then some special gift tells of their active interest in the work of the Church. These gifts vary from ten to several hundred dollars and are usually accompanied with remarks like the following: "I am seventy, eighty or ninety years old, and am sending this now because I am still able to do it. I cannot say how long I shall be able. Altho I am not rich I have all I need and the Lord has richly blessed me, so that we have always had enough. Let it be a thanksgiving offering. I have sent something every year and shall continue to do so as long as possible. Do not mention my name".

They are the faithful veterans, who have their hand and their heart in the right place. They never expected to have their names published, nor anything said about their quiet and modest service. But the Church only honors itself by the recognition it accords them. They are the faithful church-goers who never missed a service as long as they were able to leave their homes; who have willingly and regularly supported their church; who always read the church paper—and always paid for it on time, too—; who have gathered a rich spiritual experience and have a fine appreciation of every need and interest of the Church at large. They always remember their denomination and their congregation in their prayers and no appeal for help is passed by unanswered. Only recently one of these faithful old men wrote: "I have read about the troubles of the General Treasurer and about the indebtedness which must be paid, and I could not sleep for thinking about it. And so I thought out a plan by which the Synod could easily pay its indebtedness". And with a trembling hand the old man wrote how he had gone over the reports to find the number of churches and communicants, and how he had figured out that if each church member were taxed a certain sum, say sixty cents, the whole debt would be wiped out. This plan, he writes, had saved their own church from ruin. The plan was correct in every detail. And his letter was accompanied by a gift of considerable size.

It is on this plan that our Jubilee offering was thought out, i. e., that *every Evangelical communicant should pledge himself to a definite sum.* Last week I was asked to visit a widow, eighty-eight years old, in South St. Louis, who, as she said, had something for me. As we entered her bed-room she stretched out both hands, saying, "O I am so glad you came. I am eighty-eight years old to-day. The Lord has been very kind to me all my life and has never left me alone. His presence has always been a great comfort to me. I have read the *Friedensbote* for forty years. I read no other paper. And there I read of the Jubilee offering. I want to give a thanksgiving offering of $100 and here is the check". That is the first Jubilee offering. And it is a widow's mite. Is it not a very promising beginning? Who will follow her example?

Such are our faithful veterans, dear reader. They have remained faithful to their God and to the Evangelical Church to which they have belonged all their life.

How venerable do they seem to us, even as a benediction, as it were. May God bless you, ye who are of the house of the Lord. When you shall have gone to your heavenly home and the crown of glory shall rest upon your brow the brightest jewels in that crown will be the deeds of faith and love for the kingdom of God. But are these faithful standbys not also the fruit of Evangelical preaching of the Gospel? Have they not been awakened to follow Christ thru it? Has not their spiritual life been strengthened and nourished by the spoken and written words in the Evangelical Church? Are they not our work in the Lord? May this sustain us in the midst of all temptation to preach human wisdom and encourage us to stand by the old Gospel. For if we insult these souls with shallow talk we lay our hands upon the Lord's anointed.

The Evangelical Church thanks all of you, you faithful followers of the Master, who support her so lovingly by your gifts and by your prayers. May He bless you in the end with a happy home in the eternal mansions, and may He, as your ranks are being thinned, awaken a constant and increasing succession of noble souls to follow in your footsteps.

H. Bode, General Treasurer.

The Forward Step

As Interpreted by St. Peter's Church of Louisville

(*Editor's Note.*—The "Forward Step" taken by St. Peter's Church, Louisville, has already been commented on in these columns. The idea seemed so promising and far-reaching in its possibilities that the editor solicited a report on the progress of the movement, to which the following is the response.)

As the name indicates, the movement did not embrace any spasmodic action or sensational upheaval or any other erratical move.

A step differs from a leap or a bound in the respect that it does not require any abnormal exertion, which sooner or later must be followed by a reaction which often results in a loss greater than the unnatural gain thus made.

The object was to make this movement so general that even the floaters or idlers must needs be carried onward by the very momentum of the current.

An eminent divine once startled his hearers by exclaiming in tones of thunder that he would rather see his son, with every energy at his command, steering hell-wards, than merely drifting along with the tide. On closer perusal it will be noted that the statement is not as excessive as a first impression would indicate. A human soul may be likened to a steamer on the Niagara River, above the rapids: with every mechanical device in perfect order, altho steaming at top speed down-stream, yet with every appliance under full control, it is still possible to reverse the engines, turn around and assume an upward course. But with engines dead, lazily drifting with the current, the movement is necessarily downward, gradually becoming more and more swift, until finally the rapids are entered, when beyond all earthly help the craft must surely be hurled over the falls to destruction.

To rejuvenate the inactive members was one of the prime objects of the forward movement. If the various organizations carried a number of them on the roster, how could they be made a working factor in the church? If they were indifferent, or not interested, where did the fault lie? If the meetings were not well attended, how could they be made more attractive? To consider these conditions and others that might arise, a committee was delegated consisting of two members from each society, namely the president and another member, who served as chairman within the body represented by him. This central committee was presided over by the president of the congregation, and assembled once, twice, or three times per month, just as conditions justified or demanded.

Each body made a report of what had been accomplished or attempted since the past meeting; submitted to the central committee whatever defects were found, and welcomed any suggestions from other societies.

It was not an affair of "I'll tickle you, and you tickle me", but any errors or faults were clearly pointed out. Neither was there any disposition to resent what may be misconstrued as interference from a representative of another organization, but in several instances suggestions offered in this way were acted upon with favorable results.

Like practitioners in consultation, the delegates discussed impartially every feature, and wherever a flaw was found, endeavored to supply a remedy.

In the Sunday-school it was found advisable to hold more frequent meetings of the Home Department, and occasional receptions for the members of the Cradle Roll and their mothers. Many of the classes set aside certain Sundays on which special efforts were made to have the entire membership present in the church service.

In the workers' meetings the lesson was handled by one of the teachers, thus suggesting individual methods of instruction.

In the Brotherhood, the first impulse was to suspend from the roll a number of protracted absentees; however, recalling the parable of the non-productive figtree, a repeating-alarm system was inaugurated to make every possible effort to revive the interests and secure the co-operation of what may be termed as "retired" members. Men of prominence were invited to the meetings to address the members on subjects of public welfare.

The Young People's Society found that several smaller clubs and societies within the church to some extent held greater attractions for a number of young folks. Instead of discouraging these minor organizations, it was decided that the Young People's Society should act in capacity of a mother to all of them and hold quarterly union meetings whereby all would be brought under the influence of the parent society.

The Men's Mutual Aid Society fell in line by awaking to the fact that the spiritual and social features of the meetings could be developed more thoroly.

Probably the greatest visible results are noticable in the Ladies' Aid Society. At every meeting the devotions are now led by one of the members. The membership committee has adopted a systematic method of visiting, resulting in more than two hundred personal calls being made in one month. In addition, a telephone committee endeavors to remind the more or less irregular attendants that their presence is earnestly desired at the coming meeting.

The stimulus thus gained increases the spiritual activity and the desire to be of greater service in the Master's vineyard, and as a result, it almost automatically adds new recruits to the increasing ranks of the Ladies' Missionary Society, the newest and in many respects one of the most progressive bodies under the protecting wing of the church.

During the entire campaign the question of finances was never mentioned. It was not a money-gathering venture: but a far greater harvest was sought, namely the reaping of the various talents apportioned under the guidance of St. Peters'.

Was the movement an entire success? Were all expectations realized? Unlike most campaigns, there was no definite goal set which must either be reached, or missed. There was no great stress laid on increasing memberships. While no doubt many efforts were apparently fruitless, new ideas developed along the way and were eagerly embraced as opportunities for advancing the interests of the "Kingdom".

A gradual upward movement has been noticeable on all sides, and the reunion of confirmands recently held was the largest and most enthusiastic in the history of the church.

The forward step movement was a general leading up to the celebration of the twentieth anniversary of the dedication of the new house of worship. This event transpired during the month of March and comprised five impressive services, led by visiting clergymen from other cities, with some of the Louisville pastors assisting.

These special services were not intended as a cli-

max, or a brilliant close to the campaign. Rather do we view the anniversary celebration in the light of a *first relay station* on an upward course.

William F. Schmalzried.

Tabor Mission, Chicago

At its spring convention in 1914, the attention of the Evangelical Sunday-school Teachers' Institute of Northwest Chicago was directed to a territory known as West Irving Park, into which a great many of our Evangelical people are moving, but which, to that time, had been without an Evangelical church or Sunday-school. Realizing that, tho the parents might possibly retain their former congregational affiliations, the children would be lost to our church, the Teachers' Institute pledged itself to organize and maintain a mission Sunday-school in this territory. A committee of three, consisting of Revs. B. C. Ott and F. Krohne and Mr. H. F. Giesecke was appointed to plan and supervise this work. Under the wise direction of this committee a thoro one-day house-to-house canvass was made of the entire district. This was possible thru the kind co-operation of Elmhurst College, which supplied ten students for this work, and a number of the pastors of the neighborhood. A total of 1,000 calls were made on this one day.

The result of the canvass was sufficiently encouraging to warrant the organization of the proposed mission. In August, 1914, the first Sunday-school session was held in a store, rented in conjunction with a similar Norwegian mission. The meeting was attended by thirteen children and four adults. Thruout the winter Sunday-school was held in this place. Mr. Heuser, of McCormick Seminary, one of our Elmhurst graduates, being in active charge since November 1st.

The committee, realizing that it would be for the best interest of the mission, if it secured, as quickly as possible, its own chapel, purchased a lot on Leamington and Belleplaine Aves., on which a portable structure was erected, the total outlay being $2,113.89. A member of the committee, Mr. H. F. Giesecke, very kindly advanced the money.

On Sunday, April 18th, this chapel was dedicated, in our impressive service, to the name of the triune God. Rev. B. C. Ott conducted the dedicatory service. Addresses were made by Rev. A. Niedergesaess, President of the North Illinois District; Rev. E. Rathmann, chairman of the Mission Board; Rev. F. Krohne, Mr. H. Heuser, Mr. H. F. Giesecke and the writer.

The mission, which on the day of the dedication of its chapel received the name Tabor, has enjoyed a healthy growth. Sixty-seven children are enrolled in the Sunday-school, the largest single attendance being fifty-seven. A Ladies' Aid has been organized, having at present a membership of seventeen. All expenses incident to the work of the mission, up to the date of the dedication of the chapel, amounting to $270.89, were defrayed by the Sunday School Union and individual members of the Evangelical churches of the Northwest Side, Chicago. Additional pledges of support have been received. Not until the success of the mission had been practically assured and it became necessary to conduct regular services in addition to the Sunday-school session, was the Mission Board of the North Illinois District appealed to for support. And then it was done only in order to secure the services of Mr. Heuser during the summer months.

This work, so auspiciously begun, promises to develop into a strong Evangelical church. The scientific method of organization, the loyal support and sincere interest on the part of the Sunday School Union, as well as individual laymen, are features which should appeal above all to everyone interested in the extension of the work of our denomination. May God continue to bless Tabor, that it be a place where many may have the vision of the glory of a life with Jesus.

Louis W. Goebel.

Conference of the Indiana District

In Tell City, Ind., the place named for the Swiss national hero, we met in annual session, on Wednesday, April 28th. The District Federation of Brotherhoods opened its fourth convention in the afternoon, continued its session on Thursday afternoon, and closed with a most impressive service that night. In fact the Brotherhood was much in evidence. During the sessions and the services the Brotherhood emblem occupied a conspicuous place on the altar. And the Tell City Brotherhood entertained the conference royally on Saturday afternoon with a boat ride on the Ohio and a fish fry. The hospitality of all the Tell City people, with their pastor, Rev. Th. Schlundt, and his good wife, will long linger in the memories of the delegates and pastors. Well did our president say that Tell City had set an example which would be difficult to be surpassed elsewhere. The services also were very inspiring from first to last, so that the conference people, as well as the Tell City people, will go forward in the strength and impulses received, for many days to come.

We must not forget the annual banquet of the Elmhurst-Eden Alumni on Saturday evening, where $120.00 were raised by the brethren in almost as many seconds for some useful purpose on behalf of our seminaries, as a gift in the Diamond Jubilee year of our Evangelical Church.

Yes, and the Jubilee of our Church, was the one current and recurrent thought in the conference.

The Diamond Jubilee and its significance for our Church, for our members, for the kingdom at large, was the theme of the sermons, and the deliberations of these past days.

The General Treasurer, Rev. H. Bode, and the representative of our Educational Institutions, Rev. S. A. John, were with us, and created much enthusiasm for an appropriate observance of the Jubilee year.

We present a selection of the most important resolutions, taken at random from our minutes.

1) The District offers a sincere vote of thanks to all the officers of the General Synod and our District, the various boards and committees who so zealously and faithfully discharged the duties of their various offices.

2) The District mourns the loss of our leader, the Rev. J. Pister, D. D., and extends to his family the sincerest sympathy. Likewise do we extend to the family of Mr. A. Heimberger, our former treasurer, our heartfelt sympathy.

3) To the Rev. A. S. Ebinger and his family, Birmingham, Ala., the District sent a telegraphic expression of sympathy at the tragic death of his daughter.

4) We recommend the introduction of the *Evangelical Tidings* to our Sunday-schools and Young Peoples' Leagues; also the teacher training course, "Apt to Teach", by Mrs. Bomhard.

5) The Indiana District stands for Brotherhood organization in every congregation within its territory and constrains its pastors and laymen to proceed with such organization.

6) It is the duty of our churches to raise their proportionate part of the budget of the whole Church, and we urge them not only to raise the obligatory collections, but also make immediate preparations for the raising of a Jubilee offering.

7) The District gratefully acknowledges the good hand of our God, who provided everything needful for our seminaries, our invalids, widows and orphans, and all other requirements.

8) The District desires that our Evangelical Church remain a member of the Federal Council of the Churches of Christ in America. But we request our honorable President General to protest most emphatically against any defamation of the German nation, which is of the same spirit and faith.

9) The District approves the calling of a General Secretary for Sunday-schools.

10) We condemn the brutal treatment of German misionaries by the British government, but request of our missionaries that they, in spite of this, faithfully continue in their fields of labor.

11) The District requests that the blanks for the annual reports be sent out before January 1 and be returned January 10, so that a careful compilation of statistics can be made.

12) Resolved, to give $300 to the Pension fund and $300 to the endowment fund for our seminaries.

The following officers were elected for the ensuing year: President, Rev. P. Repke, Irvington, Ind.; Vice-president, Rev. H. Schiek, Evansville, Ind.; Secretary, Rev. C. Held, Louisville, Ky.; Treasurer, Rev. Th. Schlundt, Tell City, Ind.

C. Held, Sec'y.

Conference of the Missouri Distriet

During its twenty-ninth conference the Missouri District enjoyed the cordial and bountiful hospitality of Jesus Church, St. Louis, Dr. W. F. Simon, pastor. Jesus Church is one of the energetic and enterprising congregations of the denominational capital. The Missouri District is perhaps the largest District of the Synod, and it was Jesus Church's first attempt to harbor so large a gathering, but the task was accomplished with an ease that seemed to indicate that the entertainment of some 200 busy and hungry Missouri Christians is a simple every-day affair for the good people of that congregation. The words of welcome at the opening of the conference; the hospitality enjoyed in the homes of the members; the thoughtfulness with which the convenience and comfort of the guests were looked after during the sessions; the bountiful meals which the good ladies provided twice a day; the musical program offered in the various services, and the general cheerfulness of the welcome apparent everywhere could not but make all the visitors feel perfectly at home.

The sermons in the different services were earnest, eloquent and inspiring and brought a deeper Christian conviction and a stronger devotion to the work of the Church in all its branches to those who

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larger and more important things, the very foundations of future life; your work gives to the people among whom you work the very heart of their coming character, without which their fruitful development is impossible.

In one of our eastern cities a social reunion was recently held with the young people recently confirmed. One of the numbers on the program called for the occupation which those present expected to follow when grown up, the answers to be written on slips of paper. Some of the girls wanted to become teachers, nurses, deaconesses, missionaries. Three of the boys wanted to become missionaries. We trust that these answers not only reflected a passing thought or feeling, but a real aim and purpose to devote their lives to the work of the kingdom.

For those who are in doubt as to whether the duplex envelope system brings actual results the report received from the secretary of one of our eastern Sunday-schools may be interesting. The envelopes were introduced somewhat over a year ago in the collection of contributions for the school's running expenses, as well as in offerings for missions and other benevolences. At the close of the first quarter of the present year it was found that the average Sunday collection toward the schools' running expenses had increased from $4.78 to $6.69, or $1.91; the increase in the average offering for benevolences amounted to $1.93, since the average offerings had risen from $3.43 to $36.36. Other similar experience frequently come to our notice, and we shall be glad to chronicle reports from other places.

On the Field

During the first weeks of March Pastors Gass and Seybold were on a preaching tour, while Pastor Stoll looked after the work at Raipur. Pastor Stoll lectures from two to three hours every day and also preaches regularly at the bazars. From letters kindly furnished us by Miss Wobus we learn that the Chattisgarh Missionary Association, to which our missionaries belong, had its annual meeting at Manku Ghat on February 17—18. This was immediately followed by the *mela* (Christian convention) at the same place, February 19—22. This convention was the seventh of its kind, and the promoters feel that this year's gathering offered more and made a deeper impression than any of its predecessors. In addition to the missionaries from the various stations in Chattisgarh many of the native workers, teachers and helpers took part in the program. Among the leading speakers was the well-known native preacher, Rev. Chitamber, who has great influence among his countrymen. We hope that the *mela* may more and more develop into a center of evangelistic work in our mission field. The labor spent in the preparations appears to be bearing fruit. The mela was favored by good weather and was well attended, benefiting not only the native Christians but also the missionaries.

Two postals from missionary Hagenstein state that he is well and that the work on all stations is progressing nicely. Missionary Gass is delighted over the conditions of the schools and the assistance given him by Pastor Seybold, especially in religious instruction in the high school. The high school was attended by ninety young people according to the last reports; may it prove instrumental in supplying us with many well equipped spiritual leaders.

Miss Sueger again lifts up her voice on behalf of more workers. "I am convinced", she writes, "that you also realize how urgently we need more help. At home our young people are idling away their time, and here souls are perishing by the thousand for lack of the Gospel. As far as I am concerned I have sacrificed nothing by coming to India. God has given me much by way of compensation".

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Trinity Sunday, May 30, 1915

IMPORTANT ANNOUNCEMENT

The joint committee of the Central Sunday-school Board and the Evangelical League, in charge of the arrangements for an Evangelical SUMMER TRAINING SCHOOL, have completed plans for such a school at ELMHURST COLLEGE, ELMHURST, ILL., JULY 20—29, 1915. All those interested in more efficient Evangelical Sunday-school and young people's work should make a note of this date and plan their vacations so as to enable them to take advantage of the opportunities offered. Detailed announcements will appear in all Evangelical periodicals next week.

Rev. W. N. Dresel
Rev. Paul Pfeiffer
Rev. Theo. Mayer

Helps for a Good Meeting

Rev. Henry Katterjohn

MONEY, MEN, PRAYERS

M. May 24. The money call. 1 Cor. 16: 1—4.
T. May 25. The answer. 2 Cor. 8: 1—7.
W. May 26. Call for men. Matt. 20: 1—7.
T. May 27. The answer. Acts 22: 10.
F. May 28. Call for prayer. Matt. 9: 38.
S. May 29. The answer. Acts 8: 1—4.

Sun., May 30. Topic—The Call of Foreign Missions for Money, Men, and Prayers. Hag. 2: 4-9.

Suggestions to the Leader

These meetings in which missionary subjects are treated ought to be planned, at least, by the mission committee. These meetings are the most important meetings of the year's series. Interest and participation of the members can only be maintained when we plan the meeting well, offering some new features from time to time, and above all, when we appeal to their love for the heroic. No department of the Church has greater heroes than that department that seeks to extend the boundaries of God's kingdom at home and abroad, and supervises the so-called home and foreign missionary work. Such a meeting, properly conducted and thoroly planned, must make the members of the society envious of the men engaged in this work, and they will ask: *How can I have a part in this work?*

Our mission committees are missing a great opportunity if they fail to use these missionary topics in the interest of the work they, the members of the committee, represent.

The Topic Presented

The foreign mission work is so important because it represents the outward advance of the kingdom. The home mission work is but a revival of dying faith, the foreign work is in reality a new creation of faith. This work extends the borders of Christianity, awakens dormant activities, re-creates a spiritual kingdom in nations that were outside of the realm.

A Christian cannot view scenes of foreign mission without wishing that he, too, might participate in this work. If the love of God is in his heart he will be envious of the men engaged in the work. To revive a decadent faith is undoubtedly a harder work, but to create and win new provinces for the kingdom of faith is certainly more glorious.

What can we do to aid this work? How can we *participate?* Our topic states the need of the work and indicates how we can participate.

Foreign Mission work calls for *money, men, prayers.*

Money represents our energies. It is the surplus of our work. And it therefore represents our time, plus our ability.

Men represents our personality, as far as we are an influence in this world. Our manhood and womanhood, our entire physical, intellectual and spiritual being is surrendered to the task. We can all give of our time and energies, a few can give their entire personality; all can give part of our personality.

Prayer represents the joining of human and divine energies. To man's resources God's personality and power are added. Thus heaven and earth is joined in the supreme effort to win the world for the kingdom in accordance with the Great Commission. Can we do this? Only the truly consecrated follower of Jesus Christ, one who can open the gates of heaven in prayer, can do this. Money anyone can give, to surrender his personality to the task requires only enthusiasm, but prayer implies a consecrated, God-joined personality, in whom God lives and has His being. After all this is the highest and greatest gift.

Money is our proxy, *men* is our physical self, but *prayer* is the God-filled personality, clothed with heavenly power, that co-operates with the heavenly Father in the completion of the task.

Some Questions on the Topic

Why should all Christians set aside definite sums for missions?

How much should we give for missions?

Who should go to the mission fields?

Tell something about the young people now at work in our field in India.

What is our society doing to support his work?

Outline a plan to increase our missionary gifts.

Some Scripture on the Topic

1 Chr. 16: 23, 24; Psalm 18: 49; 96: 3, 10; 43: 6, 7; Matt. 24: 14; 28: 19; Mark 13: 10; 16: 15; Luke 24: 47, 48; Acts 10: 9—20; Rev. 14: 6, 7.

A Prayer

Thou didst command all Thy disciples to *Go and to make disciples of all nations.* We rejoice that Thou dost permit men to partake in the glory of extending Thy kingdom and increasing the number of Thy disciples. We, too, would offer our gifts, ourselves, our prayers. Our time and faculties are Thine, our bodies and minds and souls are in Thy keeping, for Thy service, but all will be for naught if we fail to join Thee in prayer. May the winning of men become a passion in us. The love of God compels us to go out to win others for the heavenly salvation. Strengthen us for the work, guide and direct Thy work, accept our surrender to this work, that the world may be won for Thy kingdom. Amen.

The Advanced Quarterly's Lesson

Joseph Exalted. Gen. 40 and 41

Daily Bible Readings

M. May 24. Joseph set over all Egypt. Gen. 40 and 41.
T. May 25. Humility the Way to Exaltation. Phil. 2: 1—11.
W. May 26. The blessed Fruits of Tribulation. Rom. 5: 1—11.
T. May 27. Promises for those who trust in God. Psa. 37.
F. May 28. Anxiety Defeated. Matt. 6: 25—34.
S. May 29. The Reward of Grace. Matt. 19: 27—20: 16.
S. May 30. John 3: 1—15; Rom. 11: 33—36.

In God's own time Joseph was rewarded for his loyalty, purity and humility. Tho it may have seemed to him as tho his misery would never end, his trust in God was not disappointed, and his exaltation was all the greater because of the depth from which he had been lifted. In a way that was both unexpected and convincing he learned that *it paid* to be faithful in his allegiance to God. He was now not only justified in the sight of those responsible for his imprisonment, but he had experienced the faithfulness and justice of God in a manner that must have left an indelible impression upon his life. And for all the generations of the children of God that were to follow his experience had proved that godliness is profitable for all things, having the promise of the life which now is, and of that which is to come.

Joseph's experience had not caused him to become less sympathetic and helpful. It would have been quite natural for him to think so much and constantly of his own misfortune and of the injustice that had been done him as to become indifferent to all that was going on around him. Few of us are big enough to forget our own wrongs and suffering in the presence of the sufferings and wrongs of others. It was no doubt, owing to Joseph's kindly and helpful disposition, ready to make himself useful at all times to any one, as well as to his absolute trustworthiness, that the jailer committed into his hands all the prisoners. It may be said, of course, that self-interest prompted him to "get on the good side" of the jailer and thus secure special privileges. But there was nothing to make Joseph care for the baker and the butler, and no one would have blamed him if he had passed them by in spite of their sadness. He certainly had troubles enough of his own to excuse him from concerning himself with the troubles of other people. But his kindly nature prompted him to inquire for the reason of their sadness. The answer they give opens an opportunity for service of which he quickly takes advantage, and the service rendered in the course of time leads to his release from prison and to the still greater opportunity to save an entire nation and even his own family from famine and starvation. If he had not cared for the butler's and baker's troubles, Pharaoh, humanly speaking, would have had no way of learning of Joseph and his ability, and all the blessed consequences of his calling Joseph to interpret his dreams would not have been brought to pass. By taking the time and the trouble to be helpful, even when we may need help and comfort ourselves, we set in motion forces of kindness and sympathy that not only bear fruit in the lives of others but also bring blessings and happiness into our own.

While Joseph was in prison he could not have understood why it was necessary for him to go thru the test to which God had subjected him, nor why he must endure the suffering and humiliation that had come to him. But when he found himself exalted to his high position, next in rank to the king of Egypt, and realized the responsibility which his new title *Zaphenath-paneah* (saviour of the people) implied, he must have realized the value of the training he had received, and we may be quite sure that he praised God not only for the release but also strength He had given him to endure until the end. The wandrer on a winding mountain trail can hardly know the direction in which he is traveling until he reaches some lofty elevation from which he can gaze down upon the path he has followed and realize why all the windings in the path were necessary to reach the goal. In the midst of our affliction we cannot see clearly the purposes of God's leading, and hence we are not in a position to judge His goodness or wisdom until we have risen high enough above the dark and winding path to understand the reason for each curve and steep ascent. And those who have passed thru the furnace of affliction, if they have remained loyal and faithful, will surely see the wisdom and goodness of God's leading just as Joseph did. And the knowledge that some day all the suffering and disappointment will have passed, and that we shall then see not merely the silver lining of the cloud, but the full and perfect glory of the sunshine that has dissipated the cloud itself, is a mighty comfort during the days of darkness thru which each one of us must pass.

Sunday School Convention

This is the time of the year when there are many conventions, conferences and similar gatherings. It would be impossible to report about all of them, but an occasional reference to such as mark stepping stones of progress or round out certain periods of work might be acceptable to readers of the HERALD.

The twenty-fifth annual convention of the Bible schools of Cincinnati and vicinity recently held at Cumminsville, Cincinnati, O., (Rev. H. Huebschmann) Tuesday, April 3, thus distinguishes itself by being the largest and best of a long line of Sunday-school conventions.

There was a morning and an afternoon session, with a service in the evening. Two hundred and thirty-nine persons representing thirty Sunday-schools were present. The program was varied and interesting. The subjects of the papers will give an idea of the good things offered: "The Wide-Awake Teacher", Mr. H. Drake; "The Lopsided Teacher", Miss Jeanette Huber, Hamilton, O.; "Some Mistakes of a Teacher" (German), Rev. T. Herrmann, Cincinnati, O.; "Organized Classes and Class Meetings", Miss Lulu Weber, Dayton, O.; "The Home Department", (German) Mr. Paul Bauer, Cumminsville; "Problems", Mr. Geo. Werpup; "The Aim and Purpose of a Sunday-school Teacher", Miss Amalia Sandmeier, Dayton, O.; Round Table Discussion, led by Mr. Werpup.

Resolutions urging the use of our new Teacher-training book, "Apt to Teach", by Mrs. E. Bomhard, also resolutions urging the adoption by the state legislature of the bill introducing Bible reading in the public schools were passed.

At the evening service Rev. F. Schueler of Lawrenceburg, Ind., spoke in German and Rev. G. S. Gerhold of Hamilton, O., in English.

For the ensuing year the following officers were elected: President, Rev. C. E. Schmidt, Elmwood Place; Vice-president, Mr. Ed. Thorworth, Fair mount; Secretary, Rev. T. Herrmann; Treasurer, Miss Anna Kabel, Dayton. O.

Nearly all of the Sunday-schools of the pastoral circle were represented at the convention. May some definite results become apparent in more efficient service in each school.

A. E. Viehe.

Continued from Page 6

heard them. The sermon in the opening service on Wednesday morning was by Pastor K. Pleger; Pastors J. Varwig and G. Nussmann were the speakers in the Wednesday evening service; on Thursday evening a large audience enjoyed the cantata, David, the Shepherd Boy, rendered by the male, mixed and Junior choirs, while Friday evening was devoted to an inspiring union Brotherhood service, with a German paper on "The Value of Brotherhood to the local Church", by Mr. E. W. Meyer, and Dr. Torsch, president of the National Evangelical Brotherhood, as the chief speaker. On Sunday the message of God's Word was delivered by the pastors E. Stech and H. Thomas in the morning and J. W. Gaebe in the evening service.

As was to be expected the war came in for due consideration, a number of resolutions being passed with earnest unanimity deploring the unfair attitude of the American press, the unsatisfactory position of the American government on neutrality and the shipment of arms to the Allies, and the brutal seizure of German missionaries in Africa on the part of the British.

The conference indorsed most heartily the plan outlined for the observation of the seventy-fifth anniversary and pledged the active support of all the churches. The paper by Pastor Kruse on the Evangelical Synod in the Year of its Jubilee dwelt particularly on the progress that had been made during three-quarters of a century. The educational institutions commanded a large interest on the part of the members of the conference, all the more so as Pastor S. A. John, who has represented this cause among the churches during the past year, was present and reported considerable progress in the popular appreciation of the importance of their work. The Evangelical League and the National Brotherhood were warmly commended for their active effort in wiping out the indebtedness.

A goodly step in advance could be taken in the District Sunday-school work. The chairmen of the circuit conventions were requested to seek the co-operation of the District board in the planning of their programs, and the District Sunday-school board and the District board for young people's work were instructed to organize a District young people's and Sunday-school convention. The District expressed its satisfaction at the increase and quality of the Sunday-school literature which has recently been placed upon the market, and the appointment of Pastor Th. Mayer as Sunday-school secretary was endorsed.

That the offerings for Home Mission work were such as to make an extension of this important part of our work possible was gratefully recognized, and the need of workers made an object of special intercession. The District expects its churches who require work in both languages on the part of their ministers to offer a substantial increase in salary.

One of the distinctive features of the conference was the series of morning devotions conducted by Prof. S. D. Press, in which the glory of Jesus Christ, as revealed in the flesh, in the spirit and in the history of the Church, was vividly pictured with the aim of creating the real Christlike atmosphere for the deliberations of the gathering. Saturday afternoon from seventy-five to a hundred guests took advantage of the automobile ride thru some of the city's beautiful parks and to Eden Seminary and the Protestant Orphans' Home, which had been arranged for by the Jesus Church Brotherhood.

The officers elected for the coming year are: President, Pastor Wm. Hackmann; Vice-president, Pastor A. Kuhn; Secretary, Pastor F. Grabau; Treasurer, Mr. G. H. Wetterau. The District board for Home Missions consists of the Pastors Ed. Bleibtreu, J. W. Gaebe and J. N. Schuch.

Gleanings of the Sick

BY GEORGE I. SILL

A prolonged illness, tho wearing and distressing to the body, is often exalting and beneficial to the spirit. Out of the apparent evil good will sometimes be yielded a hundredfold. Often a hearty, rugged man, who has had no sympahty with a constitutional or chronic invalid, when brought to a bed of suffering and bodily weakness will himself arise therefrom with an entirely new viewpoint and understanding, and with a tenderer regard and broader charity for the innumerable unfortunates of the world. The enforced leisure and consequent reflection, the chastening pain of the sickbed, the evidences of kindness and love manifested, all soften the heart and take the mind from the contemplation of the world and its vanity. We need this in our lives more than anything else today—some thought of the good, the true and the beautiful to come to us amid the distracting cares of a hurried and selfish life.

Too much stress cannot be laid on cheerfulness during sickness. It is the keynote, the mainspring in successfully withstanding the depressing influence of disease. The whole world is beginning to recognize the worth of a light heart and hopeful mind in the body's struggle with the grim conqueror. They are more potent in many cases than drugs. Ask any experienced, intelligent doctor in a hospital.

Have a cheerful doctor—not one who is glad to tell you of every unfavorable turn in the course of your ailment, nor who would rejoice in advising you to put your house in order before the following week or month—but one whose very person radiates cheerfulness and hope. Have friends call whose presence is a benediction, not those who tell you of the sad things going on in the world—of the corruption in high places, of the insurance iniquities (you don't care to worry about your insurance now), or of the passing away of our old friend John Smith after inconceivable torment. If such do call don't press them to come again. No! Rather have your friend who greets you with a hearty handshake and good-day, who retails pleasant and wholesome gossip and who, if you do look better, says so, and who, if you look worse, neither in voice nor appearance indicates any notice of it.

At no time does one appreciate the little attentions, kindnesses and courtesies of life more than when he is sick—the encouraging word and smile, the proffered attention, the flowers—gentle reminders of the glorious day outside—or some delicate tid-bit to tempt a wayward and capricious appetite.

Be not apprehensive of death. As the poet says —"The sense of death is most in apprehension." It is inevitable at last. Do not worry about it; it is the common fate of all. Unnumbered millions have shared it—"All that tread the globe are but a handful to the tribes that slumber in its bosom." Have no impossible ideas about the dangers of the future. Rest your soul in the hands of an all-wise, all-powerful Creator. Deliver not your imagination to a ruthless, unreasoning monster.

And then, above all, there is Jesus Christ. Without Him you cannot have the best that life can hold, and if He is essential in health He is doubly so in sickness. The soul that knows Christ as its Saviour and Lord can fear no ill. He is the great Sufferer, and He was made perfect thru suffering. He robbed death of its sting and the grave of its terror; He has gone before to prepare the mansions in the Father's house. If Christ has not come into your life before sickness, see that He does so then by all means.

If you have wronged any one strive to make reparation. A word will often do it.

If you go, go in dignity. Depart in peace—at peace with God and the world.

Of all the innumerable beliefs and speculations which have arisen since man became a reasonable being, the one on which the best thought of the ages is agreed is the postulate that man is the creature of God, who is his maker, his owner and director. What more can you ask? He made you, He owns you and He will direct you here and hereafter. To suppose that He made you for this life only, with its suffering and injustice, is to question His omniscience. To think for a moment that He created the vilest wretch to live in this earth for a few short years and yet will consign His own creature to everlasting torture, is a mental process worthy of brutal, unthinking barbarism which, after, centuries of hypocrisy, bloody inhumanity and persecution, we are gradually outgrowing.

The two most valuable soul qualities which are developed by a long and tedious illness cheerfully borne are sympathy and patience. Sympathy is godlike; it is charity preached by the apostle, the mercy pictured by Portia. It reaches out and embraces all the sorrow and anguish or our brotherhood. It brings one face to face, in contemplation, with the bitterness of suffering and enforced idleness in the midst of want and deprivation. When you are well and strong again, when your past trials and perils seem but a dream, in the strenuous rush of business or pleasure pause, if only for a moment, to give of your sympathy to those who still suffer.

Patience is largely temperamental, but it can be cultivated and acquired, and in no place so rapidly and efficiently as on a sick bed. It means training, for one has to learn to be patient—patient with himself and with others.

Sickness, therefore, is not the worst of all misfortunes. Tho the body may be broken, the spirit rises on exultant wing purified and refreshed, hastening toward the perfect day.

We give thanks often with a tearful, doubtful voice, for our spiritual mercies positive; but what an almost infinite field there is for mercies negative! We cannot even imagine all that God has suffered us not to do, not to be.—*F. R. Havergal.*

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3. 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5. 5

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What Happened in Utah

A number of State legislatures have recently closed their sessions and their record throws an interesting sidelight on conditions and popular movements in different sections of the country. During the coming weeks we shall seek to present briefly some of the more noteworthy results as they are reported in *The Survey*.

The eleventh Utah legislature is conspicuous for what is failed to accomplish. A Child Labor bill following closely that recommended by the National Child Labor Committee was again introduced and failed as before. The only step against child labor was an act amending the present law so as to prohibit children under fourteen years of age to work in, about or in connection with any cigar stand, or place where tobaccos are sold, or in any pool room. Counties of 100,000 population or over (Salt Lake is the only one) are empowered and directed to provide up to $20,000 per annum for widow's aid fund, twice as much as the original act called for. The Juvenile court distributes the fund and recommends the applicants. A drastic law directed against pandering in its more subtle forms was also passed in the last hours of the session. It places heavy penalties on all participation by men in the financial fruits of prostitution. The initiative and referendum, badly needed in this State, reached the governor after a heated battle, only to be immediately decapitated. The Wooten prohibition bill, emerging triumphantly by excellent majorities in spite of bitter opposition met a like fate, thru the influence of the Mormon Church, as is reported. The mass of Mormons are honest enemies of the liquor traffic, but their hierarchy hate to give up the big profit which comes to the "Z. C. M. I." (the official Mormon department store and a very important factor in practical Mormonism) from its liquor sales, a fact, however, which they do not dare to tell their people. So they decided to let the people elect a prohibition legislature, but arranged for the governor to veto the prohibition law which such a legislature would pass. The constitution provides that if the legislature adjourn before the governor's five days for the consideration of a bill expire, he shall have ten days longer to act. Governor Spry held the prohibition bill until after adjournment and then vetoed it, when, of course, there was no chance to pass it over his head.

But there seems to be a spirit of independence afoot among the Mormons, and some of the members of the legislature, all of them "stake presidents" in the Mormon organization, signed and published a statement declaring that they had been called into the governor's office and the governor told them that President Joseph F. Smith had instructed him to veto the prohibition act because "it would bring down on them new anti-Mormon persecution", and that he, the governor, expected them to defend his action, which they of course refused to do. Smith at once denied having mixed in on the matter, but the governor did not deny it. Other senators denied only details of the statement with a painful avoidance of the point at issue, so that Smith stands practically convicted. In a speech of attempted explanation Smith mournfully acknowledged that he was "beset like a storm of inquisition", an expression which makes up in meaning what it lacks in grammatical correctness. The "new anti-Mormon persecution" can only be that of the liquor ring; nobody else would persecute it for prohibition.

While the legislature passed no bill of large constructive nature, the progressive wing was larger and more prominent than ever before, and its record arouses hope that "stand-patism" is gradually losing.

A Time of Conflict

The longer the European war continues and the closer one studies its effects upon the life and thought of the nations directly or indirectly involved—which means the entire world—the more one realizes that the physical struggle with its death and destruction going on in Europe is not as important and far-reaching in its influence as the moral conflict grwoing out of it. This is especially true of the United States, which is probably more directly concerned in the war than any other non-belligerent. At the very beginning of the war there were raised the issues of truth and fairness, which have not yet been settled and will probably not be settled until long after the war is over. Simultaneously with the declaration of war the British press began a campaign of vilification of Germany, her people and her ruler which is unexampled in the history of international relations, and the newspapers of the United States, accustomed to accept without question what the London agency of the Associated Press handed out concerning European conditions, and unable to judge intelligently because of lack of information, played the faithful echo. And in order to prevent Germany from defending herself at once by supplying the United States with reliable information Great Britain cut the German cable, so that there was practically no quick and accurate channel of information between Germany and the United States. The American people are still suffering from the effects of this crime against truth and fairness, and not the least of its mournful aspects is that so far as we have heard, no voice in the United States, except that of the German papers, was raised in protest. The ease and complacency with which the American people accepted such a deprivation of their natural right to be fully informed as to everything going on in other countries was almost unbelievable. There was, indeed, a strong feeling of indignation in large sections of the country, but it found no voice at the national capital, where the political leaders of the people were assembled for many months afterward.

The unfairness and injustice toward a friendly people shown by this indifferent attitude of the American press is bad enough; what is still worse, however, is the unfitness of that press to deal with world-affairs in an unbiased and intelligent manner. Ordinarily the American papers contain no information about foreign lands. When war clouds loom on the horizon, anything available about the country in question is dished up, whether reliable or not, if only it catches the penny from the pocket of curious. No sooner do countries speaking another language than the English come into the focus of world-interest than the American editor or journalist is wholly dependent upon what is fed to him from London, where news have always been manufactured or manipulated only in the interest of British trade or influence. How can the American people play an intelligent part in world-affairs if they are not supplied with accurate and reliable information as to world-conditions and facts? The time has come when, for the sake of truth and fairness, American readers must demand of their newspapers, who are the most influential educational agency in the country, that they provide themselves with reliable and adequate information as to what is actually going on in the world. And American public men of all kinds might have acted with much more wisdom and fairness all along if they had been able to use the languages of the countries with whom they are obliged to deal and get first-hand information concerning European conditions and movements. The papers of the future are the papers who take pains to furnish only truthful and authoritative foreign information, and the men of whom the United States will be proud in the years to come will be those who will not need to depend on English versions of what is going on in other countries, but who can study their people and movements for themselves.

Another moral issue raised is that of humanity. The word comes very handy just now, and in a general way it is always a good thing to tie to. But humanity without the Golden Rule does not seem to work just as it ought to. If it is inhuman to run down with submarines merchant vessels carrying war supplies and innocent passengers, what is it to send millions of dollars' worth of ammunition across the sea to increase the number of widows and orphans in a country with which the United States is supposed to be at peace? No amount of fine reasoning about neutrality and international law and all that sort of thing can remove the stain from the American flag that has been put there by the sanctioning of the nefarious traffic in war materials. And some of the best men in America are beginning to see now that America could stand before the world far nobler and stronger in the defence of her rights if she had kept her hands clean from the lust after the mammon of unrighteousness which is at the bottom of the whole hideous business. We feel quite safe in saying that just as Americans will in the future see to it that they get correct and complete information concerning what is going on in the world, they will also manage things so that this will be the last time that American ammunition will be used against a people with whom the United States is not at war.

It is a time of conflict, a time of struggling for better and nobler things, a testing time for all who believe in reaching out and going forward after clearer visions and higher ideals. The decade preceding the Civil War was a fierce testing-time for those who stood for the highest national righteousness, and today people cannot understand how it was possible that they could ever be opposed. And it will not be very long before people will begin to wonder how it was that they did not see the issues of truth and fairness and humanity that stood forth so boldly from the very beginning of this war. For God rules the world, not mammon, and it is God's business in the history of the world to turn down iniquity and wrong-doing and exalt truth and righteousness. And He will do it when His time comes. Let Christians everywhere stand together for the best things, united in steadfast effort toward a righteous and a lasting peace and in prayer for wisdom and courage on the part of all who have the fates of nations in their hands.

THOUGHT FOR THE WEEK

The Foot-Path to Peace

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors; these are little guide-posts on the foot-path to peace.

—Henry van Dyke.

WHY BELIEVE IN THE CHURCH?

"And He put all things in subjection under His feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all", Eph. 1: 22, 23.

The ascension of Jesus into heaven is the sign of His conquest, the proclamation of His eternal kingship. The enemy was vanquished and the kingdom established at the moment of His deepest outward humiliation. The victory gained when He cried "It is finished!" was a real and a permanent victory, and the fruits of the conquest are available for all who care to accept and appropriate them. The exaltation of the Conqueror which began with the moment the victory was won culminated in His return to the glory from whence He had come and naturally made Him the head of all those who partake of His great victory. By the acceptance of the fruits of His victory they have become united with Him and with one another even as members of the body are one united living organism controlled by one head, one soul, one will. It is thus that we come to call the entire body of Christian believers the one, holy, universal, Christian Church.

For the sake of information it is worth while remembering that the English word *church* is the translation in the Authorized and Revised Versions of the Greek word *ekklesia*, an assembly, i. e., those *called out* of their tents or houses to the assembly. The English word (German *Kirche*, Swedish *kyrka*, Scottish *kirk*) is thought to be derived from another Greek word *kyriakon*, which means "belonging to the Lord." In the Gospels the word *ekklesia* is used only twice, Matt. 16: 18 and 18: 17, and it is used in a varying sense in the Acts, the letters of the Apostles and in Revelation. In the first gospel passage the reference is general, in the second more particular and local; in the Acts it is at first a Jewish community whose limits, however, are rapidly extended. In the letters of the Apostles and in Revelation the church usually denotes a local body, whether in relation to a house, a city or a country. But these local bodies are called churches *only because they are parts of the Church Universal.* It is St. Paul who brings out most clearly the character of the Church as a whole. He calls the Church the body of Christ and Christ himself the Head, and it is thus that we best like to think of it. It *brings together* all the believers in Christ whoever and wherever they may be, *puts Christ first* where He belongs and thus insures to *every member of the body* the full force of life and power possessed by the Head.

It is most unfortunate that the Church, in the course of its growth thru the centuries came to the point where its power was divided by differing opinions, Greek and Roman Catholics regarding the Church as an ecclesiastical organization with the pope at its head, and held together by "apostolic succession", while Protestants look upon it as the spiritual body of Christ, the communion of all believers in Him, and held together by the spiritual life and power of Jesus Christ the Head; it is still more deplorable that this division has perpetuated itself, humanly speaking, almost beyond hope of reparation. It is difficult to even estimate what the Church itself and all its members have lost in spiritual blessings, power and conquest, and what this division has cost the Church in the eyes of the world, because, in view of this lamentable division and the many others which have followed, the world has found it increasingly difficult to believe in one, holy, universal, Christian Church. Because of these divisions, and of the entanglements which the claims of each division emphasizes and increases, many good and noble people frankly admit that they do *not* believe in the Church. They have lost faith in its reality because they see no corresponding outward manifestation; they do not believe in its unity because they see no uniformity.

But there is higher ground than this. We believe in the Church, not of course in the same sense that we believe in God the Father, and in Jesus Christ, His only begotten Son, our Lord, and in the Holy Spirit. We believe in one, holy, universal Christian Church *because* we believe in God the Father, and in Jesus Christ, His only begotten Son, our Lord, and in the Holy Spirit; we believe in the one, holy, universal Christian Church as a *manifestation of divine life and power* on the earth and among mankind; we believe in the one holy, universal Christian Church, not as something already in existence as a finished fact, but as something essentially and really in existence, and constantly, tho gradually, growing stronger, larger, better, because the Spirit of Jesus Christ is at work in it, redeeming, renewing, leading, sanctifying and perfecting the souls and lives of men thru the word of God and the holy sacraments, and building, developing, extending, completing and beautifying the structure established thru the life and the work, the death and the resurrection of the Son of God. We believe in the Christian Church as a historic, continuous living reality in so far as it has been inspired, controlled and used since the day of Pentecost by the Spirit of Jesus Christ in the establishment and extension of His kingdom on earth. We believe in this Church of Jesus Christ even tho we may not be big enough to agree with all the ideals and methods that have played a part in its growth and conquest. The Christian men and women with other ideals and methods than ours were undoubtedly inspired by the same loyalty and devotion to Jesus Christ as their Lord and Saviour than we or those with whom we agree—and they may easily have been far more so. "Who art thou that judgest the servant of another? to his own lord he standeth or falleth .....let each man be fully assured in his own mind .....for we shall all stand before the judgment seat of God", Rom. 4: 1—12.

And such faith is sufficient inspiration. We know Jesus Christ. We know who He is and what He has done. We know what His life and His work and His death means to our lives. We feel His life in our hearts and His strength in our will. We know that He is the vine and we the branches, and that He abideth in us as we abide in Him. We know that all things have been put in subjection under His feet, that He is head over all things to the Church, which is His body, the fullness of His gifts and blessings that finally filleth all in all.

And that is why we believe in one holy, universal Christian Church.

Kate's Choice

By Jacob Riis

My winter lecture travels sometimes bring me to a town not a thousand miles from New York, where my mail awaits me. If it happens then, as it often does, that it is too heavy for me to attack alone I send for a stenographer, and in response there comes a knock at my door that ushers in a smiling young woman, who answers my inquiries after "Grandma" with the assurance that she is very well indeed, tho she is getting older every day. Before I leave town, unless the train table is very awkward, I am sure to call on grandma for a chat—in office hours, for then the old lady will exhibit to me with unreserved pride "the child's" notebook, with the pothooks which neither of us can make out, and tell me what a wonderful girl she is. And I cry out with the old soul in rapture over it all, and go away feeling happily that the world is all right with two such people in it as Kate and her grandmother, tho the one is but a plain stenographer and the other an old Irish woman, but with the faithful loving heart of her kind. To me there is no better kind anywhere, and Grandma Linton is the type as she is the flower of it.

When I say at the very outset that Margaret Linton, Kate's mother, was Margaret Linton all her brief, sad life, you know the reason why, and there is no need of saying more. She was a brave, good girl, innocent as she was handsome. At nineteen she was scrubbing offices to save her widowed mother, whom rheumatism had crippled. That was how she met the young man who made love to her, and listened to his false promises, as girls have done since time out of mind to their undoing. She was nineteen when her baby was born. From that day, as long as she lived, no word of reproach fell from her mother's lips. "My Maggie" was more than ever the pride of the widow's heart since the laughter had died in her bonny eyes. It was as if in the fatherless child the strongest of all bonds had come between the two silent women. Poor Margaret closed her eyes with the promise of her mother that she would never forsake her baby, and went to sleep with a tired little sigh.

Kate was three years old when her mother died. It was no time then for Grandma Linton to be bothered with the rheumatics. It was one thing to be a worn old woman with a big strong daughter to do the chores for you, quite another to have this young life crying out to you for food and shelter and care, a winsome elf putting two plump little arms around one's neck and whispering with her mouth close to your ear, "I love oo, grannie." With the music of the baby voice in her ears the widow girded up her loins and went out scrubbing, cleaning, became janitress of the tenement in which she and Kate occupied a two-room flat—anything so that the thorns should be plucked from the path of the child's blithesome feet. Seven years she strove for her "lamb." When Kate was ten and getting to be a big girl, she faced the fact that she could do it no longer. She was getting too old.

What struggles it cost, knowing her, I can guess; but she brought that sacrifice too. Friends who were good to the poor undertook to pay the rent. She could earn enough to keep them; that she knew. But they soon heard that the two were starving. Poor neighbors were sharing their meals with them, who themselves had scarce enough to go around; and from Kate's school came the report that she was underfed. Her grandmother's haggard face told the same story plainly. There was still the "county" where no one starves, however else she fares, and they tried to make her see that it was her duty to give up and let the child be cared for in an institution. But against that Grandma Linton set her face like flint. She was her Maggie's own, and stay with her she would, as she had promised, as long as she could get around at all. And with that she reached for her staff—her old enemy, the rheumatics, was just then getting in its worst twinges, as if to mock her—and set out to take up her work.

But it was all a vain pretense, and her friends knew it. They were at their wits' end until it occurred to them to lump two families in one. There was another widow, a young woman with four small children, the youngest a baby, who was an unsolved problem to them. The mother had work, and was able to do it; but she could not be spared from home as things were. They brought the two women together. They liked one another, and took eagerly to the "club" plan. In the compact that was made Mrs. Linton became the housekeeper of the common home, with five children to care for instead of one, while the mother of the young brood was set free to earn the living for the household.

Mother Linton took up her new and congenial task with the whole-hearted devotion with which she had carried out her promise to Maggie. She mothered the family of untaught children and brought them up as her own. They had been running wild, but grew well mannered and attractive, to her great pride. They soon accepted her as their veritable "grannie," and they call her that to this day.

The years went by and Kate, out of short skirts, got her "papers" at the school and went forth to learn typewriting. She wanted her own home then, and the partnership which had proved so mutually helpful was dissolved. Kate was getting along well, with steady work in an office, when the great crisis came. Grandma became so feeble that their friends once more urged her removal to an institution, where she could be made comfortable, instead of having to make a home for her grandmother. When, as before, she refused to hear of it, they tried to bring things to a head by refusing any longer to contribute toward the rent. They did it with fear and trembling, but they did not know those two, after all. The day notice had been given Kate called at the office.

She came to thank her friends for their help in the past. It was all right for them to stop now, she said; it was her turn. "Grandma took care of me when I was a little girl for years; now I can take care of her. I am earning five dollars a week; that is more than when you first helped us, and I shall soon get a raise. Grannie and I will move into other rooms that are not so high up, for the stairs are hard on her. She shall stay with me while she lives and I will mind her."

She was as good as her word. With her own hands and the aid of every man in the tenement who happened to be about, she moved their belongings to the new home, while the mothers and children cheered her on the way. They live not far from there to-day, year by year more snugly housed, for Kate is earning a stenographer's pay now. Her employers in the office raised her wages when they heard, thru her friends, of Kate's plucky choice; but that is another thing Kate Murray does not know. Since then she has set up in business for herself. Grandma, as I told you, is still living, getting younger every day, in her adoration of the young woman who moves about her, light-footed and light-hearted, patting her pillow, smoothing her snowy hair, and showing affection for her in a thousand little ways. Sometimes when the

young woman sings the old Irish songs that grandma herself taught the girl's mother as a child, she looks up with a start, thinking it is her Maggie come back. Then she remembers, and a shadow flits across her kind old face. If Kate sees it, she steals up behind her, and, putting two affectionate arms around her neck, whispers in her ear, "I love you, grannie," and the elder woman laughs and lives again in the blessed present. At such times I wonder how much Kate really does know. But she keeps her counsel.

A Fine Way of Using Wealth

Judged superficially from a little distance, it might be a sofa pillow or a file for old letters or a pile of clean laundry or a combination of the three. At short range it testifies for itself that it's a magazine, tho even then it doesn't look the part.

You have been used, of course, to corpulent magazines. But here's something that in the fat race has even the Christmas number of the Twenty-First Century Hustler beaten.

This sofa-pillow publication is two inches thick, and its other cubical dimensions are twelve and fourteen inches respectively. Think that will do for the giants' department in the museum, do you? But you guess you won't subscribe for it yourself, for fear you'll get rather a surfeit of reading matter?

Well, don't worry,—you couldn't read it if you did subscribe for it. At least you couldn't if you read this, and you're mighty lucky if you can read this and can't read that. But still if you could read the giant magazine, you'd be a lot happier reading that than you are now reading this. Ever hear of anything to go ahead of that in pleasing everybody? Gladdens its readers and its non-readers equally.

Oh, yes, it's English all right enough—only it looks more like a patch of pinheads just sprouted. It's English in Braille. Braille was a blind Frenchman, who invented an alphabet made out of various combinations of dots, and devised a way by which the letters could be formed by half puncturing a sheet of paper from the reverse side. The sensitive fingers of the blind can read by touching those raised dots.

And those are the people for whom this immense magazine is printed. It was the first attempt at anything of the sort in the world. The blind have had books for a long while, but of a current periodical for them nobody ever thought, it seems, until this magazine came out a number of years ago.

But how did all this come to be? Well, there was first the man with the idea. He was Walter G. Holmes, a newspaper man down in Memphis. His own blind brother and his newspaper experience were the combination that made the suggestion to him. And he wrote to a New York daily asking why somebody didn't start a magazine for the blind.

Then there was a good woman with the money. She was Mrs. Matilda Zeigler, of Brooklyn. She read the idea of the Memphis man, and it went to her heart straight because she has a blind son. So she took a big share of the millions left to her by her deceased husband,—who had made them out of Royal Baking Powder,— and set it aside to provide for a blind people's monthly magazine always. And she sent for the Memphis man to come and edit it.

That's the reason why there is today a "Matilda Zeigler Magazine for the Blind." And any blind person able to read Braille or "New York Point" may have the magazine every month by simply sending ten cents and his address to Mr. Holmes, at 93 Broadway, New York City. The ten cents is asked only because the government won't grant second-class mail privileges unless there is a "paid" subscription list.

Did you ever hear of a finer way of using wealth?

—*Selected.*

Self-Denial

A Scotch woman used to lay aside a penny a day for missions. A visitor, incidentally learning that the poor woman had been for years without meat, gave her a sixpence to buy some. But she said, "I have long done very well on porridge, so I will give the sixpence to God."

This fact was narrated at a missionary breakfast and the host and his guests were profoundly impressed. The host said, "I have never denied myself so much as a chop for God." Quite a large sum was imediately subscribed as a result.

Ought it not to make a similar impression on our hearts? What have we ever denied ourselves for Christ's kingdom? Has it ever cost us the necessaries of life to show our love for our Saviour?

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

Praying Mothers

ANNA HUBER KENT

Do you think God does not hear you,
  Ye mothers all burdened with care?
Do you think He refuses to listen,
  As you breathe your wants in a prayer?
Do you think His strong arm is shortened?
  Or He cares not at all for your cries?
That His heart is not touched by your pleading,
  And your words are but lost in your sighs?

Does His answer seem long in its coming,
  And He seems so far, far away?
Perhaps it is you who have wandered,
  Then why not come closer today?
Come close with your trials and sorrow,
  Your joys and your happiness bring,
And talk to our dear loving Father,
  While you hide 'neath His sheltering wing.

No Hope but This!

Charles Powers he is called on the police record. Perhaps that is his name. More probably it isn't. Even the most completely down of the down-and-outs has some spark of pride or feeling left. There is at least one somewhere from whom he wishes to hide his failure and his shame. So when the law's toils encircle him he tries to hide his name.

That Charles Powers had in him a saving spark of grace he proved by the letter he wrote as he sat in his cell and looked at the fascinating loop so easily made with the belt around his waist and, weary of dying slowly, muttered "No hope but this!" and strove to die quickly. For the letter was not one of excuse for himself. It was of explanation for the comrade of his misery. It was a dying man's cry of warning and accusation:

> "As one of the thousands who have become addicted to drugs I say that 90 per cent of the victims have been made so by our physicians and surgeons. It is not the quacks—it is our best family physicians.
>
> "My cellmate is a morphine fiend. He is only 20 years old and was born of respectable parents. He was hurt in a railroad accident and doctors at a hospital gave him six injections of morphine.
>
> *"Now he is friendless, broken, body and soul. He is on his way to hell, and he is riding a faster train than the limited on which he was injured. There is only one stop on the line—the end! He has enlisted in our army which loses every battle it fights."*

It is easy to say these are a coward's words of despair. And the saying would be true, for while there is life there is hope. It is easy to say that the accusation of the medical profession is unfounded. It is most cruelly unjust when applied to the great majority of the members of that noble profession—that legion of self-sacrificing men who spend themselves and spare not to save their fellow-men from the consequences of their follies and vices.

Yet the warning of Charles Powers' dying words, as he thought they would be, and as they would have been had not his jailer been watchful, should go home to every man and woman who is tempted to seek ease from pain or pleasure of forgetfulness in the use of habit-forming drugs.

Better pain of body than slavery of body and mind. Better remember, however painful the memory, than seek a forgetfulness that destroys the mind and corrupts the soul. Better than any pleasure of the senses is it to be able to say and know:

"Out of the night that covers me,
  Black as the Pit from pole to pole,
I thank the God I cannot see
  For my unconquerable soul.
It matters not how strait the gate,
  How charged with punishments the scroll,
I am the master of my fate,
  I am the Captain of my soul!"

There spoke a *man!* And there is hope that Charles Powers and the comrade for whom he pleaded may yet again be *men*, and again "captains of their souls." And there is especially hope for Charles Powers, for in the blackest hour of his despair he thought of others rather than himself and sought to help, to warn and to save them.—*Chicago Herald.*

The Woman Who Pleases

"She knows just how to talk to all kinds and conditions of men," was the recommendation given for a bright woman who makes her living as much by her ability to please as by her actual labors.

Seeing that woman afterward and observing her closely, one could not but be impressed with the truth of what had been said. She was gay, silent when anyone else wanted to talk, talkative with the shy, always good-tempered, never too animated, and never, visibly in pain nor in tears. She was always charming, bright, sympathetic and sweet. She was witty, too, but not terribly so. She kept her wit to illumine conversation and to lighten dull spirits, not to burn hearts nor scorch sensitive feelings. Everybody went from her presence feeling comfortable in spirit and with reasonably satisfied hearts.

She was a peacemaker and a courage-strengthener. There are two or three dozen such women in the world, and when you find one she will tell you that it is almost impossible for her to get an evening to herself, because so many dear, kind friends are apt to drop in of an evening. And she will add: "I am glad it is so, for I should not be able to get thru the day without the prospect of these pleasant evenings. I wish the day might be all evenings with a time-table that never crept beyond the limits of eight to eleven p. m."—*The Ram's Horn.*

Calmness and Beauty

Here is some advice once given by a beautiful woman to a girl admirer:

Never work on till you are seemingly at your last gasp, whether at your business or your pleasure, but rest as you go along. If you forego rest until your work is done, the chances are that you will then be too tired to take it. Get all the beauty-sleep you can. Remember that late hours are fatal to good looks and health, and don't commit the folly of working far into the night and then wondering why your work is not well done and you feel so good-for-nothing the next day.

Shield your nerves, and don't let them become too sensitive. Make yourself take life calmly. If you lose a train, don't pace the platform wildly, but inquire when the next train comes in, and sit down calmly to wait for it. That's just what most women don't do; they sit down. perhaps, but they tap the floor with their feet, and clinch and unclinch their hands, and are apparently in a fever-heat of excitement over the arrival of every train that comes in, even tho they have been assured that theirs is not due for another half hour. That half hour of waiting means to them a frightful wear and tear of nerves, and they are practically weeks older for it. Try to cultivate calmness; but if you can not do that all at once, at least make a beginning by being calm *now.*

And then *stay* calm. Look ahead and seek to discount disapointments by avoiding them or preparing for them.

More Common Sense Needed

It is high time that a lot of experimenting doctors and yellow journalists quit scaring the people to death every day. More than one-half the illness of to-day is caused by lively imaginations fostered by detailed publication of the theories of doctors. They may act from the best motives, but it would be as well if a good deal of their theorizing were confined to medical journals where it will be read by those who can take it for what it is worth.

Our forefathers ate what they wanted, drank from springs and brooks with never a thought of a microbe, and they lived to a green old age. We strain and filter and boil and examine and test and worry and stew, and most of us die untimely from digestive trouble, if we escape an operation for appendicitis. Let's have a little more common sense, a little less popular science, and a whole lot of better health.—*Milwaukee Sentinel.*

Denominational

DISTRICT CONFERENCES

Michigan

The pastors and delegates of the Michigan District will meet for their twenty-ninth annual conference on June 2, 1915, at St. Paul's Church, Hand Station, Mich. (F. Lueckhoff, pastor), where the opening service begins at 8:00 P. M.

Pastor W. Koch will read a paper on "The Evangelical Church in the Year of its Jubilee". All members of the conference are kindly requested to announce their coming in ample time. Wabash trains for Hand Station leave Detroit at 7:30 A. M. and 4:00 P. M. Trains from the south leave Adrian at 7:15 A. M. and 4:20 P. M. Conveyances will meet all trains at the station. Fast trains do not stop at Hand Station.

By order of the president, Pastor Paul Irion.

G. Eisen, Sec'y.

Ohio

The annual conference of the Ohio District will be opened with a special service on June 3, 1915, at Zion Church, Cleveland, O., (Theo. Thomas, pastor) beginning at 7:00 P. M., W. 14th St. and Branch Ave.

Two papers will be discussed: 1. "The Evangelical Church in the Year of its Jubilee", by Pastor Tim. Lehmann; 2. "The Value of a Series of Pericopes for the Pastor and the Church", by Pastor M. Schulz.

S. Lindenmeyer, Sec'y.

Pennsylvania

The twentieth annual conference of the Pennsylvania District will be held in St. Peter's Church at Miltonsburg, Ohio (Wm. Kohler, pastor), beginning on Thursday, June 3, 1915. The opening service will be held in the evening at 7:30 o'clock.

Papers to be read:

"Our Evangelical Synod in the Year of Jubilee", by Rev. W. A. Bomhard.

"The Initial Institution vs. Individual Membership", by Rev. J. L. Ernst.

By order of the president, Rev. Otto W. Breuhaus.

Aug. C. Rasche, Sec'y.

Minnesota

The twenty-eighth annual conference of the Minnesota District will be opened on Wednesday, June 9, 1915, with a special service at ten o'clock in St. John's Church, Biscay, Minn. (M. Strasburg, pastor). The train leaves St. Paul at 5:15 P. M. Change care at Glencoe. Singers are kindly asked to bring their "Hauschild".

By order of the president, A. Debus,

M. Strasburg, Sec'y.

New York

The twenty-ninth annual conference of the pastors and delegates of the New York District will open with a special service at 3:00 P. M. on Thursday, June 3, 1915, at St. Mark's Church (H. H. Lohans, temporary pastor), Buffalo, N. Y. The officers request an especially good District offering.

Pastor H. A. Kraemer will address the conference on "The Evangelical Church in the Year of its Jubilee"; Pastor K. W. Nottrott will speak upon "Our Mission work and the War"; Pastor C. Loos on "Fishers of Men", and Pastor F. Frankenfeld on "The Pastor's Responsibility for Trained Teachers".

By order of the District president, Pastor R. Vieweg,

H. M. Wiesecke, Sec'y.

Our Growth as a Church

1840—1915

An acorn rested on the green sward,—dew-moistened,—sun-kissed. Within its tiny shell slumbered a life-germ with mighty potentialities. And the acorn dreamed of the future, and dreaming, this is what it said:

"Some day I'll be a mighty oak, and the birds will come and nest in me. Some day I'll give shelter from the storm,—cooling shade by day,—safe refuge by night. Some day I'll furnish the timber for a strong ship, and I'll carry passengers across the seas, and the winds and waves will beat against me in vain. Some day I'll be the rafters and beams in some temple of God's, where the worshippers will assemble to sing and pray,—some day,—some beautiful day!—"

An unbelieving mortal heard the acorn, and thus sceptically questioned:

"Oh foolish little acorn, wilt thou be all this?"

And the acorn answered:

"Yes,—God and I."

And the acorn was planted, and it became all that it dreamed,—all that God wanted it to be.

Is it not a picture of the growth of our Evangelical Synod? What the acorn dreamed has been gloriously realized in a spiritual way by our Synod, whose *Diamond Jubilee* we celebrate October 15—17.

The acorn of the mighty Gospel oak, as it flourished for centuries in European soil, was planted in Gravois Settlement, October 15, 1840, when six German pioneer pastors organized the "Evangelical Church Association of the West".

That was the *beginning* of our German Evangelical Synod of North America. Those pioneer pastors were men of faith. They were men of wonderful vision. They dreamed of a mighty influential German Evangelical Church of America. The scoffers of the world hurled their doubts and sneers at them, and said:

"Oh foolish men, do you expect to build up a mighty Church? Do you, insignificant and weak as you are, expect to be a power and blessing in this world? Do you expect to live and flourish and bring forth much fruit?"

And those men of faith answered bravely, stoutly:

"Yes,—with the help of God!"

Let us notice how the faith of these men of God was rewarded, and how the Church which they planted experienced a steady growth. Notice, first of all, the *roots*. It will help you to understand the marvelous development of our Church. The roots go down deep beyond the sands and silt of mere human philosophy to the very Rock of Ages—Jesus Christ and His Gospel of Salvation. And as long as the roots grip this Rock firmly, the gates of hades shall not prevail against the Church of God.

Notice, the *trunk*. It is not uncommon that several shoots from one common root will eventually entwine and become *one* trunk. Thus our Church embodied other Church unions in the United States which had been founded on the same principles. For example, in 1858 the "German Evangelical Church Association of Ohio" was absorbed by the Church. In 1860 a still greater addition was made, when the "United Evangelical Synod of the East" joined us. In 1866 we changed our name to the "Evangelical Synod of the West". In 1872 the "Evangelical Synod of the Northwest" and the "United Evangelical Synod of the East" were acquired, which acquisition led to the change of name in 1877 to "The German Evangelical Synod of North America", a name which it still retains to-day.

Notice the *branches*. These are our Districts—twenty-one in number. They extend from the Atlantic to the Pacific; from the wheat fields of Canada to the warm waters of the Gulf and the surf-washed beach of Southeastern Florida. Within those districts are living 1,017 of our pastors, serving 1,348 congregations, totalling 373,739 souls.

Notice the *leaves*. These are our periodicals for the church, the Sunday-school and the home. Like "leaves of healing", of which the Book of Revelation speaks, they come into thousands of homes, edifying, cheering, admonishing, comforting. First and foremost among our periodicals are the two official publications of our Synod:—"*Der Friedensbote*", with a circulation of nearly 30,000, and THE EVANGELICAL HERALD, with nearly 6,000. No home ought to be without either one or the other, or both.

Notice the *fruit*. This constitutes our *Home and Foreign Mission work*. The majority of our congregations are the fruit of Home Mission enterprise. Our mission in India with its six main stations, its sixty-eight out-stations and encompassing about 8,000 villages, is the fruit of the Foreign Mission spirit, as it has been manifested since 1883, when our work in India was begun. At this writing there are laboring in India twelve missionaries, six women missionaries, seventy-four catechists, 181 teachers, sixteen Bible women and five colporteurs. They are doing faithful, conscientious and successful work in the extension of God's kingdom in far-away India.

Furthermore, as fruit we must mention the *benevolent institutions*, such as the Deaconess Hospitals, the Orphanages, the Old People's Homes and the Asylums for Epileptics.

Then, again, there are our *Educational Institutions*. They are three in number

(1) Elmhurst College, Elmhurst, Illinois, with 169 students and eight professors;

(2) Eden Theological Seminary at St. Louis, Mo., with seventy-eight students and four professors;

(3) The Evangelical Academy at Ft. Collins, Colo., with twelve students and one professor.

Finally there are the *gifts*, which have been donated to our benevolent work. They total the magnificent sum of $257,898.58 to Home Missions, and $37,500.90 to our Seminaries.

Thus our Synod has increased in strength. Thruout the past seventy-five years the growth was steady,—onward, upward, God-ward. There were times when storms swept mightily over the Church and threatened to up-root and destroy this plant of God. There were periods of disappointment and discouragement; days of toil and stress. But thru it all the Church stood,—sending deeper its roots, adding branch to branch, putting forth more and more fruit. Each year the Church grew mightier, until now in this Jubilee year our Synod is like a mighty oak, giving shelter, comfort and strength to thousands of God's children; above all standing as a mighty, living monument of God's grace and power.

Jubilate Domino! To God alone the praise!

On behalf of the Publicity Committee for the Diamond Jubilee,

H. J. Schiek.

What 262,000 Evangelical Communicants Can Do

We are assuming that the larger part of this host of communicants are readers of either the *Friedensbote* or the EVANGELICAL HERALD and as such are familiar with the plan and purpose of the Jubilee offering recently published in these papers. Printed letters, envelopes and pledge cards corresponding to the number of communicants reported for 1914 have been sent to every Evangelical pastor, and he will doubtless announce that fact and see that each communicant receives his pledge card, envelope and letter. This is the request which your Church makes of you in the year of her Jubilee. Will you heed it? According to our reports we have 262,000 communicants; if each one were to give *one dollar* much more than the desired offering could be raised. Nor would one dollar be too large a contribution. But we shall probably get little from 75,000 of these communicants, and not much more from 50,000 others, so that the main effort would have to come from the remainder. Read the pledge cards carefully. They give full play to your desire and you ability. Let each one mark with a cross the sum he or she expects to give. *Don't pick out the smallest amount.* This will be the only opportunity of your life to give an offering for the diamond Jubilee of your Church. Should not these thousands of communicants be easily able to raise a Jubilee offering of $150,000?

I know we shall be able to do it without any trouble, but if it is to be done it must be begun at once and pushed with earnestness and energy. We know there are many who will not be able to give more than a widow's mite, and their offering will be fully appreciated, just as the Master appreciated it, Luke 21: 4. Many others, however, are well-to-do, perhaps even wealthy. May we not expect them to cast in much? The Jubilee offering points out a way in which we may wipe out our indebtedness and get a good start toward the future. All of you have communed at the altar for years and have experienced the blessings of the Gospel thru the Evangelical Church in your hearts, your homes and your community. Is not your Church worthy of a special offering in the year of her Jubilee? If you love your Church and desire that she shall work for the welfare of our beloved country, with the talents entrusted to her, then strengthen her hands and give her the means to make her influence felt in the solution of the questions and problems that confront us. Let us show that the German Evangelical Church is a united Church and that she can do things that are worth while.

We shall expect, therefore, that all our communicants will see and do their full duty. The slogan has been given out: **A Real Jubilee Offering!** Let us stand by our banners, so that we may heartily rejoice when the whole Church appears before the Lord with an offering that corresponds to the spiritual and material blessings which our Church has brought to us during the past seventy-five years.

A Word to Council Members

We know very well that it is not always easy to be a church officer, and the members of our church councils know very well where the shoe pinches most in the life and work of their congregation. One of the puzzling problems of church life in America is the

question of finances, and every church council has its own story to tell. You know also how things went smoother and easier after your church had aroused itself and raised an extraordinary offering on some special occasion. As officers of the Synod we have the same burdens you have in your church, only on a much larger scale. So you can understand our position. And that is why we have picked you out as a sort of advance guard of Evangelical leaders to help us collect our Jubilee offering. We want you to help us draw in the net of our systematic plan of raising this offering. We want to place a part of the responsibility upon you, and you are to be the leading committee to have charge of the work in *your* church. We do not think that you will be angry with us because we are giving you something to do. You are men and you *want* to do something. And we know that you *can* do something and that is why we are giving you the opportunity. This Jubilee offering is to be a thank offering of the Evangelical Church before God and men, an evidence of what the individual churches can actualy do when they have made up their minds to "get busy".

Now we have 1,381 churches with just as many church councils. What a host this is! and this small army of several thousand men should not be able to do something worth while for this great offering? Now this is what we are asking you to do: Make this offering *your own personal matter;* take it to your heart and cherish it fondly as something that concerns you very intimately. Don't think of knocking; push it along all you can. Make it a matter of *your church's honor* to secure just as large an offering as possible. Help and encourage your pastor. If there is any opposition or prejudice, help to remove it. Make yourselves thoroly familiar with the plan so that you can explain it to others. If you are in need of money for your own church, remember this offering only comes once, and if it can be made to help the people learn real giving your congregation will only gain for the future.

We shall not need to fear as to the outcome if we have the loyal backing of our good people in the church councils. It would not be a bad idea to have something like a friendly rivalry between the churches of a District or a neighborhood in the raising of this offering. Help us to draw the net steadily and diligently and we shall catch not only 150 good fish, but $150,000. The Evangelical Church expects every one of her council members to do his duty. Let every one recognize the duty toward the whole Church laid upon him as a member of an Evangelical Church Council thru this appeal. And may God's blessing rest upon you.

For the Committee on the Jubilee Offering,
H. Bode, St. Louis, Mo.

FROM WIGWAM TO PULPIT*)

A Winnebago Indian's own Story of his Progress from a bark wigwam to Yale Universty and the Christian Ministry

BY REV. HENRY ROE CLOUD, WINNEBAGO, NEBRASKA

In the bark wigwam on the banks of "The Murky Waters" (Missouri River), in Nebraska, where I was born, life was very primitive. Indians never kept birthdays, but I probably arrived some time in the winter of 1884. My father and mother were both Winnebago Indians. In the one circular room of the wigwam, where I lived until I was ten years old, with my father and mother, my brother, my sister, and sometimes my grandmother. The meat was roasted on spits over the central fire, and on the coals my mother baked the bread. From chains fastened to poles across the smoke-vent over the fire were often hung kettles of meat and wild beans or maize that gave forth most appetizing odors. But there were many times in a lean year when the black chains had no kettles, and no bread was baked over the ashes and coals. Many a night we went to bed supperless, but were taught to lie down to rest at such times without a complaint. If any food was brought home during the night, the children were awakened and were fed first. Every night mother made our bed on the ground, and during the day the bedding was folded or rolled up in the back part of the wigwam to make room for the reed mats that were spread out for us to sit on.

One of my earliest recollections was that of running round and round a big tree while my grandfather shot small arrows toward me. Many years after I learned that he was in this way teaching me how to dodge the arrows of an enemy in time of war.

Learning to Worship

My grandmother had twelve children, and one uncle undertook to teach me the art of worship. He used to lead me to the sandy banks of the Missouri River, where he would set fire to a pile of drift wood, and then, taking me by the hand, sing sacred songs to the fire and river. In the meantime he threw into them offerings of tobacco, red feathers, and sometimes oak twigs. I never knew the meaning of these offerings, but I always felt that some living thing actuated both the fire and the river. Another uncle came to visit us periodically, and every time he came my brother or I suffered at his hands. Sometimes he would rush to the spring, carrying me horizontally under his arm, and would plunge my head into the water until I almost suffocated. His most common form of discipline was to let me hang by my hands on the cross-poles of the wigwam until my arms ached. My body writhed before I dropped. This uncle seemed to like best to command my older brother to tie my hands and feet with a rope. Then he would order me to resist—an ordeal that would make us both cry. In the winter he would also sometimes roll us in the snow naked. The punishment of Indian children is usually in the hands of some uncle rather than the parents. Our punishments were inflicted generally because we had disobeyed grandmother by failing to get wood at evening, had resisted fasting, had fought some Indian boys, or had cried without sufficient cause. The fear of such chastisement often kept us from disobedience.

Father and mother trapped for beaver skins, otter skins, and muskrat skins. Other Indians went in bands to cut broom-corn and sugar cane, but invariably my parents went trapping. We would encamp along some stream, and on a clear night could look up thru the smoke-vent and see some bright star gleaming in the heavens. In the darkness there were continual sounds—the rustle of leaves and the murmur of the stream. Sometimes at night there would come a sudden whir of wings, a thud, and the hooting of an owl would be heard directly over head. Again there came from a distance, and approaching nearer, the sound of a beaver lashing the waters with its tail.

We ate beaver meat, but not otter. We had also plenty of ducks and wild geese. Indians use the skins of the beaver and otter both for ceremonial purposes and for trade. Even to-day the members of the great "Medicine Lodge" religion among the Winnebagoes carry beaver and otter skins for medicine bags. All of the muskrat skins were sold, and these are so much used for barter that the name of a quarter of a dollar in Winnebago language is "the price of a muskrat skin."

Like other Indian boys, I learned to shoot with bows and arrows. Whenever I lost an arrow, my mother used to tell me that "Wak-Chun-Koga" (jester), one of the sons of "Ma-u-na" (Earth-Maker), had hidden it. A good arrow is a great loss to an Indian boy, and my mother taught me to cry aloud to "Wak-Chun-Koga" to restore my arrow. The ordinary way of finding a lost arrow is to put saliva in the palm of the hand, strike it with one finger of the other hand, and follow the direction in which the saliva flies. Another way is to go to the spot from which the original arrow was shot, and, keeping a careful watch, shoot another arrow in the same direction as the first, and with the same force. By these means the lost arrows are often found.

Indian Fasting

Fasting is a universal practice among Indians. Sometimes they go without food from four to ten days at a time. The purpose of these fasts, in which I often took part, is to gain the compassion and blessing of some spirit, in order that he might come and reveal himself to the Indian. They claim that mighty spirits have come and imparted powers and secrets to Indians which they could use all their lives in war, in the hunt, and in medicine. Any one who has such a "dream" is considered blessed beyond his fellows. These "dreams" are sacred, and no man without a "dream" can ever hope to be a war-chief or a medicine-man. I have heard many Indians call upon the "Spirit" whom he claims to have seen and heard. An Indian child pleases his parents most when he fasts, for by it, it is believed, he secures benefits far greater than they can bestow. Fasting is practiced to prepare for the hard times to come; for "lean years," in times of war and sickness. Children in early childhood are made to fast, for the parents say: "When you come to where the earth is narrow (meaning hard times), where will be your dependence?" When my father went away to sell the skins he had trapped, my mother used to make my brother and me fast, telling us that we could eat when father came home. Toward evening, when the sun was setting, we would climb the tallest trees to see if father was coming home. We were two hungry boys, but I never had a "dream."

The joys of my childhood were at their height in the winters when grandmother came to live with us. During the summer she refused to tell us stories, for she said "the snakes will be in their holes when snow falls." One of the unwritten laws among the Indians is that in the evening, when the young boys bring into the wigwam a fine, dry log for a winter night's fire, the old people must tell them stories. At the snow-flying, I have dragged in many a log, and as the winds roared outside and as we heard the creaking of swaying trees, have listened to my grandmother tell of mighty deeds of heroes, of war, of animals, of nature, of "Spirits," and of her own childhood. With her stories of "Wak-Chun-Koga," the Don Quixote of Indian lore, grandmother made the winters one long laugh for me. Then there was always a test night, when one of us boys had to retell some of the stories that she had related. Every story had its particular lesson—for example, those relating to "Turtle," first son of "Ma-u-na" (Earth-Maker), were to instill courage. We used to swallow turtle-hearts to make us brave.

Soon I learned that each of us belonged to a special clan. The number of people in the tribe determine the number of families in a particular clan. There were about twelve clans among the Winnebagoes, such as the Bear Clan, the Wolf Clan, the Dog Clan, the Bird Clan, and the Buffalo Clan. I was born into the Bird Clans. When a child is named, great ceremony is observed, and the Indian's name always indicates the clan to which he belongs. "Broken Tree-Top," for example, indicates the Bird Clan. The lightning strikes a great tree on the summit of a hill, shatters it at the top, and often the whole three is brought to the ground. The powers that struck that tree live in the air, and must, therefore, be some form of winged creatures. The name of my niece is "Ahoo Gee Sheen Ni Winga," meaning Brilliant Wings."

The Bird Clan was the War Clan. My own Indian name is "Wo-Na-Xi-Lay-Hunka," meaning "War Chief," and is derived from the lightning spirits, who are believed to control the destinies of men in war. I was named for the chief among these spirits. This Bird Clan obstructed or permitted war. The ceremony of stopping some party from going on a warpath was simple. At daybreak the Chief of the Bird Clan (if he thought the war chief too audacious or unnecessarily imperilling the young warriors), would lay his peace-pipe across the door of the one who was about to leave with the war party. The war chief, seeing the peace-pipe across his door, could not, under any circumstances, continue his hostile purposes. The powers entrusted by long custom to these clans are absolute.

Taken to "See Writing"

One day while we were out playing, an Indian policeman came to take my brother "to go see some writing"—a literal expression for going off to school. I wanted to go too, not because I wanted to see writing, but because I wanted to be with my brother. With many tears I persuaded my mother to let me go, and when I was about seven years of age we were taken to a non-reservation school at Genoa, Nebraska. In two years' time I had forgotten my own language, for I was thrown with Sioux, Omahas, Apaches, Pottawatomies, Ottoes, Arrappahoes, and Cheyennes who could not speak Winnebago.

Continued on Page 8

*) From the Missionary Review of the World.

The Kingdom's Advance

The Salvation Army

The Salvation Army, which has just dedicated its exhibit at the Panama Pacific Exposition, has issued its annual report of work thruout the world. The army is working now in fifty-eight counties, and employing workers and issuing literature that use thirty-six languages. There are no fewer than 16,000 officers, located in and having charge of 9,600 army corps. For the American work no fewer than 274,000 Christmas dinners were given away last December, and in eighty-five working men's hotels beds were supplied to the number of 2,100,000. A larger feature than heretofore was made last year of getting work for men and women discharged from prisons, and the number of such who were found positions was 413.

The exhibit just dedicated is placed in the Palace of Education and Social Economy and the feature of it is the placard, in big letters that 48,000 persons are converted by the army in a year. Almost equal to it in striking prominence is another statement to the effect that fallen women are reclaimed by the army at a cost of $16 each. Long tables are covered by newspapers issued by the army in many countries.

Two Army Congresses have just been held in Buffalo May 11 to 16, for all army officers in New York and New Jersey, and in Boston May 16 to 23, for all New England. The National Army Congress is to be held in San Francisco in November.

Lutheran Preparations for 1917

Lutherans have formed a committee charged with the duty of giving information, thru the press and in all other ways, about plans for the observance of the four hundreth anniversary of the Protestant Reformation October 31, 1917. The Lutheran body to name the committee is the Synodical Conference, of which the Missouri Synod, the largest single body of Lutherans in America, is the most important constituent. The head of the bureau is the Rev. H. P. Eckhardt of Pittsburgh.

Several American Lutheran synods have already laid plans to raise big jubilee funds for presentation at these 1917 celebrations. The General Council will try to get together $2,000,000, the General Synod $1,000,000, the Joint Synod of Ohio $250,000 and the Iowa Synod $300,000. The Missouri Synod will raise a fund for Lutheran Church extension, and of it $400,000 has already been collected. The Norwegian Synod will try to raise money for two new buildings, both of them in the Dakotahs, where these Norwegians are strongest. Plans of some Lutherans are not yet completed in connection with this anniversary, but it is expected they will be fixed up in details as meetings of general bodies held this spring and summer.

Plans of Lutherans to give information, as just announced, include articles in newspapers and magazines, a lecture bureau, to get men upon courses this coming fall and winter, a tract committee to inform the public, including Lutheran young people, the principle points of the Reformation, the placing of documents in libraries, and appeal to young people to form clubs for the study of Lutheran doctrines and achievements.

Denominationalism Asserting Itself

Keen observers in Protestant affairs declare that there is a renewal of the denominational spirit among churches that is most surprising to them. They say that the war having set people to thinking of religion, there is renewed strength and confidence by leaders. Feeling it, these leaders are talking their own interests more than ever. Presbyterians, Methodists, Baptists, Lutherans and Episcopalians report that recent gatherings have strongly emphasized this exclusiveness as they have not done in years.

Asked the reason for this change, other than an effect of the war, information is gained that it is a reaction from the Laymen's Missionary and Men and Religious Movements, which brought members of Protestant bodies together as they had not been brought together theretofore. It also brings the information that in the judgment of many of these leaders these movements failed to increase receipts for world missions in any marked degree and in the other failed to bring into the churches the 300,000 men it proclaimed its purpose to do. Now religious bodies are inclined to handle their own affairs.

Closely allied with this change is another one of the larger influence of the ministers over the various Brotherhoods. A few members of the latter say that the usefulness of their ventures is curtailed, and that in thousands of cases their societies are hardly more than stand-arounds at the pleasure of ordained men. They started out to use the laymen. It is openly charged in many quarters that they have failed to use them for the reason given.

A Church that Reaches and Unites the Immigrants

In February last there was organized in New York City the "American International Presbyterian Church", which is probably unique among American churches in having on its governing body of twelve men representatives of five different nationalities, two Russians, two Ruthenians, two Hungarians, two Italians and four American or other exclusively English-speaking men. They meet regularly and discuss, thru interpreters, if necessary, the needs of the neighborhood and the church. Every Sunday there are five preaching services in five languages, but all the people understand that, despite having assistant pastors who speak their particular language, the American International Presbterian Church is *one organization* only. Already 210 persons have united with the church on profession of faith—a larger number than an other Presbyterian church in New York city can show on profession of faith in the same time. Many others from Protestant denominations in widely contrasted regions of the world have united by letter. The Sunday Bible school, however, is carried on altogether in English, because the children of the Russians, Ruthenians, Hungarians and Italians learn English in the public school, as well as in the school held every week night in the rooms of the church for the study of our language. The average attendance at the Sunday Bible school is about 500, which is also the average number of attendants at the church service in English. The services in the other languages bring together upwards of fifty persons each.

The work of this church is certainly going a long way toward bringing into the Christian Church a peculiar and praiseworthy kind of work, which is especially interesting at the present time, since some of the sections mentioned represent European nations now at war with each other. At a recent communion service in the church a large number of foreign-born Americans participated. Among other races represented there were Russians and Hungarians. Dr. Day, the pastor, said: "Think of it! In Europe your brothers are fighting each other, and here you Russians and Hungarians are communing together". And they replied: "Yes, we are glad of it; this is best". This incident is not only a fair illustration of the spirit of the Church it ought to be an illustration of the spirit of America in international crises.

The work of this church has grown out of that of the old Labor Temple established some years ago by Dr. Chas. Stelzle, and of which Dr. Day is also the superintendent. This work has by no means been discontinued, but persists more strenuously than ever. To take one branch of its social activity, we note that last winter its free employment bureau received some five thousand applications from those seeking work, and actually found places for about twenty-three hundred.

The church has also become a great forum for the discussion of labor questions, especially at the meetings after the early service on Sunday evenings. The most striking feature of the past year has been the encounter with the Industrial Workers of the World under the direction of their energetic leader, Frank Tannebaum, who came to the church asserting his well-known belief and theory that "might makes right." But Dr. Day handled the situation brought about by the Industrial Workers of the World in such a tactful way as to carry his point without serious conflict, allowing every opportunity and courtesy to his opponents in stating their case, but getting the better of the argument, as evidenced by the applause of the Industrial Workers of the World and the admission of their leader. A practical exemplification of the church's theory and belief that love, sympathy, and co-operation will work where the doctrine of "might makes right" does not was seen in the fact that from the first pinch of cold the unemployed were found sleeping on the cushions of the church pews and were fed and kept warm.

National attention should be drawn to the noble work of this church. It stands for what the Christian religion should stand—the gathering together of many hearts from many lands, the generous opportunity to protest given to those who think they have a grievance, sympathetic help and comfort to those who are oppressed, and the guidance of those who are in the wrong way into the right and divine way.

Methodists Mobilizing

In Methodism in America at the moment bishops express grave anxiety. They declare that fully 2,000,000 Methodists, about evenly divided between extremes, are doing little if anything, and that the little some are doing is hurting Methodism and the Christian cause in general. Fully half the number, a round million some of the bishops admit, seem to be looking for the frills of Methodism and at little else. They are introducing the esthetic into worship, coupled with formalism and much unbelief.

At the other extreme is another in the other million who reside in rural districts and who accept literally every part of the Bible. They refuse to believe new things concerning the Gospel, and complain of others who come out with anything not stereotyped and old-fashioned.

Finally there are about 3,000,000 who are carrying burdens that all 5,000,000 are expected to carry. They are attending the churches for worship, and working in them, and are giving ninety-nine per cent of the money for Methodist support and for benevolence. With these the bishops are trying to save the situation. Some new efforts are being put forth, and others are soon to be launched. Care is being taken not to add further to their financial burdens, for many now carry twice their fair proportion. The bishops admit they have a big job ahead of them.

Nevertheless Methodists are announcing the biggest program for the coming year that any religious body ever ventured, so far as can be recalled. South and North among them are together save only the official ratifications. Bishop Henderson of Chattanooga is leading in these big aims, but Methodists everywhere are falling into line. There are three parts to their program. One relates to membership during 1915—1916, another to volunteer workers, and the third to candidates for the ministry and the mission fields.

Methodists say they believe that "Billy" Sunday has hit upon a popular trend, and that much of his success is due not to himself but to the fact that there is a religious wave sweeping over the country. This wave is a challenge to Methodist zeal, and the big program is an effort to meet that challenge.

Ten or twelve years ago net Methodist gain averaged a half of one per cent a year, sometimes three-quarters. The gain was 35,000 or such number. Last year Methodist gains went up to 167,000, and indications are that this year will show a figure above 200,000. For the year now just opening, May to May next, Methodists propose to add an even 250,000 net to their membership. District superintendents of all Methodism, 650 in number, are being instructed to see that pastors do their part in their respective districts.

Bishop Henderson is supported by other Methodists in declaring that men and women, working all week, are ready in numbers never before dreamed of to give Sundays to personal work in Sunday-schools, for missions, for community welfare, for boys, and that without pay in any form. It is now proposed that training schools be set up, instruction to be given in individual churches on week nights, and that during the year efforts be made to enroll 500,000 men and women, or twice the present Methodist volunteer force, as volunteer personal workers. The minimum service is to be two hours per week.

It is also proposed to add an even 1,000 to the number of Methodist pastors. This is a third more than the annual average, but their leaders declare it possible to attain this goal also. Not all of the one thousand are needed for churches at home. Some are to go to foreign fields. It is felt certain that the 1,000 can be reached if women are included as candidates for deaconesses.

While Methodist leaders feel the challenge of the moment to be strictly evangelistic, and pin their faith to revivals of the old fashioned sort as firmly as ever, they are inclined to think, as they did not use to do, that a form of evangelism of the most permanent type consists in giving men and women in the pews personal work to do. Hence they say they hope for most from the 500,000 part of their program.

With the year but just begun, more than half of all Methodist conferences have now voted to accept this challenge, and more than 300 of the 650 district superintendents are working on the details.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

First Sunday after Trinity, June 6, 1915

The Summer Training School

for Sunday-school and young people's work referred to in our last issue, will, as announced, be conducted on the grounds of Elmhurst College, Elmhurst, Ill., beginning Tuesday evening, July 20th, and ending Thursday afternoon, July 29th. The school will be open to all pastors, Sunday-school workers, officers and members of our young people's societies, offering each in turn that which is given promiscuously at the various interdenominational Sunday-school summer schools.

The curriculum includes the following: 1) Bible study. 2) Organization and management of the Sunday-school. 3) Pastors' section. 4) Teacher-training work. 5) Special instruction in the methods of the different departments of the modern Sunday-school. 6) Sunday-school evangelism. 7) Missions. 8) Principles of young people's work. 9) Methods for young people's officers and committees. 10) Conferences on all subjects.

Each evening there is to be a brief devotional service in the park, followed by a popular lecture, entertainment or some special service. On Sunday we are to have a model Sunday-school session, as also a model young people's meeting, aside from the two services. Detailed information will be published shortly. The rates will be very reasonable, as follows: $10.00 for board and lodging and $2.00 for registration and tuition.

Will you kindly arrange to take your vacation at this time, and make it possible to attend the school, so that we can have our own meetings for the outlining of our future work. Please advise me immediately whether I can depend upon you to attend our own meetings during this time.

Very cordially yours,

Rev. Wm. N. Dresel,
31 L. 3rd St., Evansville, Ind.

Our Sunday School Headquarters

An innovation which promises to be of much benefit and far-reaching effects for our denominational Sunday-school work is the office of the *General Secretary and Field Worker, with headquarters in Eden Publishing House, St. Louis.* For a number of years past the Central Sunday School Board and the conferences have had the matter of calling a man for this special work under consideration. A number of Districts and the General Conference in Burlington as early as 1909 were favorably inclined to the project.

In the meantime the question was put to our Board many times over: "When are we going to have our General Secretary"? At the spring session of the Board the matter was brought very vividly to our attention in that the representative of the Ohio District Sunday School Association brought us the good news: "We have pledged ourselves for $2,000.00 toward the salary of a General Secretary". This is a noteworthy forward step in Sunday-school work and indeed an example worthy of emulation. If all District Sunday School Associations will be correspondingly loyal in this matter of finances, we shall always have funds ample enough to carry on the work as it justly deserves. Others sent us word: "Give us the man, and we will cheerfully pay the amount levied by the General Synod".

Thus encouraged, we felt that the time had come to call the man. The decision of the members of the Central Board, the representatives of various District Boards present, and the editors of the English Sunday-school publications was unanimously in favor of not delaying the matter any longer. The call was extended to Rev. Theo. J. Mayer, Henderson, Ky., who after due deliberation accepted. For a number of years Rev. Mayer has devoted himself to the study of Sunday-school problems and methods in a special way, having taken an extended course in Sunday-school pedagogy at Hartford Seminary. He has also gained considerable experience in practical work in the Indiana Sunday School Association with which he was officially connected as Secondary Superintendent. After declining offers from State Associations, Rev. Mayer chose to work in his own denomination. The honorable President General gave his sanction and we trust that all the District conferences will also approve of the action of the Board, which we believe means so much for the Sunday-school work of our Church.

Our secretary began his work on May 15th. His office in Eden Publishing House serves also as a *Bureau of information* to which all correspondence and inquiries regarding this branch of church work should be addressed. Here, too, may be found a very complete *exhibit of Sunday-school books and literature* in both languages. Of course, we want visitors to come and pay our Sunday-school headquarters a visit, the more the merrier, and also to meet the General Secretary. He is ready to *accept invitations* to conventions of Sunday-school workers and young people, and will be glad of any opportunity to plead his cause. Individual Sunday-schools may also secure him for special days or meetings. *Information leaflets on every department of the Bible school* may also be had in any quantity for the asking. Address all inquiries to **Rev. Th. J. Mayer, 1716 Chouteau Ave., St. Louis, Mo.**

We are confident that our Sunday-school headquarters will meet a very definite need in the Sunday-school work of our Church, and at the same time express the hope that many will avail themselves of the information it desires to disseminate. For our General Secretary we bespeak a very large sphere of usefulness and a cordial welcome everywhere. For our work we solicit the hearty co-operation and the fervent prayers of all who love the Kingdom of our Lord and Saviour.

Paul Pfeiffer, Chairman of the Central Sunday School Board.

Helps for a Good Meeting

Rev. Henry Katterjohn

BODY UNDER

M. May 31. Restrain the appetites. Luke 12: 22—31.
T. June 1. Self-control. Rom. 6: 7—14.
W. June 2. Self-denial. Matt. 16: 21—28.
T. June 3. Spiritual aspiration. 1 Cor. 14: 1, 12.
F. June 4. The contrast. Rom. 8: 5—14.
S. June 5. The spiritual mind. Phil. 2: 1—5.

Sun., June 6. Topic—Body Under, Soul on Top. 1 Cor. 9: 24-27. (Consecration meeting.)

Suggestions to the Leader

This meeting can be given a special significance if it is made a meeting in honor of the members of the society who are about to graduate from the high school. In every congregation there will undoubtedly be several young people about to graduate. Invite these to the meeting and assign them a special place of honor.

Secure the assistance of some one "in authority", the superintendent of the school, or some teacher of the high school, or a member of the Board of Education. In presenting the subject, emphasize the essential elements of our personality. The real personality is to be found in what Scripture terms the "soul" of a man. The body is merely the setting of that *jewel.* The setting must be adapted to the jewel, and not the jewel to the setting. Therefore the body must be considered a servant of the soul, and as such must be kept under, and in control.

The Topic Presented

In the introductory remarks the relation of the body to the soul has already been indicated.

We consider too often the body to be the dominating influence in our personality. To gratify the whims and passions of the body, the craving for pleasure and lust, is considered the supreme importance of human life. We forget that the body is merely a servant of a master, the setting of a jewel, the frame of a masterpiece, the wording of a poem, the score of a musical composition. It is therefore necessary that the body be adapted to the purposes and aims of the soul. The setting must be made to fit the jewel, and not the jewel the setting; the frame must fit the painting, and the painting must not be made to fit the frame; the musical score must reproduce and embody the melody; the words the poem, etc. Athletics must have the one aim, to fit the body to become the carrier of developing and growing soul. To develop muscles only is a low estimate of the value of athletics. The development of character, thru self-mastery, that is the aim of athletics.

If the body is the setting of the jewel, we call soul, it is evident that that setting must be kept clean. A filthy setting robs the jewel of its luster. An unclean body and mind will destroy the beauty of the soul. Clean living means happiness, friends, success, because the soul within is given the opportunity to glow in its natural, undefiled beauty. To keep the body under does not mean to buffet the body, to maltreat it, but to treat it as becoming its valuable service which it renders as a keeper of the divine life within. Because the soul is the real personality, God given and created, no man becomes a castaway because of his poverty or degradation. Even sin cannot destroy this likeness of God within. The way to the Father's house is always open, the power to be restored is never taken from us. God never drives us from Him. If we drift from God, it is because of our own perverseness.

Every time we yield to lower desires and impulses we defile our soul, destroy the inner glory, and obscure the divine likeness by the crust of sin assembling without.

Our bodily appetites are naturally good, not bad, but they can become bad if used as an end, and not as a means. The cultivation of appetites degrades therefore, no matter what sort of appetite it may be. Pleasure, lust, greed, drink, food, these all represent appetites that can become degraded, exercising an undue mastery of the soul, instead of being its humble servants.

Some Questions on the Topic

1. Define the relation between body and soul.
2. What purposes do our natural appetites serve?
3. What is meant by *keeping our body under?*
4. How did Jesus keep His body under? Give an illustration. Paul? Give an illustration.
5. What results will come when the soul is kept superior to the body?

Some Scripture on the Topic

Rom. 6: 6; Gal. 2: 20; 5: 24; 6: 14; Matt. 10: 38; Mark 10: 21; 1 Cor. 1:17, 18; Phil. 3: 18; Prov. 23: 2; Matt. 5: 29—30; Acts 21: 13.

A Prayer

Thou Christ, who didst teach us to pray: *Deliver us from evil,* wilt not refuse us the power to overcome evil and its temptations. Thou who didst in the days of Thy flesh offer up prayers and supplications with strong crying and tears to Him, that was able to save from death, dost understand our weakness, and our need of Thy saving strength. May our faith in Thee make us strong to resist temptation, and willing to bring sacrifices. In all things we would triumph over sin, that Thy name might be made more glorious and our life more valuable. Amen.

The Advanced Quarterly's Lesson

Joseph meets his Brethren. Gen. 41: 46-42: 38

Daily Bible Readings

M. May 31. Gen. 41 46—42: 38. Joseph's first Interview with his Brethren.
T. June 1. Matt. 18: 21—35. Forgiving the Brother Essential.
W. June 2. Matt. 5: 21—26. Be Reconciled to thy Brother.
T. June 3. Psa. 51. True Repentance.
F. June 4. Psa. 32. The Lord's Hand heavy on the Unrepentant.
S. June 5. Psa. 99. In His Mercy God is Holy and Just.
S. June 6. Luke 16: 19—31; 1 John 4: 16—21.

It must have been a very strange experience for Joseph to be raised up so suddenly from the lowest depths of misery to a position of wealth and power next to that of the king himself, and perhaps few people could have stood it without some moral injury. If he had had father, mother or brother or friend to share his prosperity and happiness it might have been easier for him to come thru it all unspoiled. That he had been away from home for thirteen years without any news of any kind from his loved ones; that he had passed thru much trouble, affliction and doubtless even physical suffering during that time, and that the natural feelings with which he had left his native land were those of bitterness and hatred toward those who were the cause of his miserable lot, goes far to account for the sentiment which speaks from the name of his first-born son, Manasseh (which means making to forget), "for", said he, "God hath made me to forget all my toil and all my father's house". No wonder he did not send a messenger to the folks back home telling them of the good thing that had come his way, and inquiring if his father and Benjamin were still alive and well. And then there was the great work of gathering all the food of the seven years and laying it up in the cities, a work which was both vast and altogether new and doubtless required all his time and energy. Life at home had not been all too pleasant for him and now that he was face to face with a staggering task in a far-away land it was not hard to forget it.

But God did not want him to forget. Forgetting is not God's way of dealing with evil. God's way of putting away evil is to *conquer* and *forgive*. And if Joseph had lessons to learn in adversity, he also has some to learn in prosperity. And so, after he had laid up gain as the sand of the sea, very much, until he left off numbering, for it was without numbering, and after the store-houses had been opened and all countries came to Egpyt to buy grain, because the famine was sore in all the earth, Joseph is one day confronted by faces which remind him of the days long past. And as his brothers bow before him he thinks of the dreams of long ago which are now fulfilled. As they do not recognize him, which, indeed, would have been quite impossible after all the changes those twenty years had brought, he cannot forego the selfish pleasure of "getting even" with them for what their jealousy and wickedness has brought upon him. But when he hears them speak of their guilt concerning their brother, and discovers the guilty conscience that has not let them rest all these years, his heart is touched and he turns and weeps. There would have been no need of his intercourse with them, he could have let them go their way while he himself went his and kept on forgetting about his father's house. But while prosperity had made him forgetful it had not made him hard; his heart was still kindly and ready to follow the divine leading. He is ready to forgive when he learned that his brothers' hearts are not closed against repentance, and that they are even confessing their guilt to one another. It is not revenge that makes him treat them roughly, but rather a wise and patient love that aims to see whether repentance is sincere and thorogoing enough to deserve complete forgiveness. Joseph is ready to forgive openly and entirely just as soon as he can conscientiously do so, and in so doing he shows that he has already forgotten the bitterness that made him forget his father's house.

And that kind of forgetting is essential to the forgiveness. To say, "I will forgive but I cannot forget", is not only a contradiction in itself and therefore senseless, but also a downright falsehood. The people who feel that way may *think* they are forgiving; they may even *want* to forgive, but their selfishness is playing them a trick, for they cannot forgive without forgetting. If such a saying means anything at all it means that selfishness and bitterness has taken root so deep in their hearts that they cannot or will not eradicate it; that they would rather keep before them the memory of past wrongs than suffer God's Spirit to lead them toward forgiveness. The spirit of Christ makes for actual forgetting and real forgiving as soon as true repentance is evident. No Christian who is in earnest about his discipleship can afford to "forgive but not forget".

On the other hand, forgiving is much more than mere "forgetting". Forgiveness that is prompted by sincere love does not merely aim to get away from unpleasant memories and situations, but aims to really conquer sin by getting it out by the roots. To ignore the sins of an erring brother is not love but weakness; to permit children to disobey their parents without punishment is not kindness but injury; to sacrifice principles, dignity and self-respect in order to seem to forgive is not righteousness but wrong-doing. God does not forgive without true repentance, and where it is not present He seeks to bring it about by chastisement that He may really and truly forgive. And if God forgives only where true repentance is evident we have no right to do otherwise.

From Wigwam to Pulpit

Continued from Page 5

Upon one occasion I thought my brother acted very queerly. He took me to a room and told me to sit down and talk to my mother. I could not understand what he meant, and the more he urged the more bewildered I became. I thought that he was mocking both mother and me, and when I cried he let me go. Never did I dream that ideas could be put on paper, carried away by trains, and, finally, come into the hands of some loved ones. To talk thru space to one so far away was a thing that I could not understand. Later I understood, and wrote many letters home.

There is little that I recollect about this school except that I herded sheep, flew kites, fought John Hunter, slid in winter, caught a ground-squirrel and a young crow for pets, stole grapes and cherries in summer, and once went to the hospital with a big splinter in my foot. I remember, too, that my cousin and playmate, Fred Hensley, died in the school.

After two years my people came to take us home, and we rode 100 miles from Genoa to Winnebago in a wagon. Father and I rode double on his horse, and we went over many hills on the way without ever saying a word. He could not understand me and I could not understand him, but in three weeks I got back my native tongue and have never lost it since. Not long after, the Indian police again took me to the reservation Government school, and I stayed there a number of years.

Our chief pastimes were with our ponies, bows and arrows, marbles, racing, jumping, swimming, throwing the sumach-sticks in the fall, and sliding in winter. We played marbles "for keeps," and as I became proficient in the game I won hundreds of marbles. When I won all the marbles from a boy he would buy them back with any nickels or dimes he had. In this way I always had money in my pocket.

It was at this school that the greatest event in my life took place. I tried for a place in the school band, and was chosen for the alto part, and then for the cornet. Every "Cross Day" (Sunday) we were marched down the road to a white building with a cross on it. I enjoyed these marches, as we were dressed up, and I had a chance to blow my cornet in the band ahead of the procession. At these meetings (Sunday-school) the teachers gave us cards with pictures on them, and would tell us about God, the Great Spirit. One dark night, when I was about thirteen years old, I was awakened, long after midnight, by an officer of the school, who told me to go downstairs, for a man wanted to see me. When I went down I found the Rev. William T. Findley, a Presbyterian minister, the same man who conducted meetings at the white house, and who used to come sometimes to our log cabin and wigwam village in the woods near the river. On the previous "Cross Day" the lesson at the Sunday-school had been on "Christ Before Pilate," when Pilate had been asked the difficult question as to what he would do with Jesus. My teacher, Mrs. Findley, asked each of us Indian boys to write on a piece of paper what we would do with Jesus. My answer was that I would like to be His friend, and this led Mr. Findley to call upon me that memorable night.

We sat down upon the grass, and Mr. Findley told me, for the first time, about Jesus Christ, as one who had a real claim upon my friendship. I felt a strange constraint to accept this new spirit-friend.

Friendship-making is a meaningfull and a very formal act among Indians. I knew that James Rain was my friend. We slept together, we played together, and fought for each other. On some "Cross Day" afternoons I took him to my home, and on others he took me to his home. His family was mine, and mine was his. James Rain I love to this day. So I understood that when I took Jesus that night to be my friend, we were to stand by each other thru this life and thruout the "land of the setting sun." He was to defend me, and I was to defend Him. I did not understand much else that Mr. Finley said that night, but I knew that I had entered upon a new life. The boys saw the change that came over me, and I had become what the Indians called "A Preaching Listener."

Smiles

The story is told of a lank, disconsolate-looking farmer, who one day, during the progress of a political meeting in Cooper Institute, stood on the steps with the air of one who has been surfeited with a feast of some sort.

"Do you know who's talking in there now?" demanded a stranger, briskly pausing for a moment beside the disconsolate farmer. "Or are you just going in?"

"No, sir, I've just come out," said the farmer, decidedly. "Mr. Everts is talking in there."

"What about?" asked the stranger.

"Well, he didn't say," the farmer answered, passing on.

—Prof. Mahaffy was once examining a man who had put himself down as an "Agnostic" on entering college. He was having a hard time at Mahaffy's hands over some "crux" passages in a Greek book. "I believe, thir," said Mahaffy, 'that you are—aw—are an Agnothtic in religiouth matterth." The man feebly acquiesced. "Well, then, thir," said the professor, "I can quite athure you that you are an Agnothtic in Greek ath well."

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Iowa Improves Child Labor Conditions

Altho the friends of child welfare in Iowa did not get all they wanted at the session of the thirty-sixth legislature recently adjourned, a number of progressive laws for the protection of children were passed which place the State among the leaders in child labor legislation. An appropriation for $50,000 for a child welfare research bureau at the State University was defeated, after being amended and the appropriation cut in two, but the child labor law that was passed makes Iowa the eighteenth State to limit the working day of children under sixteen to eight hours, and Iowa is the only State to pass such a law this year. In addition the law provides for the regulation of street trades and of the messenger service and establishes an excellent system of work permits. Other bills concerning children provide that cities may establish playgrounds, and issue bonds and levy taxes for their maintenance, and for the free treatment of maimed and deformed poor children at the State University medical hospital. The passage of a bill changing the procedure of the juvenile court so as to require several days' notice of trial and causing it to be held in the open court shows an utter disregard of the fundamental purpose of the juvenile court.

Three very important measures relating to the welfare of the working people were lost, one for compulsory state insurance for industrial accidents, one providing for the minimum wage, and one for the maximum hours for women and minors. Bills compelling the railroads to pay employes semi-monthly, authorizing the bureau of statistics and information to establish a free employment buerau, and giving the commissioner of labor jurisdiction over all mills, factories and other places where labor is employed.

Prohibition was an important issue and in the senate retarded all other legislation. The Mulct law, pased by the last legislature, and permitting the establishment of saloons under certain restrictions, was repealed and another passed providing for constitutional prohibition to take affect after ratification by the voters.

Advocates of equal suffrage won a victory in securing the right to submit the question to the voters of the State at the June primaries rather than at the general election in 1916. They are confident that they will vote for the next president. The bill for the establishment of a woman's reformatory was passed with a generous appropriation so that work on it can be begun at once. County segregation and the care and support of indigent persons afflicted with tuberculosis were also provided for. The red-light injunction and abatement law passed by the thirty-fifth legislature, but declared unconstitutional—the pioneer abatement law of the country—was re-enacted with more stringent provisions for enforcement.

The Progress of the War

During the past two weeks two events have happened which will no doubt have an important bearing on the progress of the war, altho it is impossible at this time ot forecast the way in which they will be most likely to affect its development. The first of these is the British ministerial crisis which, as far as can be gathered from the reports so far available, has arisen in the Admiralty office from friction between Sir Winston Churchill, the naval secretary, and Lord Fisher, chief commander of the naval forces. Other government departments, notably the war office, were also drawn into the controversy, and Earl Kitchener, once the idol of England, has come in for the severest condemnation from many of the leading papers. In spite of Mr. Asquith's assurance that the office of the prime minister and of the foreign secretary will under no circumstances be affected, a general shake-up seems to be in progress. Definite announcements in regard to the changes are to be made by the early part of June. Full information in regard to the causes of the crisis just at this stage of the war has not yet been published, but the fact that a coalition ministry, i. e., one combining the different parties, has been found advisable, seems to indicate deep-seated public dissatisfaction with the manner in which the war is being carried on and with the paucity of actual results so far obtained from the enormous expense incurred. The Cabinet has hesitated, faltered, drifted and the opposition newspapers have had abundant reason for their criticism. The government's attack upon the liquor interests has also stirred up much antagonism and was undoubtedly responsible for the outbreak of dissatisfaction among the working-people. The only consequence that can be foreseen at this juncture as a result of reconstruction at so critical a period is that the government will lose the confidence of one party without entirely gaining the confidence of the other, and that partisan suspicion, rivalry, and bitterness will seriously affect the future conduct of the government. At present there is no telling where the development may end, and none of even the most pro-British papers regard it as very promising for British success in the future.

The other event of importance is the entrance of Italy into the war. The declaration of war, which was published on May 23, makes no pretense of taking up arms on behalf of "humanity" or the conquest of "militarism", altho patriotic Italians will not, of course, be at a loss to find abundant reasons of this character, but speaks only of "national interest and aspirations", which is only a diplomatic way of saying that the government intends to take advantage of the opportunity presented by Austria's plight and secure the control of the Adriatic and such other provinces as may be obtained in the bargain. This and the fact that it took Italy ten months to discover that Austria had broken its treaty in declaring war on Servia without consulting its ally characterize Italy's action as a mere pretense for landgrabbing. That a supposedly civilized and Christian country should deliberately plunge into war—and such a war as this already is—upon such a pretext affords an insight into the character of the people that is by no means encouraging. What effect Italy's action may have upon the fortunes of the allies remains to be seen. At the present time the chief injury to Germany seems to be the cutting off of the supplies of all kinds that have been coming thru Italy into Germany.

The fact that American business was only very transiently and superficially affected by the stern tone of President Wilson's note to Germany on the Lusitania incident shows that the possibility of war as a result of those demands is very remote, altho some of our Eastern friends already saw streams of blood and bitter internal dissensions because of those wicked "hyphenated" Americans. The Pan-American Conference now sitting in Washington promises new and better relations between the countries of North and South America, in place of the European relations which the war has practically destroyed. The trade agreements will be followed by a closer approach in other ways, so that there is reason to hope that a revival of new and more permanent prosperity for the laboring man may be looked for in due time.

THOUGHT FOR THE WEEK

We do not know anything about our own resources until we have taught ourselves to stand alone. Not until we can think for ourselves, decide for ourselves, and act for ourselves do we become more than infants in the moral universe.

Angela Morgan.

The Grip of the "Dead Hand" Removed

In 1851 Bryan Mullanphy, a former mayor of St. Louis, established by will a public trust fund known as the Mullanphy Emigrant Relief Fund for the purpose of furnishing substantial and permanent relief to the great stream of home-seekers passing thru St. Louis on their way to the new lands of the West. St. Louis was then the western outpost of the railroads and hundreds made it their outfitting point for the long journey on horsebac,k or by prairie-schooner or steamboat up the Missouri. In the early years of the fund thousands were aided, being put on their feet by the purchase of outfits and by a supply of money for the long journey ahead of them. So great was the need of aiding stranded pioneers that the will was written to apply to this group alone: "poor emigrants and travelers coming to St. Louis on their way bona fide to settle in the West". The fund was placed into the hands of the city of St. Louis as trustee, administered by a board appointed by the City Council.

Development of the railroads, however, and the rapid filling up of the great West has caused the stream of immigration coming thru St. Louis to dwindle. The funds, formerly overtaxed to meet the need, were now thrown back upon the board for investment, chiefly in real estate, and in recent years only about $2,000 annually has been expended in the aid of immigrants and travelers. The fund now amounts to more than one million dollars, and during the sixty-three years of its operation nearly $250,000 have been spent. Fifteen years ago the board applied to the courts for the right to use the income for the erection of a hospital for the indigent poor, which was denied. Two years ago the social service committee of the Civic League, discovering that practically the only change from former conditions was the fact that the stream of immigrantion stopped in the city instead of going on to the West, and that the ordinances governing the board required the commissioners "to meet every incoming train and steamboat", which had been a dead letter for years, drafted an ordinance establishing a Travelers' Aid Bureau at Union Station with three agents, at least one of whom was to be on hand all the time every day in the year. If financial aid could only be given those actually going west, aid just as essential in the form of advice, information and reference to other agencies could be rendered to all others. This bill has just been passed by the Municipal Assembly, and the three new members of the Mullanphy Board provided by the new charter, instead of the old cumbersome board of thirteen, have taken up their new opportunities with real social service enthusiasm. If the language which restricts financial aid to those "on their way bona fide to settle in the West" can be stricken out of the will, the fund will be made useful for even wider purposes, as for instance assisting in the deportation of immigrants who become charges on the community; establishing new means of employment; assisting city dwellers to establish themselves on farms; protective work among young girls; the furnishing of interpreters; free legal and medical aid to travelers, and the development of good temporary lodgings. The transformation already achieved, however, emphasizes anew the mistake of permanently limiting the usefulness of a fund by definite instructions. By far the better plan is that of the community trust fund, already adopted by Cleveland and St. Louis, for the administration of funds left to the city for any purpose without restrictions.

ONE CHURCH

"Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all", Eph. 4: 3—6.

If the Church, as the body of Christ, with himself at the head, is the communion of all who believe in Him, held together by the manifestation of His life and power among men, it must naturally follow that it is *one* Church. A kingdom, city or house divided against itself shall not stand. Forces working in opposite directions inevitably make for destruction. And the fact that the Church of Christ has stood during these nearly two thousand years not only in spite of the most violent persecution from the outside, but also in spite of the most distressing internal dissensions, and that she has lost none of her power even today, goes far to prove that notwithstanding all appearances to the contrary she is still as she was at first—one, united, living, working organism. It is this vital and permanent unity of the Church to which the words quoted at the head give classic expression.. This essential and actual unity is very evident whether we regard the Church *perpendicularly*, i. e., in its historical development, or *horizontally*, i. e., in its actual extension and activity today.

What makes the study of Church history so intensely interesting is the great variety of characters and forces that have played a part in its growth since the Day of Pentecost. This variety appears not only in the differences of race, nationality, language and custom that distinguish the Christians of the various times and countries, but also in the difference in aims and ideals, in methods and organization that succeeded each other as the centuries passed. The simplicity, life and power that characterized the Apostolic Church; the boldness and heroism of the age of persecution; the aim at efficiency and influence that prompted its centralization in Rome; the persistent missionary efforts during the sixth, seventh and eighth centuries; the patient and tireless application of the human mind to the mysteries of its teachings which gave birth to theology; the constant aim at world conquest and the appropriation of all the beauty of form and sound and color to the work of the Church during the Middle Ages; the rehabilitation of the spiritual and intellectual life and power thru the Reformation; the new missionary zeal and the emphasis of the Gospel of the Kingdom that is now upon us—all these are but a few of the most important forms in which the unity of the life of the Church found its expression.

And the fact that those who were responsible for all these varying moods of expression and activity did not know nor agree with each other, that they even antagonized and persecuted each other proves, not that there was no unity of life and power, but merely that those who differed thus in convictions and methods were not big enough to see and to understand the essential unity that was back of it all. As we glance over the record of the centuries today and learn to look below the surface we see not only Paul and Peter and John, the Church of Rome and Luther, Calvin and Knox, or Zinzendorf, Wesley or Livingstone, but above all, and in all, and thru all *the one Spirit of Jesus Christ*, and the one body with many members ministering in one hope of their calling. And while the fact that many of the members are diseased, paralyzed, idle, unresponsive must, of course, limit the power and hinder the usefulness of the body, it cannot destroy its unity nor that of the Spirit that controls it. Everywhere, thru all the ages and in all lands, in an endless multitude and variety of men and means and methods there appears one Lord, one faith, one baptism, one God and Father of all. And all who take pains to dig down deep enough will surely discover the essential and unshakable unity underlying the infinite outward variety.

And the same striking revelation comes to us as we look abroad over the field today. There are more than 150 denominations in this country alone, and the man has not yet been found who would undertake to state accurately and to the satisfaction of all concerned what each one believes and holds. There are congregational, presbyterial and episcopal organizations and various modifications of each; there are "high" churches and "low" churches, churches that are "broad" and churches that are "narrow"; there are "progressives", "standpatters" and "mossbacks"; by fair means or foul one organization seeks political supremacy, another the last word in pure doctrine, a third to excel in numerical superiority, and a fourth glories in notoriety, while all appear interested first and most of all in the advancement of their own teachings and organization, so that it requires all the optimism of heroic faith to believe in the one flock and the one Shepherd.

And yet, even in the midst of all this discord of conflict and clamor those who have their ear to the ground can distinguish the leading motive: *the Word of the Cross for the salvation of mankind.* And what is this but the selfsame Spirit of Jesus Christ that has been at work in the Church all thru the centuries, redeeming, regenerating, helping, inspiring and guiding the believers in Christ and uniting the weak, imperfect, undeveloped, and unwilling members into one body with Christ as the Head. In the face of all the outward differences, disagreements and dissensions there is nevertheless recognizable in all the denominations one Lord, one faith, one baptism, one God and Father of all, and we praise God that the signs are not lacking that this fact is making itself felt in many ways. The Federal Council of the Churches of Christ has brought the leading denominations into an agreement to use the special talents and energies of each in the building up and strengthening of the whole Church in America. If this is not unity it is at least harmony, and as such it is exceedingly precious and must not be disturbed by petty differences of opinion. That the forces that have been pulling their own way, and oftentimes pulling apart, are now at least pulling *in the same direction* is perhaps the greatest positive and practical achievement of American Protestantism. The only pity is that it took so long to bring it about.

The Evangelical Church is built upon the principle of unity. There were marked differences in the Apostolic Church between the teachings of Paul and Peter and James and John, each one expressing his own individual experience, and there were deep-seated differences between Jewish and Gentile conceptions. But the Apostles considered that which all had in common as so much greater and stronger than their most pronounced differences, that they did not for a moment lose sight of their essential and inherent unity. The fact that both sides of a dollar are not identical does not injure its value, nor does the fact that men differ in size, complexion, feature and temperament destroy the unity of the race. The Evangelical Church is diligent to keep *the unity of the Spirit in the bond of peace.* It has no quarrel with any church body that preaches Jesus Christ and Him crucified. It grants to each sincere believer in Christ Jesus the full freedom of conscience and conviction which it claims for itself. It is conservative enough to stand for the whole Gospel of Jesus Christ, and nothing but that Gospel, and progressive enough to apply the truth and the power of that Gospel to every human need. And in the full earnestness of faith in that Gospel the Evangelical Church in America has made Eph. 4: 3—6 her motto and her ideal and stands squarely and positively for that glorious maxim of her Master,

"That they may all be one."

The Self-Forgetting Miss Dwight

BY HARRIET LUMMIS SMITH

I

The current of progress which had swept thru the eastern section of the city, carrying away old landmarks and transforming the locality beyond recognition, had left the old Dwight place unchanged. It stood a few feet back from the sidewalk with an air of having drawn its skirts about itself and retreated a step from the noisy street, where the trolley gongs clanged warnings till late into the night, and the heavily laden trucks from the factories added to the confusion. The shades in the front windows of the old Dwight mansion were kept lowered day and night, and the imaginative might have fancied that the house had closed its eyes to its surroundings.

It had been an aristocratic place in its day, with a ballroom to the right and stables in the rear. The progress of improvement had invaded the grounds once occupied by the stables, but the ballroom was left untouched. Four times a year Miss Dwight superintended its cleaning, after it was left undisturbed for months. It was a large, bare room, whose walls had not echoed to the strains of music since Miss Dwight's childhood. For the family misfortunes which prevented the exodus of the Dwights along with the other residents of the neighborhood, when business began to encroach on Sycamore street, were an old story when Esther Dwight was still a young girl.

Miss Dwight disliked the noon hour when the factory whistles united in a shrill and deafening chorus to announce that it was 12 o'clock, and the factory opposite belched forth a motley crowd of both sexes. Some of them lived comparatively near, and hurried away to partake of the home midday meal. The majority ate lunches carried in tin or pasteboard boxes, or simply wrapped paper. As a rule the thick sandwiches were soon disposed of, and the girls walked back and forth, four or five abreast, clutching each others' arm and talking shrilly with much loud laughter. Miss Dwight was always glad when the 1 o'clock whistle called them again indoors. As a rule in that disturbing hour Miss Dwight kept to the back of the house, where ears and eyes would suffer as little annoyance as possible. But on one memorable morning she was detained by business, and reached home when the street was full of factory hands.

As she hurried in the direction of her home, a sight met her eyes which roused her to wonder and indignation. A series of terraces and steps led from the sidewalk to Miss Dwight's front door, and on the bottom step a girl in a plaid shawl was sitting, leaning nonchalantly on her elbow, her head turned to view the patch of green grass, which somehow preserved its velvety appearance in spite of the factory smoke So absorbed was the girl in her scrutiny that she was not aware of Miss Dwight's approach until that lady addressed her.

"I beg your pardon."

With a start the girl looked up. She had a thin face, with eyes singularly bright, and a freckled nose. She met Miss Dwight's reproving gaze with one that suggested defiance, and moved along a little to give the lady room to pass.

Miss Dwight did not take advantage of the movement. "I beg your pardon," she repeated, "but is there any especial reason for your sitting on my steps?"

The girl's eyes had wandered to the grass. She looked back again, as Miss Dwight addressed her, and the suggestion of impertinence has been intensified.

"So long as you want to know," said the girl in a sharp little voice, that seemed to match the rest of her, "there's a reason, and a good one."

She seemed to feel she had said all that was necessary, and after several seconds of cold silence Miss Dwight tried again.

"May I ask what it is?"

"Sure!" The girl's voice rasped now. "I stood at the washtub before I started to work this morning. Poor folks has got to get clean in the time other folks is in bed and asleep. I've stood at my work from 7 till 2. I stood to eat my lunch, leaning against the factory wall. And when I saw this step here, and a chance to look at a square of green grass, it seemed like it was meant for me."

She climbed to her feet a little unsteadily and faced about. "Look here," she said, "did you ever stand up till your knees shook under you? And you seemed one ache from your head to your toes? And you wondered how much longer it would be before you dropped in your tracks?"

"No!" said Miss Dwight. Of course she was under no obligation to answer the question. The girl was offensively impertinent. But yet she heard herself replying, "No, I never did," and she stood motionless while the girl moved away.

As she went into the house she halted before an armchair, looking down on it with an inscrutable expression. She was tired, not with such a weariness as the factory girl had described, but tired, nevertheless. She had done several errands that morning, had walked a little, and had stood for fifteen minutes at a crowded counter in a store, awaiting her turn. The armchair, faded and worn as was the upholstery, looked inviting.

The girl on the steps had been standing since early morning. She had stood at her work for five hours —had stood to eat her luncheon, even. Miss Dwight wondered vaguely what it would be like to be overwhelmed by fatigue and not able to rest, to ache with weariness and yet continue standing.

Miss Dwight was not a woman to act on a fantastic impulse. Yet in this case she departed from the traditions of a lifetime. She resisted the invitation of the shabby armchair, and looked at her watch.

Luncheon was not till 2 o'clock. She would keep on her feet till then. She had a vague, unreasonable desire to experience the sensations which the factory girl had described so vividly.

When Tilly, the old servant, called her to luncheon, she looked at her with startled wonder.

"Is yo' sick, honey?"

"No, Tilly."

"Laws sakes, Miss Esther, yo' is done gone white as a sheet. Do yo' head ache, honey?"

"No, Tilly. I'm just a little tired."

Our Right to Sacrifice

BY SUSIE BOUCHELLE WIGHT

Minnie Jane is one of the most prominent characters in our neighborhood. By turns, she is the pet and the bete noir of every family in our block, the little, pretty, winsome thing—clever, affectionate and tender-hearted. For days at a time she is a perfect darling, and then, when we all are ready to bow down and adore her, she will go off into a tantrum so ferocious that there is general rejoicing when we hear sounds of discipline, and know that Minnie Jane is getting her "come-uppances." One lady remarked to me the other day that if Minne Jane's folks had denied her a few toys and pleasures along at intervals, or else taught her to deny herself, these dreadful scenes would not be necessary, now that the little girl had come up against impossibilities in the way of indulgences. For indulgence, said this sage woman, is at the bottom of the spoiling of every character.

I have thought over this remark a good deal, and the more I think about it the more do I see its truth. The people who take life hardest are those who cannot give up their own way, even when up against the inevitable. These are the ones who grow old before their time—who make the chimney-corner sort of folks, who have to be borne with instead of being by their calm and acquiescence veritable angels in the house. Usually they are "self-made." It is a happy day for boy and girl when they learn that character is made strong and fine by choosing to do the hard thing the thing that hurts—if somebody has to do it, instead of waiting for the other fellow to come along and shoulder the unwelcome duty.

I have known girls who liked to make the salads and candies, who enjoyed arranging the flowers in the vases, and setting the table for company, but who fought shy of pots and pans, and eschewed the everyday dust-pan. As the years went by this habit of mind became settled and showed in every decision—or lack of it. It left its imprint on the face, and echoed in the tones of the voice. It was the sure road to being a spoiled woman—and a spoiled woman has a hard time of it, no matter how she tries to spare herself. By and by life brings inevitable cares—they come in the very footsteps of love—and the character is as unfitted to cope with them as are the hands, kept soft and white, unfitted for heavy tasks that may also come.

How about the girl who takes things as they come—who washes the windows with a song on her lips, because it is easier to sing than to groan over a hated task; who sweeps the corners and cleans the pantry shelves, because such things have to be done? Well, by and by this too comes to be a habit of mind—song and all. She finds her compensation in the fact that such tasks are no longer dreaded. She has learned the best and simplest way to do them, and she makes short work of them, rejoicing in her skill. Unknown to herself there has resulted a stiffening of the whole character—a moral and intellectual erectness that makes for dignity and lasting charm. When the time comes, as it must in every life, for the test of a great sorrow or temptation, she has wherewith to meet it. If it is something that can be mitigated, her hands and heart are strong to devise ways and means; if it is one of those things that just have to be borne, she knows how to do that too—to quaff the cup of sorrow to its dregs if it must be, and then turn a brave face to the world that so needs heartening.

We have no right to spoil these characters which God has given us for the furthering of his good purposes in His world. They should be held in sacred trust. To weaken them by indulgence and reaching out for soft places and courting flattery, is actually dishonest. It is as if a trustee for the property of an estate let it go to ruin thru neglect, just because neglect was easier than building fences and making repairs. Let us be careful, then—careful! Let us have nothing to do with this matter of spoiling character.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

Our Little While

Just a little farther ere we reach our home,
Just a little while to labor till our Lord says, "Come,"
Just a few more sorrows ere all grief is o'er,
Just a final conflict—then rest evermore.

Almost home, ye toilers! Faint not at the close,
There remaineth the joy and blessed repose.
From the weary workers, when the prize is given,
Thought of earth will vanish midst the bloom of heaven.

Till He comes we labor, till He comes we pray,
Waiting His appearing and the triumph day.
"Till He comes,"—our watchword thru earth's little while;
Let our songs and praises weary hours beguile.

—*Worthie Harris Holden.*

What He Believed

It happened on the California limited, eastbound. From their breakfast tables in the diner the masculine passengers promptly foregathered in the smoking compartment of the Pullman. A man from Chicago and a man from Milwaukee were the first to settle themselves and "light up."

Then came a couple of young fellows, loud of garb and louder of tongue, of that class of commercial travelers, happily rarer today than formerly, whose conceit and vulgarity make one wonder how they ever either make a customer or keep one. Over their cigarettes they proceeded with the cheap sneers and coarse denunciations of religion and the churches that may be heard from their breed even today. The man from Chicago and the man from Milwaukee moved uneasily, picked up their hats and magazines, and were evidently on the point of escape.

At that moment in thru the curtained door stepped a big man whose bronzed and rugged face bore those unmistakable crinkled lines about the eyes that stamp the man who lives where he faces daily the glare of an unclouded sun reflected from heat-quivering stretches of burning alkali. Cigar and match in hand, he paused a moment to select a seat.

"Sit right down, stranger," said one of the young fools. "We've just been telling each other what we think about this stuff they call religion and about these fool churches that a lot of people are going crazy over today, and you can just open up and give us your views on the same thing, too."

The big man's crinkly eyes narrowed as he surveyed the speaker. His jaw-muscles tightened a bit. Then he spoke:

"If we're going to have peace in this smoking room, I reckon I may just as well tell you fellows straight from the shoulder, before I light up, where I stand on those things. I'm no church member, but I believe in God, I believe in the Bible, I believe in Jesus Christ, I believe in the churches, I believe in the preachers, I believe in the people that go to church—and I don't care a darn what you think about it!"

Without a word the man from Chicago and the man from Milwaukee set down their hats and magazines and rose and shook hands with the big man. Without a word the young fellow who had been denouncing the churches dropped his cigarette-butt in the shiny nickel cuspidor and slid out thru the door-curtain, followed by his companion. They were seen and heard no more.—*Selected.*

The Colonial Housewife's "Help"

If the city woman who feels she must reduce the complications of living by taking refuge in a modern apartment could but read the diary of her great-great-grandmother she would hide her head in shame. To the woman who is struggling with the housekeeping problem with one domestic in the villa-like house common to our pretty towns, the reading of such a diary would draw tears of sympathy, with a joyful glow of reaction from contrasting the lightness of her own burdens.

It was long after the lady of stiff brocades and real homespuns had folded her tired hands in rest that the era of the "good and obedient servant" set in in America.

We justly rebel against to-day's demand (in cities) for five, six or seven dollars per week "with no washing or ironing, no window cleaning nor rug beating, with half me Thursdays and me Sundays off" and relative unreasonableness in town and country on the part of all who seek service in the family. But the service rendered by any and all of to-day's malcontents would have been heavenly deliverance from the intolerable conditions of colonial time.

For "help" the colonial woman had to choose between an Indian who might scalp her, if the mood or fancy so dictated, "blackamoors" not yet outgrown African savagery, the town poor sold to the highest bidder, bound convicts transported for crime, or ignorant creatures who had been beguiled to board ships that carried them off to virtual slavery, and "free-willers" discontented under, and impatient for the end of the compacts which bound them. Occasionally she had a chance to engage a respectable young woman who had come from England or Holland to find service, but she never failed to lose her thru speedy marriage.

With such an appalling amount of work which the colonial mother and housewife had to do, what wonder that even the disheartening choice enumerated was regarded as possibilities for which to thank Providence.—*Good Housekeeping.*

On Going to Church

You May Have Read This Before, but You Cannot Read It Too Often

Go early to church. Not only be punctual, but be in your place before the hour when the service is announced to begin. Then you will not disturb other worshippers.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter, and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the service about to begin.

Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into this place.

As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.

In all the service take an active part, as hearer and as worshipper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship. —*Bishop Vincent.*

The Beloved

Can you and I become beloved disciples? Would we be nearest and dearest to Him? Not by a great zeal; then Peter would have been the beloved disciple. Not by a faultless character; then any one, almost of the eleven might have been beloved rather than John. Not by great missionary activity; then Paul would have led and John would have followed. But by a great loyal love that cares above all things else for the love of Christ, that makes the one fact, that Christ has loved me even a little, the grandest fact in my experience, that opens the door to Him, and is docile and obedient to His influence. A great loyalty of love and a great humility, a great sense of need of just that which Christ can give, a great putting away of all prejudices and prepossessions, a great readiness to take what he has to teach, a great docility—this made John the best-loved disciple.

And it is so still. Not by what we have done in past years, not by what we are by nature, which we received from father and mother, not in the faultlessness of our character, not in the zeal nor in the abundance of the service; but in what we will to receive from our Master—by that is measured our nearness to him. We are often asked, Will you serve Christ? I would like to change the question. Will you let Christ serve you? He who came not to be ministered unto but to minister finds his greatest joy and his greatest rest in the soul that is most eager for his ministry and receives it with the greatest readiness.—*Lyman Abbott, in the Outlook.*

Denominational

Ordinations

With the sanction of the honorable President General, and by authority of the respective District presidents, the following candidates for the ministry have been ordained as ministers of the Gospel:

On May 2, 1915, at Zion Church, Addieville, Ill., Messrs. John H. Steding and Gustave R. Schmeisser by Pastor F. J. Buschmann, assisted by the Pastors A. W. Fruechte and L. Schweikhardt.

On the same day at Jesus Church, St. Louis, Mo., Mr. Hugo Vondran by Dr. W. F. Simon, assisted by the Pastors A. Kuhn and H. Thomas.

Installations

In accordance with the instructions of the respective District presidents the pastors hereinafter named have recently been installed in their various new charges:

On February 14, 1915, Pastor Jul. Reichert at San Antonio, Tex. (Friedens Church) by Pastor C. Saenger.

April 11, 1915

Pastor F. A. Luedecke at Maple Grove, Neb., by Pastor H. Krueger.

Pastor Eugene Wilking at Belvidere, Ill., by Pastor H. Jacoby.

April 18, 1915

Pastor H. Niewoehner at North Star, Minn., by Pastor J. Herrmann.

Pastor C. F. Stoerker at Hartsburg, Mo., by Pastor Paul Stoerker.

April 25, 1915

Pastor Karl Freitag at Kohlsville, Wis., by Pastor F. Mohme.

Pastor Geo. Duval at St. Louis, Mo. (Redeemer) by Pastor J. H. Horstmann.

May 2, 1915

Pastor Karl Freitag at Cedar Lake, Wis., by Pastor H. Mueller.

Pastor Val. Crusius at South Germantown, Wis., by Pastor F. Moeckli.

Pastor H. Moritz at Chillicothe, O. (Salem) by Pastor Titus Lehmann.

Pastor H. Tietke at Barrington, Ill., by Pastor Ed. Voigt.

May 9, 1915

Pastor Dr. J. J. Meyer at St. Louis, Mo. (Second English) by Pastor H. Katterjohn.

Pastor Karl Meyer at St. Joseph, Mo., (Zion) by Pastor F. C. Klick.

On May 13, 1915, Pastor E. Beier at Marshfield, Wis., by Pastor E. Grauer.

Honorable Discharge

As Pastor E. H. Rieck, Bennington, N. Y., desires to affiliate with another church body (New York Ministerium), his request for an honorable discharge from membership in the German Synod of N. A. has, with the consent of the honorable President General Pastor J. Baltzer, been granted.

R. Vieweg, President New York Distr.

Chain-letters Forbidden

Information having been received that a number of chain-letters are being circulated on behalf of the German Red Cross Fund, we would call attention to the fact that such circulation is *forbidden by the United States Postal Laws and Regulations.* Those participating in circulating these letters thus render themselves liable to punishment, whether the original writers were honest in their intentions or not, since ignorance of the law does not protect from the penalty for violation. Our readers are therefore warned against helping to circulate letters of this character.

The Editor.

District Sunday School Boards

The members, or chairmen, of all District Sunday-school boards or organizations are kindly requested immediately to get in touch with the office of the Central Sunday-school Board and to furnish the same with a complete list of the names of the members of their respective District Sunday-school boards. Please send above information to the undersigned.

Theodore Mayer, General Secretary,
1716 Chouteau Ave,. St. Louis, Mo.

That my House may be filled

Two Friends of the Home Mission Work dig down to and Discuss some Fundamental Home Mission Needs and Problems, finding much Food for Thought

Following a cordial invitation John G. visits Fred L. on Thursday evening. After a hearty greeting and some general remarks on the crops and the war situation, the conversation drifts to the subject that had engaged their attention some time before.

John: "You have surely heard of that academy, a kind of school for preachers, which has been established in Fort Collins, Col., for the Russians. Is such a school really necessary? Why are these people, if they desire to become preachers, the young as well as the older, not sent to the regular institution, Eden Seminary, at St. Louis? I understand there are about seventy students and the school has sufficient room for more than a hundred. Can you tell me what induced the Board to open a special institution for Russians?"

Fred: "These German-Russians, or Russians, as they like to be aclled, were sorely oppressed in their native land by the Russian government, and this induced them to emigrate to this country by tens of thousands. And after this terrible war these people will be oppressed and persecuted more than ever; especially if Russia should lose. The result will be that all such as can escape will follow their countrymen who have settled in this country. The greater majority of these Russians not only use the German language, but above all follow the Evangelical faith of their fathers. They not only delight in attending church services to hear God's word from the mouth of te pastor, but they also take special pleasure in gathering together among themselves in order to discuss God's word, to sing their hymns and to pray."

John: "I know all about that. I remember how I used to attend such meetings at home in the old country and must confess that they proved a great blessing to me."

Fred: "Originally these people are of the Evangelical faith. In Russia the Lutherans as well as the Reformed attend the same church and partake of the Lord's Supper at the hands of the same pastor. Our Evangelical Synod aims to unite these two great branches of the Reformation, as they have the same basis, the Scriptures, and the same foundation, Jesus Christ. This will not prevent the Lutheran from remaining loyal to his Lutheran views or the Reformed from adhering to his doctrine, as long as they do not judge or condemn each other as is the case in so many churches."

John: "This desire to judge and censure is deplorable and can certainly not find favor before God; the Scriptures say 'Judge not, that ye be not judged.'"

Fred: "The Congregationalists have done much missionary work among these Russians, but since they became acquainted with our Church they recognize it as *the* Church to which they should belong. Many of the men have been teachers in Russia or have conducted meetings there, and are not only well posted in the Bible but are also good speakers. It is evident that such men will make excellent preachers for their countrymen after they have obtained a practical schooling along the lines required. Such practical education is impossible in our seminary in St. Louis, as the students there have an altogether different preparatory schooling. These Russians lack the scientific basis to enable them to follow the instructions given our students; it is therefore impossible for these two different classes of students to be educated together. Besides, the Russian men who are preparing themselves for the ministry at Ft. Collins are mostly of mature age, and can look back on years of personal Christian experience. Thru special instructions in which their inner experience and lack of college education is considered these men may be made efficient for the ministry among their countrymen. As they understand the peculiarities of their countrymen, they are also enabled to gain their confidence quicker and can obtain better results than others who would have to make a special study of them."

John: "That is all well and good, but is this not an attempt to create a Church within the Church? Were it not better for these very students to become familiar with the real object and spirit of the Synod by attending the theological seminary? It appears to me that Pastor R. touched on this subject when he spoke of this new institution."

Fred: "But, my dear neighbor, don't you think the denominational spirit controls the Fort Collins institution as well as the one in St. Louis? All the directors of this new college are experienced and loyal pastors who have the heart in the right place.."

John: "Now I see why such an institute was called into existence by the Board. It is easy to criticise when one knows little or nothing of a subject." But it is getting late, I must go. Come over to see me next Tuesday, and if it is agreeable we'll discuss this same matter again. Good night."

Fred: "Good night, am glad you came over."

On Tuesday night Fred L. calls on his neighbor, John G. His wife is with him this time, as the ladies, who have to work hard all day in the kitchen, like to exchange their thoughts too. This does not interrupt the two men in their conversation on church affairs, and soon John has another question which has puzzled im.

John: "*I have often wondered why donations for home missions are altogether out of proportion to the membership of our Synod.* Denominational reports from other church bodies tell me that this work receives much greater support from their members than ours. Can you tell me how that is?"

Fred: "That is a sore spot in our Church. Our General Conference as well as the various District conferences have repeatedly passed resolutions relative to better support for our home mission work, but the donations have not improved noticeably, but have remained more or less the same. In round figures our Synod has 250,000 communicants or individual members. Donations for home missions, at the most, amount to about $25,000.00, or approximately *ten cents* per member. This sum surely does not speak well for our love for home missions. In this matter the Lord can certainly not say to us on that great day: "Well done, thou good and faithful servant."

John: "No, certainly not! We surely must be ashamed of ourselves as a Church when we begin to calculate and find such results."

Fred: "Our reports show that a number of congregations contribute handsomely for home missions, but others barely offer a few crumbs for this work. According to statistics a large city congregation having 600 members only contributed $5.00 for this important work."

John: "But are such congregations, together with their pastors, not severely censured for this? Such a thing should simply not be tolerated."

Fred: "That's the trouble. With us everybody does pretty nearly as he pleases. And it often happens that the very ones who bother very little about the welfare of our Church have the most say at our District conferences. These are all indirect, if not direct, replies to your question."

John: "I understand what you mean, but go on."

Fred: "That I will, and without considering individuals. Not long ago I noticed in the statistics of our Synod that a certain mission church, receiving support to the amount of $240.00 per year, contributed somewhat more than $300.00 for charitable purposes, of which amount only $9.00 was reported to the credit of home missions. For a mission charge to contribute $300.00 towards charity is certainly commendable, but the fact that only $9.00 of this amount went to home missions is certainly a sign of rank ingratitude. When mission churches who have enjoyed the benefits of the home mission treasury for many years show such little interest and love for home mission work, it is not surprising to see the home mission treasury so poorly provided for."

John: "If I were a member of the mission board I would certainly not support such a congregation any longer. It is not wrong to show the door to a son or daughter who have proven themselves ingrates."

Fred: "You are quite right, but listen to this: Another mission charge which has obtained large sums of money from our treasury and is still being supported, contributes, year for year, about three to four times as much for foreign missions than for home missions. Now we do not begrudge one cent given foreign missions, nevertheless such conditions are not normal and show us why home missions are kept from growing."

John: "Is it not possible to work a change in these matters? If our farms lack system we are

Continued on Page 7

A Systematic Plan for Collecting the Jubilee Offering

The Jubilee Offering about which so much is being said and written just now was decided upon at the General Conference at Louisville by a unanimous vote. All Evangelical churches will naturally regard it as their duty—and also their opportunity—to help cary out this resolution in the most efficient manner, and all pastors should put the matter up to their churches *at once* so that all concerned may make themselves familiar with the whole subject. The committee in charge has adopted and outlined a systematic plan, which has also been published. The aim of the following is to review it briefly so that there may be no doubt anywhere about the different features and the ways and means of carrying out the plan. The worthy members of the Church councils are earnestly requested to help their pastors in every way possible. The first thing aimed at is

A Correct List of all Communicants

i. e., of all those who take communion, or are entitled to do so, at each church. This list is to serve a threefold purpose: 1) it is to serve as an authoritative record of all who have contributed to this Jubilee offering, as well as of the amounts given. It should be retained by the Church for future reference. 2) according to this list the church territory is to be divided up into *districts* and a certain number of the names assigned to each district, for the convenience of the respective collectors appointed for each district. 3) it is desirable that these regulations be carried out in every church, for the convenience of the church itself and for the fixing of a budget. The preparation of such a list is the *first step* in the systematic carrying out of the plan for the Jubilee offering, and all pastors and council members are urgently requested to begin this work at once. It may be done in the regular meeting or at a special meeting of the council. *Only let it be done immediately.*

The Offering Committee in the Local Church

The second step is the creation of the *offering committee*, whose business it will be to look up and call upon the persons mentioned in the list for whatever offering they may be prepared to give. The idea is that the *members of the council* should constitute this committee, because the offering is to be an act of the *local church as such*, and because the members of the council have been elected to represent their church. This does not mean, however, that the members of the council must necessarily do all the work *alone;* wherever necessary others may be added to the committee to help them. It should be borne in mind, however, that the church council should be the *center and head* of the committee.

The Committee's Equipment

The list of communicants having been prepared, the territory divided into districts, the size and membership of the committee determined and a chairman appointed, the pastor should *call a meeting* of the entire committee. He should then briefly relate the story of the Evangelical Church and the purpose and need of the Jubilee offering, distribute the letters, envelopes and pledge cards, and explain the purpose of each. He should also encourage all the members of the committee to keep on with their efforts in spite of any disappointments that might come to them. The meeting should close with an earnest prayer for the divine blessing on the whole undertaking. Without that it is bound to fail.

Sending Out the Committee

On the Sunday following this meeting the pastor should make the Jubilee offering the subject of a special sermon and make a full and detailed announcement of the committee and its plans. The list of communicants for each district, as well as the names of the members of the committee who are expected to canvass that district, should be read, with the request for whole-hearted and liberal co-operation on the part of all. The committee should then begin its canvass *immediately*, preferably two and two. No time should be lost and no family omitted.

How to Return the Cards

The members of the committee in making their calls ask each communicant to indicate with a cross the amount he may want to give; if the amount is to be paid immediately it is placed in the envelope, which is then sealed, supplied with the name and address of the donor and passed on to the chairman of the committee. If the amount is to be paid later, this fact is noted together with the amount, name and address of the donor and the card passed along to the chairman of the committee for collection at the proper time. In this way each church may know by July 1st just how much may be expected from its communicants. This is desirable for the sake of

Publication

in the *Friedensbote* and EVANGELICAL HERALD thru the General Treasurer. The object of this is on the one hand to sustain interest in the offering while it is being collected in the churches, and on the other in order to awaken a friendly rivalry. It will be interesting to know, for instance, whether the churches in Chicago, Milwaukee, Buffalo, Louisville, Cincinnati, Cleveland, Evansville, etc., will excel those in St. Louis in denominational interest and willingness to give.

We are satisfied that results will be achieved wherever these lines are followed in the collection of the Jubilee offering. The opportunity to make a rousing success of this offering occurs *only once*. May the Lord awaken a real enthusiasm among all our churches and inspire them all with a new and sacred determination to do their very best.

Henry Bode,
Chairman Jubilee Offering Committee.

ELMHURST SUMMER SCHOOL

A ten-day School of Methods, devoted to Sunday-school and young people's work, will be opened this summer at the dear old Elmhurst College, Elmhurst, Illinois. Elmhurst is only sixteen miles west of Chicago.

The Home of the School

This school will open on Tuesday evening, July 20th, and close on the afternoon of Thursday, July 29th. It will be a first-class School of Methods working in harmony with the International Standard for such schools. *Students taking the work of the school will receive the International Summer School certificate.*

The object of the school is to provide a training that will make for success in Sunday-school and young people's work. Every church that desires to accomplish more and greater things in Sunday-school and young people's work, should be sure to send one or more of its workers to this school. The cost to each student will be very reasonable—$12.00 (plus traveling expenses) covers all expenses for the ten-day period.

A strong faculty, a well-planned program, fine school equipment, spacious college grounds, commodious buildings, ideal surroundings and a fine school spirit will all be to the credit to the Elmhurst Summer School.

More items of interest regarding the school will follow from week to week. For further information, program and application blank write to

Central Sunday School Board,
Theodore Mayer, General Secretary,
1716 Chouteau Ave., St. Louis, Mo.

Why We Celebrate the Seventy-fifth Anniversary

Our seventy-fifth anniversary is presenting to the younger generation of Evangelical Christians an outstanding opportunity to set forth their fidelity to the faith that has been bequeathed to us by our fathers. This will be the first great anniversary to be celebrated by a large percentage of our Evangelical people in the English language and by a generation that was not living when our Church was organized.

The observation, that the principles of the Evangelical Church are such as to lay hold of a generation that in many instances does not understand the language of those who laid them down, serves to indicate that these principles were by no means for a peculiar set of conditions or a particular language. Tho three-quarters of a century have passed away since they were applied to American church conditions, they have not become antiquated or obsolete. Nor was the opinion correct, that the connection between the Evangelical principles and the German language was so intimate, that in letting go of the German tongue the Evangelical principles would also have to be abandoned.

Thank God, the fears of those timorous Evangelical Christians, who held that the decease of the Evangelical Church would be synchronous with the death of the last German-speaking Evangelical Christian, were entirely unfounded! To-day there is a growing Evangelical constituency that uses the English language. In free choice they have made the glorious faith of our fathers their ownest own, and are as truly Evangelical as our forbears of old were, and with a larger field for service.

In a new language, the tongue of the land, the praise of God will, therefore, be chanted on Jubilee day in October by thousands of Evangelical Christians. Every one of them that has an ounce of church pride in him is looking forward to the great event. And as the call goes out in these days to take active part in the preparations for this Jubilee, the English-speaking Evangelical Christians are and ought to be among those who are giving a ready and enthusiastic response.

At home, in your own circle, dear reader, do you, then, help to make your congregation a fitter church to serve God in our Evangelical way? Be among those who are trying to project the Evangelical churches all over the land a step ahead. News reaches us from various centers of Evangelical activity that strong efforts are being made to move up a notch higher in efficiency. Do your share toward placing your own congregation in the onward-moving ranks!

And remember with a gift the Church that has brought you to God! Let us take this offering out of the nickel chewing gum and cigarette class. Our gifts should be ample donations, commensurate with the blessings of God that have so abundantly accrued to us. Will you not speak of this offering to your brethren in the faith and help to make it a real thank-offering to God, indicative of truly appreciative hearts?

A renewed pledge of loyalty should be registered by every Evangelical Christian for the Jubilee and every soul among us join in the passionate avowal of the inspired poet:

"Faith of our fathers, holy faith,
We will be true until death!"

On behalf of the Publicity Committee for the Diamond Jubilee, *David Bruening, Chairman.*

FROM WIGWAM TO PULPIT*)

The Difficulties that beset the Path of the "Preaching Listener". Friends help him to Serve the "Best Friend"

BY REV. HENRY ROE CLOUD, WINNEBAGO, NEBRASKA

II

From this time came many testings of my new purpose. Because I stopped fighting, the brand of coward was placed on me. No protest came from my people, except that my brother made fun of me, and my grandmother one night told me the following pointed story:

"Years ago, wearers of the long broadcloth (Jesuit priests) came among the Crows and began to preach. In the course of time, a Crow Indian listened and became 'a preaching listener.' When this Crow Indian died the whole tribe gathered together in counsel to decide whether they should dress him in Indian fashion for "the land of the setting sun" or should put on him the robes of the strangers. They finally clothed him in black, like unto his white leaders, laid him on a high booth, and went up stream to hunt. In the meantime the soul of the Indian began his last travel. He soon came to a place where the road parted, one road leading to the left and the other to the right. He took the right road, and before long saw, in the distance, the glory of some great habitation like that of the lighted heavens over some great city at night. The voices that he heard indicated that they were beings like himself, and his heart leaped within him for joy. But when he came near, to his great surprise, he was told to go back with the words, 'you have mistaken your road. This is the white man's heaven. Go back and take the other road.' He was a white man in dress, but his Indean features betrayed him. Sad at heart, he returned to the parting of the ways, and taking the left-hand road soon heard sounds that cheered his heart even more than what he had seen on the road to the right. He recognized the Indian songs of this new gathering-place. When he hurried to join them he was, however, sent back by the herald of the place, saying, 'Go back. You have mistaken your road. This is the Indian heaven'. His clothes made him look like a white man. There was nothing left for the poor Indian to do but to take that road that led back to his body. As he reached the place where his body was lying the tribe returned from their hunt, and on examining his body found life was in him. An old medicine woman tended him, and when he was able to sit up he opened his mouth and told them his story. "Now," said my grandmother, "I do not command you to stop being 'a preaching listener,' but if you want to be forever a wanderer in the other world, you can continue in the road you have taken." A severe soul-struggle began, but I determined to remain true to my new Spirit Friend. When the day came that I was to be baptized, I stood up alone before all the Indians, and the preacher asked me whom we should obey first, Christ or parents and relatives, I answered, "Christ." In that answer I testified my belief in the reality of the "Friendship." It was stronger than the desire to go to any particular place in the world beyond the grave.

In the following year my grandmother, my father, and my mother passed away, and "Honest John Nunn" was appointed my guardian. He lived long enough to see me started on the right road.

In the midst of great soul-lonliness there were other difficulties. There were no other "preaching listeners" in the whole school, and only one or two in the tribe. We were free to go home from the school on Sundays, and in summer the whole tribe used to gather at the "Flag-pole for horse racing, dancing, and other amusements. My black pony had won the quarter-mile races and taken pony prizes. In these Sunday races I had also won the small boys' foot race, and had received a roan pacer as a prize, which, according to custom, I gave to my sister. When I became "a preaching listener," however, I had to give up this trip to the "Flag-Pole," and used to roll around in the preacher's yard all Sunday afternoon not understanding why I could not got to the "Flag-Pole" hill.

Every Sunday at the church services it was customary to pass around a basket into which the people put money. I wanted to give, too, and played harder at marbles, so that I might put a lot of money in that basket. In this way I managed to give about eighty-five cents every Sabbath. One day the preacher asked me where I got all the money I put in the basket, and when I replied that "I beat it from the boys," he told me that I must stop playing "for keeps" then and there. The boys all thought that I was very queer. I would not fight any more, and my marble-playing ceased. I also joined a "Band of Mercy," pledging never to kill a bird again with my arrows, or to mistreat animals. Only one or two other boys joined this band.

The Friendship I had entered upon was not a thing for a day. I read about my Friend often out of the little Testament that the preacher gave me, and often, when the dormitories were vacant, I stole away alone to find out more and to gather new strength. In the midst of the unpleasant loneliness there came to me more than a complement of deep joy.

After a time the preacher persuaded eight of us Winnebago boys to go to Santee Mission School in northeastern Nebraska, among the Sioux, one hundred miles away from home. From Santee's heights I could see the river winding in the direction of my home; and away beyond the river stretched the prairies of South Dakota. In a week six of the Winnebago boys ran away, and a week later the other told me that he was so homesick that he could not stand it any longer. We talked together far into the night, and I tried to persuade him to stay, as winter would soon come and go, and in early spring we could return home. Finally, however, he said that he was going at daybreak. While it was yet dark we stole out of "Whitney Hall," and I walked with him a mile, carrying his black satchel. In a clump of boxelder trees we shook hands in silence. There was a fight within me, but the victory was won, and as I walked back I realized that there was a more than human power working in men.

The following summer I went home to visit, but came back to Santee for three successive years. The book that I read during this period made a profound impression upon me. It is entitled "Self-Help," by Samuel Smiles. This book led me to resolve to earn my way thru school, but to stay away from Government institutions. If a school is to be measured, not by its elaborate equipment, its size and annual budget, but its power to develop character in its students, then Santee is to be reckoned one of the great Indian schools of the country. Here my soul awoke for the first time to some appreciation of the fact that there is much to learn and much to do.

From Miss Kennedy, for many years matron of Whitney Hall, I learned of a school in the east—"Mount Hermon," by name, founded by D. L. Moody, where the cost of board, lodging, and tuition was, at that time, $110 a year.

At Mount Hermon School

Before my graduation from Santee (in 1902) I left for Mount Hermon, Massachusetts, with $100 sewed in my undershirt to guard against the dangers of travel among white people which had been deeply impressed upon my youthful mind. On nearing the school railroad station I saw a lot of Indians, as I thought, and rushed thru the train to greet them, but I soon found that they were Japanese going to Mount Hermon.

Five years passed before I could be graduated. I was obliged to spend one whole year on a farm in New Jersey to earn money. During these five years I learned to pay for what I got, and, by actual struggle, came to know the value of a dollar, the meaning of toil, and something of the worth of time. As I followed a mule team all day long on the New Jersey farm I used to tack on the hump of the plow before me card after card on which I had written the Greek conjugations. In this way I mastered my Greek grammar and made good headway in Xenophon's "Anabasis." There were many difficulties to overcome. The farmer said I was not plowing as large a section as I might, and knocked the cards from the plow. I did not know the use of many studies that I had to take, and this made the study oftentimes a drudgery. To-day, however, I am thankful for the discouragements and difficulties that came in my way, for they taught me my limitations.

There was also a brighter side in this life. I enjoyed reading and "The Old Tennent Church," and the "Journals of David Brainerd" were an inspiration to me. At school I made the "All Hermon" baseball and football teams.

Four Years at Yale

I entered Yale University in the fall of 1906. The night before I received final word that I had passed my examinations the Sophomores in New Haven came to haze me, and I heard my first Yale song, "Wake, Freshman, Wake." As I lay on my couch in Pierson Hall, the singing of the approaching Sophomores grew louder and louder. Soon they filled my room, and things happened that only a Yale man knows. After the ordeal was over I was "a Yale man." It was a great moment to me, when, marching thru the streets, I joined with several thousand students for the first time in the cry of Aristophanes' frogs.

The most significant event of my Freshman year was my meeting Mrs. Walter C. Roe, who addressed the students one Sunday afternoon upon the subject of "American Indians." Up to this time I had not seen very many Christian Indians, but in her address she spoke of thousands of these Christians in Oklahoma and in other parts of America. After the meeting I was introduced to Mrs. Roe by Professor Henry Wright, and she invited me to come to Oklahoma to see the Christian Indians there. As a result I went to Oklahoma in the summer of 1907, and I found myself in the midst of many of these Christian Indians. Since then I have never felt alone. In Oklahoma I also met Dr. Walter C. Roe, and came to look upon him as a truly great man. He was rather spare in his body, with an open, strong, eager face. He was fearless, clear-headed, profoundly spiritual, and always impressed me as a man whose soul was in line with the great movements of God. He labored against tremendous physical odds, yet he led an overflowing life of service for the Indian race.

Dr. and Mrs. Roe had had a son who had died in early infancy, and who, if he had lived, would have been about my age. After some time they decided to adopt me as their son, and I took their name. From that time Dr. Roe was the steady and wise counselor, and Mrs. Roe gave my life and thoughts the upward look. At college, when a multitude of ideas throng the mind and make a true perspective of life difficult, a young man greatly needs the steadying power of some true and wise counselor.

During my years at Yale I paid my way by waiting on table, taking tickets at the great games, selling Indian relics, working out by the day, by monitorships, and by canvassing over a good part of Connecticut. During these trips, when I appeared at people's doors, they told me of the arrow-heads they had found around their homes, but they were not ready to buy the civilized article I offered for sale. Upon one occasion, when a friend and I had utterly failed, I persuaded a woman to leave her milking to him while I went with her into the house, and there I made the only sale for the entire day. That evening I seemed to see the sun rise in the sunset.

Some years before another "preaching listener" and I had made two marks in the earth between us to record a vow. In this way Indians called the earth to witness in the belief that should one of the parties to the vow prove unfaithful, the other would know it the instant the apostate's foot touched the earth, wherever he might be. My companion and I had vowed that we would go to school and learn all we could about our "New Friend," and would then come back to tell our people. True to this vow I went from Yale to Oberlin Seminary, where I found true scholarship, earnestness, and enthusiasm for the work of the ministry. Many invitations began to come to me to speak on behalf of the Indian cause, and as Ohio was too far away to respond to those from New England, I left Oberlin and went to Auburn, where I was graduated two years later. At my ordination, Dr. James Riggs said truly that the white race had given me the best that it had to give.

On the shores of Owasco lake, near Auburn, I pondered over the whole question of the welfare of my race. What seemed sacrifices to me a few years ago I have discovered to be only stepping—stones

Concluded on Page 8

*) From the Missionary Review of the World.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Second Sunday after Trinity, June 13, 1915

Helps for a Good Meeting

Rev. Henry Katterjohn

CHRIST'S CALL TO YOUNG MEN

M. June 7. The Call Imperative. Luke 9: 59—62.
T. June 8. Call to Sacrifice. John 21: 17—19.
W. June 9. Called from Wealth. Matt. 19: 16—22.
T. June 10. A Heroic Life. 2 Cor. 6: 1—10.
F. June 11. Call to Service. 1 Cor. 15: 58.
S. June 12. Honored by His Call. Rom. 1: 1—6.

Sun., June 13. Topic—Christ's Call to the Young Men of To-day. Mark 1: 16-20. (Led by three young men.)

Suggestions to the Leader

This is a young men's meeting, and young men ought to be placed in charge of the meeting. Select several of your most active young men; call them together for counsel; discuss with them the young men's problem of your community, how they can be won for the church and the Christian life. Then make out a list of names of young men who are to be reached. Be personal in this work. The personal touch will arouse interest because of its directness. Mere pulpit statements are too vague to be of much influence, unless backed up by personal work.

Secure your male singers for this meeting. A good male quartette, or even a solo by a young man will add to the interest.

Let the entire meeting be characterized by enthusiasm and vim.

The Topic Presented

Young men occupied a prominent place in the work of our Master and in the history of the early Church. John the Baptist was a young man when he began to preach. Our Lord was in the fullness of youth when He sent out the call for repentance. The disciples were young men in the bloom of manhood. Paul the apostle was evidently a young man when the vision of Damascus overwhelmed him. And in the later years of his ministry, when broken down as a result of the persecutions, he surrounded himself with young men, that he might train them to take up the work he was about to relinquish.

1. Young manhood is attractive because of its *promise*. The life-work is still before them, and great hopes and expectations, rich with the promise of fulfillment, radiate from them. Young manhood is the optimistic stage of life, that has not as yet tasted the bitterness of disappointments and failures.

2. Young manhood is attractive because of its *equipment*. Young manhood possesses an elasticity of mind and body, a power of adaptation and endurance, a physical, mental, and spiritual equipment that can meet every emergency and adapt itself to every situation. Young manhood is not hampered by traditions, it makes its own way in spite of difficulties and dangers.

3. Young manhood is attractive because of the *responsibility* attached to it. With life work before them, no traditions to hamper them, all that is expected of them is, that they do the work expected of them. To do this work will require careful preparation, careful garnering of the wisdom and experience of others, a careful use of the resources of body and mind, lest these be wasted before the work is done. Young manhood is responsible for its preparation, for the harboring of its resources, for the wise employment of strength and opportunities.

The greatest work the young man can look forward to, is not the gathering of wealth, the acquisition of power, but to be an aid in building and molding Christian character. His generation must be a Christian generation, and it is his task to help give it the Christian impress. In all of his earthly relations he can be a Christian. The business that precludes the exercise of his Christian privilege is not worth while considering.

Like in the days of his earthly ministry Jesus is still going about seeking to enlist young manhood in His service.

The Gospel of Mark is a young man's gospel. "Straitway" is Mark's favorite word. It must become the word that expresses our relation to the call of God: "Straitway" must describe our relation in accepting the call.

Some Questions on the Topic

1. Name a prophet, a king, and a king's minister in the Old Testament who were young men.

2. Name two young men among the co-workers of Paul.

3. Name some young men whom Christ met.

4. Why is young manhood so attractive?

5. In what way does God call young men?

6. What are the penalties for not heeding the call of God?

Some Scripture on the Topic

Ex. 24:5; Psalm 119:9; 148:12; Prov. 3:1, 2; 4: 1; 28: 7; Luke 15: 11—32; 1 Tim. 4: 12; 2 Tim. 2: 22, 23; Tit. 2: 6; Heb. 11: 24—26; 1 John 2: 13—17.

A Prayer

We thank Thee, our heavenly Father, that thou hast assigned such a large place in Thy kingdom to the young manhood of the land. Thy kingdom demands physical strength, keen intelligence that understands Thy laws, a strong will that will endure unto the end.

We pray that our young manhood may become more and more conscious of its wonderful equipment for the doing of the work in Thy kingdom; of the wonderful promises as to the future; of the wonderful opportunity to do something for the welfare of mankind. Give our young men wholehearted consecration and devotion to the task, that they may ever walk worthy of the fellowship of our Saviour and Redeemer, Jesus Christ. Amen.

The Advanced Quarterly's Lesson

Joseph Makes Himself Known. Gen. 43:-45: 8

Daily Bible Readings

M. June 7. Gen. 43—45: 8. Joseph Makes Himself Known.
T. June 8. Psa. 66: 10—20. God's People put to the Test.
W. June 9. Dan. 5: 1—30. Weighed and Found Wanting.
T. June 10. Gen. 22: 1—19. Testing a Man of Faith.
F. June 11. John 3: 22—30. One who did not Envy.
S. June 12. Luke 15: 11—24. Love revealed to the Penitent Sinner.
S. June 13. Luke 14: 16—24; 1 John 3: 13—18.

In his attitude toward his brothers Joseph is governed by the desire to learn in what way conditions at home have changed, if at all, during the twenty years he has been away. His first concern was, naturally, to discover whether his brothers felt any remorse over the way in which they had treated him, or whether they had, maybe, forgotten all about ever having had a brother. He is also anxious to learn whether Benjamin has taken the place in his father's affections which he himself had formerly occupied, and, incidentally, whether his father is spoiling Benjamin as he had been spoiled. Joseph could hardly have planned more shrewdly than he did in seeking to learn how things were going at home.

When a second journey to Egypt becomes necessary in order to replenish the food supply the question as to whether Benjamin is to go with them, as "the man" had commanded, must be faced. Jacob's reluctance to part with his youngest child is finally overcome by Judah's offer to be surety for him. Jacob has not forgotten the usefulness of presents as a means of conciliation, and instructs his sons to take of the choice fruits of the land, that, thru the mercy of God, the man may release their other brother and Benjamin. And let us not overlook how he gives them double money, with the money that was returned in the mouth of their sacks, which must have been an oversight. It would have been the easiest thing in the world to keep that money, and no one would have been the wiser. And if Jacob had been the man he was when he deceived his brother and his father and sought to get the better of Laban by all sorts of dubious tricks, he would doubtless have kept the money without saying a word. But those times have passed and Jacob's character is now altogether different from what it was in his youth and early manhood; the "supplanter" has become a thoroly honest man.

But more important even than this is the way in which Jacob finally yields his own will to God's will: "And if I am bereaved of my children, I am bereaved". This is not merely oriental fatalism which destroys free will, which yields to the inevitable because there is no other way out; it reminds us rather of the words of Job: "Jehovah gave, and Jehovah taketh away; blessed be the name of Jehovah". Every trace of the selfish schemer Jacob is gone and in his place we see a man of righteousness and faith, a real Israel, obedient to Jehovah and ready to be led by Him.

When the brothers sit down to the feast Joseph has provided for them they also are unconsciously undergoing a test. They have brought the money their father gave them, hence they too are honest. But are they as jealous of Benjamin as they were of him? If they are there is no indication of it when Benjamin is given a mess of food five times as great as their portion. Apparently they have been permanently cured of the jealousy, a sign also, that in other ways a change of heart may have come over them. That this is so is evident when the supreme test comes. Note the confidence in each other's honesty as, in defending themselves against the charge of theft, they unhesitatingly declare "With whomsoever of thy servants it be found, let him die, and we also will be thy lord's bondsmen". It would have been impossible for them to think or act thus if they were still the same men that had sold Joseph into slavery. Nor do they for a moment think of deserting their youngest brother, even after the apparently undeniable proof of his guilt has been made. No doubt the grief and anguish which Joseph's disappearance had caused their old father is still in their minds, so that they cannot think of returning home without him, even had their disposition toward him been what it was toward Joseph twenty years before. And at last when Judah pleads for mercy and, for his father's sake, asks to be substituted for Benjamin, Joseph has heard enough, and, unable to refrain, he makes himself known.

And, all unwittingly, Joseph has himself undergone a test. As he comes to understand what the twenty years have done for his brethren, he recognizes the wisdom of God who has brought all this about and sees, down deep under his own trials and misfortunes, and even underlying the wickedness of his brothers, the far-reaching, eternal purpose of God who had sent him on to Eypt to preserve his family a remnant in the earth, and to save them alive by a great deliverance. And now that his eyes were opened to God's great and wonderful wisdom it was all the easier for him to forget the injury he had suffered at the hands of his brethren had meant to him for thirteen years.

And may not Joseph's experience help us also to endure with patient submission whatever God sends into our lives, even tho it be humiliation, suffering or misfortune? The same God that guided his life is guiding ours, and in Jesus Christ we have greater assurance of His mercy and lovingkindness than Joseph could have.

That my House May be Filled

Continued from Page 4

bound to lose out, and I consider this principle pertains to churches as well."

Fred: "In one way you are right, but on the other hand you draw a lame comparison. Donations are donations and you can not force a man to give set amounts for set purposes. But I am inclined to believe that if the pastors, who are the leaders of their congregations, or should be, would look after the interests of God's kingdom a little more, their congregations, as a rule, would also be willing to tender their support to this cause."

John: "Yes, and the distribution of the donations is usually left to the pastor too. Whenever I bring my little mite to our pastor I always tell him: "Pastor, you know best where this is needed most, therefore apply it where it does the most good." And wherever the trustees divide the donations, as is the case in B., the pastor's suggestions are usually followed also."

Fred: "My idea is that if the missionary board as well as many individual pastors would show more interest in the work of home missions there would be more and increased donations for this branch of God's work. While I dislike to express this thought of mine I do not regret doing so if the good purpose is served thereby; truth need not fear the light."

John: "Permit one more question, *what is the reason so few capable men can be obtained for missionary work?* Nearly every report from the Central Board complains of the lack of good workers."

Fred: "I am glad that you put that question, for it is evident that home mission work can only be practiced successfully when we have the right men in the right place."

John: "Yes, it is impossible for the best general to wage a successful campaign if he has only a poor, undisciplined army. Every business needs men tried and true if it wants to make headway. Mission work,

no doubt, is on the same order. But, it strikes me there ought to be no lack of good, capable, willing missionary workers in our Church."

Fred: "Apparently that is exactly the case. You know, it is much easier and more convenient for a pastor to serve an old, established congregation than to do missionary work. Every student who has passed an examination in our theological seminary is capable of serving an old, self-supporting congregation with more or less success. The congregational ship is launched and unless he is altogether unfit it is easy to steer by the wheel. But the work in the mission field, especially a new one, is entirely different and much more difficult. For this work a practical man is needed; a man who is willing to practice self-denial, for many a duty must be performed which would never have to be performed by a pastor in an old congregation. For instance, as Pastor R. told me not long ago, when a missionary worker starts out in a large city he has no large church at his disposal, but must try to rent one if possible, or, failing in this, he must be satisfied with a dance hall or any other hall which he may be able to get for his purpose. The people will not attend services voluntarily as is the case in old congregations, but must receive verbal and written invitations, not once, but repeatedly. He has no experienced Sunday-school teachers to help him in his Bible school, but is often compelled to do all the work himself. There is no janitor at his beck and call; on the contrary, the missionary worker has to attend personally to the fire in cold weather and keep the church clean; in short: he is his own janitor. There is no choir to lead in the singing, he has to do that himself. For a time, at least, he has not even trustees who would welcome the people and show them to their seats; the missionary worker is in all things dependent upon himself. There are not many who will devote themselves to such work, full of difficulties and sacrifices. Unless a man can say with Paul, 'The love for Christ constrains me,' he is not fit for this work. Is it still surprising to you that there is such a shortage of missionary workers?"

John: "No, I am not at all surprised at the complaint of the mission boards, home mission work is really difficult. It is a work that requires men, *real* men with the love for Christ in their hearts. But, Fred, it occurs to me that volunteers are never wanting for the army, and if there is any especially difficult piece of work to be done. It seems we too ought to have young men enough who are ready to take up this great work, if not for their country's sake, then for their Lord's sake."

Fred: "Yes, that should be so, but it is not always so. There are a good many noble men among the students in our seminaries, and they are always ready to go wherever they are sent. But many are also waiting for some large influential city church, and if they are sent to a mission field against their will, they remain there for the obligatory two years and then seek some field of their own where the work is not so hard. Then, too, and that is probably the main difficulty, there are not workers enough, because most people do not point out the opportunities and blessings of the ministry to their best and most gifted sons. Where there is a bright boy in the family his parents want him to become a doctor or a lawyer or a teacher, but not even Christian parents seem to think it worth while to direct their boys to the great privilege and possibilities in the work of the ministry."

John: "Why, don't you think that that is a matter of God's call? I do not think that young men who were not called to the ministry should think about entering it."

Fred: "That is certainly true, and I would of course never think of *making* anybody study for and entering the ministry, just as I would never think of making a boy become a lawyer or a doctor. But how do you suppose a boy is going to hear God's call to the ministry unless he has been led to think of the *possibility* of receiving such a call?. Do you think Samuel would have heard God's call if his pious mother had not devoted him to God and brought him to the temple, where he would be sure to hear God's call most plainly?"

John: "Well, to tell the truth, I had never thought of that."

Fred: "What is it, do you think, that makes our bright boys want to become doctors or lawyers or teachers? Of course they all feel that they can do some good and great work for the world in these professions, and the opportunities for such work are certainly plentiful. But don't you think that they feel like taking up these professions all the more because there are chances of becoming well-known and perhaps famous, and of making a great deal of money at the same time?"

John: "Yes, I am quite sure that this is a very strong inducement with most of them."

Fred: "And that is where the ministry loses out, because it has no such inducements to offer. Therefore, in order to be fair Christian parents should call their boys' attention to that which the ministry has to offer instead: the opportunity of preaching the Gospel of Jesus Christ, *the greatest and most powerful force which the world has known;* the chance of helping to extend the kingdom of God on earth, *the greatest need of mankind;* the work of helping God to save immortal souls, *something more precious than all the gold and silver in the world.* Boys never think of these things unless some one who knows tells them about them. Then, too, gifted boys should be told that because God has given them greater talents than to many others, they should feel bound to offer them to Him if He wants to use them."

John: "Say, Fred, you talk like a preacher, and to be frank about it, I have often wondered why you did not get to be one."

Fred: "I wanted to be one, and I got the idea from my sainted mother, but before I was old enough to go to school my father died and I had to go to work to help support the family. It was not easy to give up the idea of becoming a minister, but my first duty seemed to be at home. If I had a boy of my own I should certainly do my best to make him understand what the ministry means."

John: "I never thought of looking at the matter in that way. There is no doubt that we should and could have many more ministers if Christian parents did their duty by their boys and their Church and their Lord."

Fred: "That is certainly right. And then a good many boys get the idea that "sissies" are the only kind of boys who would think of becoming preachers, and that feeling hurts the Church more than a good many people know or think."

John: "One think more before I go, and to get back again to the home mission workers, what about the *salaries* they get? I suppose the small salaries also have a great deal to do with the difficulty."

Fred: "They certainly do not get too much. Those who enter the ministry know, or should know, that they will not get rich in doing so. People who think first of "making money" will follow some worldly pursuit. Mission workers usually get what they need, however, and the Central Board would gladly give them more if it only could. I believe they should pay good salaries to the older and more experienced workers. The men who get results ought to be encouraged in every way."

John: "That's what I think too. In any other kind of business people try to keep the trustworthy and efficient employes and raise their salary as they deserve it. I do not think it is fair when fixing a man's salary, to ask, What does he *need?* With how little can he get along? They should rather ask, What *can he do?* and pay him accordingly.

Fred: "That is just my opinion, and I hope that our home mission work can soon be brought upon that kind of a footing. But it is getting late and I see the Mrs. is getting impatient. So we shall have to be going. Good night, John."

"Good night, Fred, I enjoyed your visit very much. You have given me a good deal to think about.. Come again." *Adapted.* *G. E. S. Tr.*

From Wigwam to Pulpit

Continued from Page 6

into a vastly richer, fuller life. I have found that if the Indian is to live he must have something deeper than what mere civilization can give him. Each Indian boy and girl must have the Christian motvie for life, and the implanting of this motive and ideal is the most necessary constructive work in Indian education.

Dr. Walter Roe saw the need of establishing an inter-denominational Christian school, for the purpose of training Indian Christian leaders from all the tribes, but he died when he had only taken the first step. My life is now committed to the carrying forward of this enterprise. Christian education is the great need of the Indians to-day, and as Senator Hollis has said, "An education achieved at some sacrifice is more valuable than one acquired thru charity." To this work of the Christian education of my people I have consecrated my life, and to its successful accomplishment I look forward with great hope.

In writing the above I have violated one of the strictest moral codes of the Indians, by which no youth is allowed to speak in counsel before men who carry more weight of years. I should have waited until I had at least the dignity of one gray hair on my head before addressing any people, but have yielded to the urgent request of the editor of this magazine and in the hope that some other "preaching listener" may be encouraged on The Way.—*H. R. C.*

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Social Gains in Texas

The social spirit is apparently abroad in Texas, and judging by the way the people's representatives are doing away with backward social and educational conditions, the way will soon be clear for a progressive and efficient social welfare program. Until very recently Texas was one of the six States of the Union without compulsory school attendance laws (Georgia, Florida, Alabama, Mississippi and South Carolina being the others, of which the last mentioned has also recently come into better company). The Texas measure, passed at the legislature just adjourned, sets a high standard for a beginning. It requires all children between eight and fourteen to attend school. Taking effect September 1, 1916, it provides that children attend sixty days the first year, eighty days the second year, and 100 days thereafter in each school year. It provides for attendance officers, fixes penalties for the violation of the law by either parents or children, and provides for the establishment of parental schools by counties desiring them.

The bill creating the fifty-four hour limit for women was amended by permitting cotton mills and laundries to work ten and eleven hours a day, but a later amendment providing double pay for time over nine hours a day practically nullified the designs of the amenders. Employment agencies, which have been operating with a free hand in Texas, have been brought under State regulation by providing for a State license to be renewed yearly and revocable at the discretion of the commissioner. Fees are limited and must be returned if employment is not found within a month. The State labor department is required to enforce the provision that no female help is to be sent to houses of ill-repute. Mine laborers were greatly benefited by the law requiring that rooms for bathing and changing clothes are to be provided at mine entrances.

A State farm colony for the feeble-minded on the cottage plan and with trained workers was also authorized. The Colquitt Memorial Hospital for bone tuberculosis in children, a private institution, was transferred to the medical department of the State University in recognition of the excellent results achieved. A loan shark bill was passed requiring loan brokers to give a $5,000 bond payable to the State, and to keep a record of transactions for inspection. Social legislation that failed of passage were bills on child labor, a state-wide civil service commission, abolition of capital punishment, State department of charities, reorganization of the health department, mothers' pensions and the reconstruction of the institution for the blind.

The newly passed county library law gives the people the right of initiative in the establishment of a free library. Where one already exists, the commissioners' court is given authority to extend its service to the rural districts or to serve another county under contract. It is hoped by librarians that the law can be amended to provide a more adequate tax levy. The legislature is now in special session to consider educational and social needs still unmet.

Is a Peaceful Settlement Possible?

Some weeks ago the Woman's Peace Congress at The Hague met, deliberated and adjourned after expressing its opinion that in future there should be no secret treaties; that moral, social and economic pressure should be brought to bear upon nations that will not arbitrate disagreements; that no territory should be transferred without the consent of the people living in it; that children should be educated to an ideal of constructive peace; that women have a responsibility toward war that can be effective only thru political rights; that justice and humanity require that peace negotiations in this war begin at once; that armaments should be nationalized, i. e., arms and ammunition be made only in government factories, and that neutral countries should immediately offer "continuous mediation" without an armistice. Some of these recommendations are excellent in their way, but none have apparently had any influence whatever even toward an attempt to stop the slaughter and destruction of the war at the earliest possible moment.

Two weeks ago a gathering of distinguished men at Cleveland devoted three days to considering the proposal for a permanent international court (the so-called Permanent Court of Arbitration at The Hague is neither permanent nor a court). The program was limited to the one topic of promoting a true international court of justice along the lines suggested by Secretary of State Root in 1907 to the American delegates to the second Hague Peace Conference and finally adopted by that Conference. Ex-President Taft proposes to enforce the principles in question by a peace league of nations, the fundamental plan of which provides that a judicial tribunal shall hear and render judgment both upon the merits of justiciable questions and upon the issue of jurisdiction. All clearly non-justiciable questions are to be submitted to a council of conciliation for hearing, consideration and recommendation only. Conferences similar to the Hague should be held from time to time to agree upon principles of international law not already established. Members of the league would agree that if any one member should begin war against any other member without submitting its cause for war to the court, or the commission on conciliation, all the remaining members of the league would unite to defend by force the member attacked. These principles, if carried out, would probably not make war impossible, but would reduce the possibility to a minimum. If a competent and impartial court of this kind had existed at the outbreak of hostilities in Europe, Austria and Germany would doubtless have been willing to submit their grievance against Servia to it, and it is not impossible that the present awful conflict might have been averted even then.

On June 17th the centenary of Waterloo, a conference of 100 eminent Americans will meet for the purpose of outlining a plan for such a league of nations in Independence Hall, Philadelphia. The personnel of the conference includes great financiers, prominent educators, renowned lawyers, former secretaries of war and navy, distinguished ambassadors, and illustrious journalists, most of them by no means advocates of peace at any price. Former President Taft heads the committee issuing the call and is said to have written it. The United States is in an excellent position to take the initiative in such a movement, not only because she is the greatest neutral nation, but also because of her long and successful experience in arbitrating international disputes, and it is to be hoped that some definite results can be attained.

It would be a mistake, however, it seems to us, to let such a meeting adjourn without doing all in its power to bring about an immediate cessation of hostilities in Europe. The terrific loss of life on all sides; the enormous destruction of property; the misery, sorrow and suffering in millions of homes; the intense racial and national animosities that are being fostered and the constantly increasing circle of nations being drawn into the awful maelstrom are sufficient justification for the neutral nations of the world to step in and call a halt if a method for doing so can be devised. And we do not see why it should not be possible to do this. If the Philadelphia conference were to request President Wilson, Drs. John R. Mott and Sidney L. Gulick, to act with the Pope, the president of Switzerland or the king of Sweden as an international peace committee and call a six weeks' armistice in Europe during which no warlike operations or activities, nor any preparations for such operations and activities were to be undertaken, and in which all channels of communication existing before the war were to be restored so that propositions for the peaceful settlement of all disputes could be heard and calmly considered by this committee, supplemented by two men chosen by it from each belligerent nation, the moral weight of such a proposition would be such that no belligerent would dare to ignore or reject it. And an armistice once having been declared the resumption of hostilities would be a very difficult matter and the way would thus be open for a gradual and just settlement of all European disputes. And if the Philadelphia conference would take such immediate steps toward securing peace in Europe it would only add weight to any action that might be taken toward establishing an international court of justice. And if that gathering desired to do still more for a speedy ending of this war and the prevention of future wars, it need only recommend to President Wilson that the United States end at once its shameful connection with the European struggle by refusing to furnish any ammunition or war material to any belligerent in any war anywhere.

THOUGHT FOR THE WEEK

Danger

In the moral life of all, the warning of conscience sounds the danger note. It bids us seek safety. The undertow of temptation is not to be trifled with. Security lies in avoiding it, under the warning of the voice of conscience. When we refuse to obey, disaster will follow, and the loss will be our own fault.

—The Quiver

The New Spirit of the Old South

The South is moving so fast that there is danger of some heads being turned. At Chattanooga the Conference for Education and Industry, which might well be called a conference for education and religion, marked the swift progress of the past five years. The work of the old Conference for Education in the South and the Southern Education Board is continued in this organization.

Religious leaders whose conservatism made their presence impressive, spoke on the country church question in most modern terms. And workers in the field of practical economics spoke for rural credits, tenancy and uniform rural social surveys.

The schools, of course, occupy the central place. Southern school men are happy in having a cleaner slate to write on. The very conditions of life have forced them to modernize their view. As a northern man said: "The southern educators see the whole arc of life and they look upon education more as a social force than as an academic plaything."

On the whole, the South is a laboratory furnished with the elements of a great experiment—intelligent leadership, high standards of living and necessity. The South knows its troubles and is not ashamed to pray over them. The teacher is none too good and the schoolhouse none too noble a place to serve economic needs. The cordial, sincere, religious life of the South has a better chance to contribute a Christian spirit to the economic struggle than in any other part of the country. Diversified farming is being made a matter of morality and religion.

A HOLY CHURCH

"Christ also loved the Church, and gave himself for it; that He might sanctify it, having cleansed it by the washing of water with the Word, that He might present the Church to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish", Eph. 5: 25—27.

People who look only at the variety of organizations and methods in the Church see little or nothing of its unity, just as those who look chiefly at the characteristics of the single tree cannot grasp the beauty, extent and unity of the forest as a whole. But the forest is nevertheless a reality, it is a unity in spite of the manifold and differing forms of tree and shrub and leaf. And so is the Church one Church in spite of all the outward differences of creed and organization and methods of work. And the one Church is just as much larger, more valuable and beautiful than the denominational organization, as the forest is larger, more valuable and beautiful than the single tree, no matter how great its strength, size or usefulness may be. The one Church has always been in existence, all that is needed is that people realize it thoroly and *learn to live up to the idea.*

And a holy Church is also a fact in spite of all appearances to the contrary. Popular sentiment makes the word "holy" mean sinless, irreproachable, of unimpeachable character, and because the Church is composed of human beings possessing every human fault and frailty, so that it is the easiest thing in the world to discover imperfections human and weaknesses in every member and on every field of its activity, everybody is ready with the cry of "Hypocrite!" whenever the claim of holiness is made for the Church. There has always been a tendency on the part of some members of the Church to assume holiness, from the fanatical, narrow seekers after personal sinlessness to the infallibility claimed by Roman Catholics for the pope at Rome, but neither one nor the other has any basis in Scripture or any right to represent the whole body of Christian believers. To be holy means to be *set apart to the service of worship of God*, sacred, reserved from profane or common use, and we think of and confess the Church as holy because she is in the world but not of it; surrounded by things ungodly and anti-Christian but distinct and separate from them, consecrated to higher and better things and moved and controlled by a higher force and power.

The Church is a holy Church because Jesus Christ has loved it and gave himself up for it: His love and His life and death for it has redeemed those who believe in Him from the power of sin, Satan and death and has thus given them a distinctive character and a distinctive life and power, a character, life and power that sets them apart from the crowd and the world in which the crowd lives and moves and hallows them from the service and worship of God. And the character, life and power thus implanted is a *living, growing thing*, something that spreads and penetrates and leavens the lives with which it comes into contact until they become more and more like the life and character of Jesus Christ himself. Thru His holy Spirit, which reproves man for his sins, assures him of the grace of God, guides believers in all truth and impels them to do all that is good, He transforms and renews the whole man in all his actions and makes him acceptable to God. Such is the work of the Church, i. e., making it holy, after it has been cleansed from all impurities and washed of all spots and blemishes. Just as we believe in the Church because we believe in the manifestation of divine life and power on earth and among mankind; just as we believe in *one* Church because we believe in one Lord, one faith, one baptism, one God and Father of all, who is over all and thru all and in all, we also believe in a *holy* Church because we believe that the Holy Spirit is at work in the Church by word and sacrament. Because that is the case we know that every member of the Church shall thereby be made sanctified and perfect. It must be so because it is impossible that it should be otherwise.

It must be borne in mind, of course that the Church is the body of believers in Christ Jesus, not the communion of those who *call* themselves church members or who *think* they are believers in Christ. This is distinction with a difference, and a great deal of poor and superficial reasoning inside the Church and outside of it is due to the fact that it is very often overlooked. It is not joining the church which makes one a member of the Church of Christ, but *faith in Christ*, i. e., the acceptance of Jesus Christ as Saviour, Redeemer and Lord and the firm confidence in the grace of God thru Jesus Christ out of which this faith is born. That distinction puts matters on the proper basis and at the same time fixes the real boundaries for the true Church of Christ. It excommunicates a good many persons who regard themselves as church members in good standing and brings into the fold a goodly number whom we could not perhaps bring ourselves to regard as real members of the Church of Christ. "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are His: and, Let every one that nameth the name of the Lord depart from unrighteousness", 2 Tim. 2: 19.

For the one object of Christ's work of redemption is none other than to present the Church to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish, set apart from the rest of the world for a process of cleansing, regeneration and transformation by which the Holy Spirit makes over repentant sinners into children of God. The thing to do therefore is not to worry about the great numbers of "unholy" people running along with the Church, but to see to it that the Spirit of Jesus Christ is getting the chance He needs and wants to make **your own** lives without spot or wrinkle or blemish, fit to be a part of the glorious Church, a worthy member of the body of Christ.

The Self-forgetting of Miss Dwight

BY HARRIET LUMMIS SMITH

II

As a matter of fact she was faint with weariness when she dropped down into her chair. She sipped her tea luxuriously and tried to imagine what would have happened if she had eaten her luncheon standing. No wonder the step had looked inviting to the factory girl. The curb, the street itself would have presented an almost irresistible temptation to herself, under like circumstances.

The stiffness was not quite gone from her knees when she finished her meal. She hesitated a moment, then took a key and went out to the ballroom. The old servant's eyes widened as she watched her. The room had been cleaned the week before. It was unusual for Miss Dwight to invade its precincts between cleanings. But today she had a reason.

A big room it was, pleasant in spite of its emptiness. There were spaces along the walls where couches could stand. A few pictures, chairs and tables would make it attractive. Miss Dwight's thoughts flew to her own garret, crowded with unused furniture as so frequently is the case in old houses whose occupants have been long rooted. Her face was a battleground on which conflicting emotions contended. She had never posted as a philanthropist. She had grown up in an atmosphere of self-pity which interfered materially with her sense of responsibility to others. But her short experiment had given her an unwonted sympathy with the girl who had nowhere to sit during the noon hour but the steps of another woman's house—that girl, defiant, impertinent, and yet apathetic; that girl and others like her.

She laid her plan before her father when he came home, and he listened abstractedly, giving a hasty assent, as he would have assented to almost anything she had cared to suggest. "If it amuses you, I have no objection," he said, and lapsing into thought, forgot her. An old man, looking older than his years, something of youth was still left to him in his inextinguishable hopefulness. Until he died he would cling to the expectation of retrieving his fortunes, atoning for the mistake which years before had dissipated his inheritance.

The ballroom, unused for a generation, was the scene of strange activity in the week that followed. Furniture brought from the crowded garret gave it a habitable air. A few worn rugs were spread on the hardwood floor, small tables were set about, and Miss Dwight robbed her own room to hang a few of her favorite pictures on the walls. When she had finished she surveyed the work of her hands with an incredulous delight. For the empty, unused room and the unused furniture had together made a spot restful, attractive, homelike.

When everything was done she looked for the girl in the plaid shawl. She found her with the rest of the hands pouring out of the factory at the end of the day's work, and without stopping to think of the appearance of her act, she hastily crossed the street and touched the girl's elbow.

The girl turned with a start, and at once her face hardened into defiance.

"What's up?" she demanded. "I haven't been sitting on your steps since that day, and you can't say I have."

Oddly enough Miss Dwight was unruffled by her manner. Perhaps this was due to the fact that she was thinking of something besides herself and the respect due her.

"Will you please come with me?" she said. "I have something I should like to show you."

The girl hesitated. "All right, go ahead," she said at last, and followed with something like a swagger. Miss Dwight led the way into the transformed ballroom.

"It is very easy to get here, you see," Miss Dwight explained, an odd appeal in her voice, "because it has its own entrance. The room has stood empty and unused a great many years. I have arranged it hoping that you girls might like to come in here at the noon hour, to eat your luncheon and rest. There are couches, you see, and the chairs, tho worn, are very comfortable."

"You mean—you don't mean"—The girl stammered in her earnestness, and again Miss Dwight explained painstakingly. The girl looked at the floor.

"I didn't know you was that kind," she said. "I thought you was the other kind, and that it put you out to have me sitting on your steps. I guess I didn't care very much how I talked to you. I wonder it didn't make you mad."

"It did," Miss Dwight acknowledged, "till I had tried standing on my feet for two hours—then I understood."

The following day the girl with the plaid shawl and two companions spent the noon hour in the old ballroom. The next day there were ten. After that the room was invariably filled. Miss Dwight was careful not to intrude on the privacy of her guests, but occasionally she dropped in for a few minutes at the end of the hour, and she came oftener after she found that the girls were beginning to be glad to see her. Little by little she learned their names and something about their circumstances. When Maggie Riordan asked her advice about a new dress, she rejoiced; and she rejoiced still more when a blue-eyed, fresh-tinted German girl lingered to tell her the details of her poor little love affair. In these days Miss Dwight was forgetting that she was the daughter of a falling house. Almost for the first time since her heedless childhood she had ceased to be sorry for herself. There were so many in need of help and counsel that there was no time to spend thought on the trifles one had missed.

Other people woke up to the realization of the importance of Miss Dwight's innovation long before she herself did. Some one sent down a piano that was to be discarded. A gas stove appeared behind a screen, so that the girls might have hot tea with their dry sandwiches. Sometimes a pretty society girl took the hour between 12 and 1 to sing or play for her less fortunate sisters. A club was formed of the more ambitious, and they met in the evenings to learn sewing and cooking and other domestic arts. And the woman who had started it all looked on with the half-incredulous wonder one feels who has dropped an insignificant seed into the earth and is later confronted with the miracle of bud and blossom.

"Of course it isn't but one hour out of the day," the girl who had set her to thinking told her afterwards. "But it's something to sit for an hour when you've been standing for five, and to eat like a human being 'stead of like a dog, snatching scraps. It's something to hear singing for an hour, and folks talking low and pleasant, 'stead of the rough talk the men drop on the streets. It's only an hour, but the feel of it lasts over till the next time and makes the whole day different."

What Is to be Said About Sin?

BY ASA S. FISKE

Evil permitted—suffered to invade the universe of a good, all-wise and all-powerful God—the mystery of it! That mystery has perplexed and is perplexing multitudes of serious, thinking, candid souls. Nay, it has driven and is driving many into denial of any, or of any good and almighty, God—into agnosticism if not absolute atheism—into angry rebellion against the very order of the universe. Some say: "I would have made a better world or none."

Is there nothing to be said to relieve this awful mystery? Is there not a light to dispel the darkness from the vision of the candid unregenerate man?

Where Good is, Evil Must Be Also

It seems to me that the key word for solution of all this mystery of the world is "A Moral Universe" with its inevitable corollary, "All good and all evil possible", as conditions for evolution of personal character.

Right and wrong are the opposite poles of the moral realm. Either implies the other as absolutely as "before" implies "after" or "above" implies "below". Now character is a resultant of free choices; innocence may be the work of a creative fiat. A creature forever incapable of wrong choice, acting of sheer, bald necessity in a predetermined way, could never be worthy of praise or blame, of love or hate. He might be a well-running piece of machinery or an ill-running one, admirable or detestable, but equally irresponsible for either. Moral character must be evolved by choice of good or evil. Any moral system, not may but must, be based on the eternal and necessary contrast between actual good and evil, right and wrong. Character under it must be evolved and established by the moral agent's free election of one or the other as his preferred form of voluntary action.

Further, let it be considered that the moral, the ethical, in man is the loftiest of all his enduements by far, set into dominion life. Man without this ability to discriminate between right and wrong—what would he signify? A world of such creatures—what God would have amused himself by setting up such a museum of idle curiosities? It would not have been worth the while of a fifth-rate deity. So the moral, the ethical, character of His creatures is the glory of His universe to God. It is the significance of His creation. Without it He might as well have made a universe of curious animal and vegetable life alone.

But God was not content with that sort of a toy-world. He peopled it therefore with the loftiest type of conceivable created being—moral, spiritual, immortal, in his own language, free as himself to know and determine between good and evil, and so capable of deserving all highest praises or of incurring all deepest blame. What other kind of universe could compare for a moment in nobility and dignity with this?

That evil choices and acts must entail consequences of misery and curse, is a consciousness bedded deep in every soul of man. It is there as a persuasive to practice of virtue; it is a danger signal set to warn men off from the precincts of every shame. It is therefore a provision, not of severity but of mercy and love. That evil deeds of men work evil to innocent victims is but an added and more awful deterrent—a provision whose ultimate value is inestimable.

It is further to be remembered that the goodness of God is so infinite that He has provided against all the miseries and depravities of sin a marvelous way of easy recovery in the gospel of His Son for whatsoever sinner will have it. And this is now to be considered as of supreme importance to the whole matter —that the soul that has fallen under evil choices into evil character and has then been wrought to repentance and amendment and come to the new heart of love, to righteousness and abhorrence of its former evil thru the work of the Holy Spirit in Christ, is set on a mighty wrestle against the forces of evil in his own heart and in the world outside and under. He makes a grand lifelong fight, and wins out. One by one he gets victory over his old besetments. The battles rage around every assailable point of the soul's defences ceaselessly, till at last the victory is complete everywhere.

The Conquest of Evil Makes Stalwarts

The victor thru grace then sits down in a divine peace. His soul as clean as that of the innocents but made stalwart and invincible. The original innocents of the garden succumbed at the first touch of petty persuasion. But these who have been tried in many a fierce soul struggle with the subtlest masters of temptation, have overcome and are safe now, not to be shut into a walled and guarded heaven but to be let out into the liberties of the universe—able to meet all snares and face all temptations, fit to be trusted with the grand commissions of the eternal and infinite administrations of Jehovah. So it is that these redeemed are to stand arrayed in splendor closest to the throne in heaven, are to be "like Christ," are to "judge the angels" as greater than they, are to sing a song

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For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

Hidden Sweets

ANNE CHARLOTTE BOTTA

The honeybee that wanders all day long
The field, the woodland and the garden o'er,
To gather in his fragrant winter store,
Humming in calm content his quiet song,
Seeks not alone the rose's glowing breast,
The lily's dainty cup, the violet's lips,
But from all rank and noxious weeds he sips
The single drop of sweetness closely pressed
Within the poison chalice. Thus, if we
Seek only to draw forth the hidden sweet
In all the varied human flowers we meet
In the wide garden of humanity,
And, like the bee, if home the spoil we bear,
Hived in our hearts it turns to nectar there.

Where Diplomacy Pays

CLARA E. LAUGHLIN

The grocer's shop and the butcher's shop are side by side. And the grocer's Johnny and the butcher's Jamie are each 12 years old. One Friday evening not long ago the grocer—a thin, dark, nervous man—delivered an ultimatum to Johnny. "I'm short-handed," he said. "You'll have to work tomorrow."

Now Johnny had always looked forward to the day when he would allowed to weigh out sugar and count eggs and cut bananas off the big bunch in the window. But the way his father spoke made him feel badly treated.

"Oh!" he began protesting, "it's the first skating, and all the fellows"—

"You get play enough," his father interposed. "It's time you were doing something to help along. When I was your age"—and there followed a long list of the back-breaking chores father had performed when he was 12.

Johnny scorned to cry, but he was very bitter and rebellious in his heart and so surly in his manner next morning that his father thought he ought to have "some of the bad nature licked out of him"; but his mother intervened.

Now it happened that on that selfsame Friday evening the butcher—a round, rosy man with a jolly voice and ever a twinkle in his small blue eyes—looked at Jamie as if he were measuring him, and then at Jamie's mother, to whom he said:

"You wouldn't dare trust a boy that small to help in the business, would you?"

Jamie began to look as big and as responsible as he could.

"Well, I don't know," said Jamie's mother; "he's not very old, but it's quite wonderful the care he takes to do things right."

"And I'm awful strong!" said Jamie as he raised himself proudly to his full height.

His father looked at him again and laughed. "I'm scared you'd fall off the wagon if I let you deliver," he said.

Jamie was incensed. "No such a thing!" he pleaded. "I mean—I wouldn't either fall off."

"Well, no, come to think of it, I guess you couldn't," his father chuckled. "We'll be usin' the bobsleigh tomorrow."

"Oh, let me drive—please!" Jamie begged. And when, after seeming to deliberate, his father complied, Jamie went to bed, beaming with happiness because of his advancement.

The next morning, in a family scene of much jollity and importance, Jamie's mother tied around him the samllest butcher apron she could find, and Jamie was allowed to help fill the baskets before his work of delivering began.

"Do you care if I let some of the kids hitch?" Jamie asked.

"Oh, no!" his father answered, "do as you like, so long as they don't bother you."

The "crowd" that was to have gone skating stayed around all the morning to envy Jamie and to hitch on his sleigh. "Gee!" they told him wonderingly, "Johnny's workin', too, but he's awful sore about it!"

And to the end of his days poor Johnny will probably be "sore" about having to work, and Jamie will go on making other folks feel what fun it must be to be a butcher.

The Town that Failed

On this great hill under whose base the railway now runs once stood the proud and wealthy city of Laodicea. Its banks, its woolen factories, its medical schools, its impregnable fortifications, its garrisons of soldiers were famous in all the region round about. The noted men of the world visited it. Its products were sought for in the bazaars of all the nations. It was "rich and increased with goods and had need of nothing."

Laodicea was founded by Antiochus II some two hundred years before Christ as a guardian of the great road from Smyrna and Ephesus to the Meander Valley, to Phrygia, and the uplands of Anatolia. It had a commanding position on the lower valley of the Lycus, and all the merchandise, all the soldiers and their equipments, and all the officials of the Greek and Roman empires, in their turn, had to pass thru this fortunate city on their way to the Far East, or on their return from the interior of Asia. By reason of these advantages Laodicea grew rich and prosperous. It became famous for its banking-houses and its millionaires, but it seems to have made little impression on the Phrygian tribes and to have accomplished little in the introduction of the Greek language and civilization.

But what do we see today? It is the most desolate and God-forsaken of all the Seven Cities. The barren, utterly deserted hill, once so proud and populous, rises above the mean little Turkish village of Eski Hissar, and contains not a single inhabitant. No wandering shepherd even, so far as we saw, pastures his flocks among the ruins; no living creature picks a scanty subsistence from between the rocks which strew the ground so thickly that scarcely a blade of grass can grow.

And the reason for the failure? You will find it stated very plainly in Rev. 3: 4—22.

—*The Christian Herald.*

One Reason for Smoke Abatement

Sitting at an open window in the University of Chicago settlement, "back of the yards," Miss Mary E. McDowell, the good angel of the most dismal of all Chicago slums, remarked:

"There is nothing more interesting than to sit here and listen to the conversation of the children who come to the fountain there at the curb to drink. Sometimes one gets wonderful insights into child minds. Boys especially are so strangely solemn at times when they think they are alone.

"The other evening two small street boys stopped to drink. They were talking in awed tones.

" 'Jes' think!' one of them was saying, 'he can see everything. He can see right down and tell what's inside of you. W'y, don' you know, he can see even down thru the smoke.'

"The other little fellow whistled softly in wonder and answered: 'Gee, I wisht I wuz God.'

That's a fair token of what the stockyards smoke means to these poor children. It is an absolute pall to them—the one thing which more than anything else seems to them to shut them away from God and all that's higher than themselves."—*Selected.*

Why Some Men are Out of the Church

"I know a church," said a secretary for the international committee of the Young Men's Christian Association, "where an unusually forceful preacher who supplied for the congregation during the pastor's vacation stirred up the men members wonderfully. They got thoroly ashamed of their do-nothingness and held a meeting about it. They declared they were willing to do any kind of Christian work.

"When the pastor got back in the fall, he was met by a hundred of his men organized into a new league. They demanded of him that he set them to work. The surprised pastor begged for a little time to think.

"A week later he called them together again. 'I have decided,' he said, 'that the best thing we can do is to hold a weekly meeting at which I will give lectures on apologetics.'

"That was the only thing the poor fellow could think of by way of setting a hundred eager men to work—just to come and listen to him talk one more time a week."—*Selected.*

Denominational

DISTRICT CONFERENCES

Washington Mission District

The seventh annual conference of the Washington Mission District will open on July 8th at 7:30 P. M. with a special service in the Friedens Evangelical Church at Portland, Ore. Papers will be read as follows: "How Can We Successfully Conduct Home Mission Work"? Pastor A. Leutwein, and "The Evangelical Synod in the Year of Its Jubilee", Pastor E. G. Albert.

By order of the president, Pastor F. H. Freund,
E. G. Albert Sec'y.

Second Call

Up to the present time two of the papers read at the District Conferences on "Our Church in the Year of Jubilee" have been sent in in response to the request that they be furnished the Committee on Publicity. The two papers received convince us that the material gathered by the various writers and the suggestions made by them will be most valuable to all Evangelical people. The angle of approach of each writer will, doubtless, be more or less different from that of all the others. The product of the thought on this subject by writers from all sections of our Church would furnish a rare symposium on a subject dear to the hearts of all of us. It is a pity, that we shall not be in the position to print each paper in full. We are very desirous, however, to give publicity to every original thought expressed in them and therefore again ask the writers to send them in as early as possible.

The Committee on Publicity for the Diamond Jubilee. *David Bruening, Chairman.*

The Jubilee Offering a Personal Sacrifice

Those who have read faithfully the recent numbers of the *Friedensbote* and the EVANGELICAL HERALD will have noticed that the articles concerning the Jubilee offering were not appeals to societies, but to individuals. It's easy to take an offering out of a society treasury. But the idea back of the Jubilee offering would not be realized in that way. To learn what the different churches can do is of course interesting, but it is far more interesting, because it is far more important, to learn what the *individual member* can and will do personally. We want every member of every Evangelical Church to realize his obligations toward the Church thru which he has received so many spiritual blessings all thru his life. We want them to feel that it is a *personal* offering that is desired, an offering that is given thoughtfully and gratefully. Let each one say to himself: This offering is to be an act of *my* Evangelical faith; *I* want to feel something of the joy of my Church, whose responsibility I am helping to bear. *I* am a member of the one body; if the body suffers I suffer with it, and if it is honored I rejoice with it. Alone I cannot bear the burden, but if all take hold the burden can be lifted and borne along wonderfully. The success of the whole work depends upon the active participation of *each* individual member. My responsibility is bound up with my attitude toward the whole.

Perhaps you have not yet done your full duty toward your Church; perhaps you have not yet had the right opportunity. The Jubilee offering presents such an opportunity. Here you can come quietly before your God to offer the sacrifice of thanksgiving and pay your vows unto the most High. Your Church desires to present an offering of $150,000 to its Lord on the day of its anniversary. Will *you* help to raise it? Shall your name be included in the list of givers? Then you can also share the sublime joy which will thrill the hearts of all the worshippers on the day of the Jubilee. The appeal is directed to you *personally*, my dear reader. Do not be satisfied to let the head of the house "make it right" for all—tho there is nothing to prevent him from so doing if he does actually *make it right.* But we want every father and mother, and every confirmed member of the family to feel: I am a member of the Evangelical Church; *I* must and I will bring my *personal* offering. And if I do not happen to have it on hand I shall seek to earn it and to save it. I shall take advantage of the opportunity to exercise myself in well-doing.

Let us not look at the Jubilee offering merely as a collection, let it be a *sacrifice* brought by the Church as a whole because it is a sacrifice brought by every

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WHERE WILL YOU SPEND YOUR VACATION?

Why Not at Elmhurst, July 20 to 29?

The Ideal Place for a Vacation

"Back to Elmhurst"

This ought to sound good to every pastor! Remember the good old place? Why not spend ten days of your vacation at the dear old Alma Mater?

The beautiful college town, the spacious college grounds, ideal surroundings and the splendid recreation to be provided—hikes into the country (apples!) and to the "old Salt creek", athletic contests, organized play, ball games, picnic games, visits to Chicago and a lake trip—will certainly assure a most wholesome recreation.

"Work and Play"

The opportunity to add the very latest Sunday-school and Y. P. S. information to your recreation and to meet the best of Evangelical young people, not forgetting the splendid faculty and a well-planned program—will make ELMHURST SUMMER SCHOOL *the place* for an *ideal vacation.*

Write for complete program, application blank and information to

Central Sunday School Board,.
Theodore Mayer, General Secretary,
1716 Choutetau Ave., St. Louis, Mo.

THE COST OF TURPENTINE*)

The Sunday Morning "Exercises" in a Colored Convict Turpentine Camp, not in South America, Africa, or Mexico, but in — Florida

BY MARC N. GOODNOW

The huge pine forests, its cool shadows interlacing across a ground growth of palmetto stubble, afforded a tranquil retreat to a lonely wayfarer that Sunday morning. The pungent aroma of fresh resin was exhilarating. Palmetto leaves playing against each other in the light spring breeze and a distant, mournful baying of hounds were the only sounds that broke the stillness.

Suddenly the baying of hounds grew near and raucous; every tree became a sounding-board—a voice in itself. Nearer and nearer came a great scuffling and crunching. A man plowed his way thru the mat of dead leaves, grass and pine needles—a Negro running headlong, his face burnished with sweat, casting furtive glances over his shoulder. On his body was the flannel garb of a convict.

For a moment the swift impression of witnessing an escape flashed thru the spectator's brain, but there was not the slightest chance of that. The dogs were beating thru the palmetto growth like an avalanche down a mountain side—six of them, their dilated nostrils scenting the ground every few leaps, tongues hanging dry from their vicious mouths.

Great drops of sweat flooded the receding forehead of the hunted black; sweat glued his striped shirt to his muscle-taut body; to one foot clung a coarse shoe; his trousers were torn and frayed from contact with sharp palmetto leaves and wet and sticky with the ooze of a nearby swamp.

He swept one last look across his shoulder. Then, with an agility surprising to see in a body seemingly spent from long pursuit, the black arms shot up, the legs came up under the thick trunk, and the Negro in one giant, primitive spring, had landed six or seven feet up the stock of a virgin pine—straddling it as a gorilla would a grapevine—and "shinned" on up to the place well beyond the reach of the dogs.

Almost in the same instant, a hound pup sprang even higher up the tree and fell back savagely, not once taking his hungry, fire-shot eyes from the crouching form above. In another instant the entire canine detachment had surrounded the tree, baying furiously.

A shout arose as three husky young men, mounted upon horses and wearing large black slouch hats, with long barreled pistols protruding from their hip pockets, swept up in full pace. They dismounted, leashed the dogs, and led them back thru the woods. When they had reached a safe distance, the black, with the hunted look still on his face, crept down and shambled after.

It was only the usual Sunday-morning practice, the rehearsal of the hounds—professional convict-trailers,—from a nearby turpentine camp manned by forty Negro convicts, sold body, mind and soul, to the distiller of turpentine for the sum of $400 apiece per annum. And this usual Sunday morning rehearsal took place, not as you might suppose, in South America, or Zanzibar or Mexico, but in the State of Florida!

Of course, dogs must needs be kept in practice; disuse might dull the keenness of their sense of smell. It is a practical application of the theory that men and animals alike lose the talents which they do not improve. A "cracking" good hound dog in a convict camp is a much more fit object for the pride of officials than the black man who dips pitch or scrapes resin and toils in palmetto scrubs and swamps, wet to his shoulders and ill with pneumonia, rheumatism or consumption!

There is small fear that the Negro who plays the role of escaped convict will escape. His trail is only an hour or two cold, so the hounds pick it up easily and follow rapidly. Yet, who knows but that the hunted creature of that balmy Sunday morning, shot forward blindly in a mad desire to escape the punishment meted out to him in the midst of a wilderness of pine forest and infested swamps, might not have been actually upon no "make-believe" escape? At any rate, the officers and guards did not inquire after the health of the convict at the end of the chase; they only patted the dogs' heaving ribs and stroked their heads in appreciation.

This particular chase I witnessed two years ago. It was then a weekly custom in each of the thirty-one convict camps of the State of Florida. Since then some of these camps have gone out of existence and the State has made a beginning in humane consideration of its prisoners. But other camps were given a new lease of life and are still dawning in the penology

*) From the Survey.

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DENOMINATIONAL

The Jubilee Offering a Personal Sacrifice

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member of the Church. A collection is merely a customary gift, easily raised on any occasion. A sacrifice, however, is a matter *of the heart*, a gift that includes your will, your prayers, your love. Put your whole gratitude into your share of those $150,000. Why should we stand back as tho we were afraid when our Church asks us to do something out of the ordinary. Teuton blood is not afraid of big things, nor of big sacrifices, and a real sacrifice means actual self-denial, the giving up of something we might have had, the enduring of a hardship, in order to be able to give for a certain purpose. May we expect this of our Evangelical church members? We know that some sections of the country are suffering, especially the manufacturing centers, and that the earning capacity of many is greatly reduced, but nevertheless we come to you and say, We should like to have a Jubilee *sacrifice*. We would not take away even a crumb of your daily bread. All we ask is a sacrifice *according to your circumstances*. Bring your gift to the treasury in this spirit and the Lord will bless it to you and the Church.

For the Jubilee Offering Committee,

Henry Bode, St. Louis.

What Some of the Elmhurst-Eden Alumni are Doing

The Indiana District Alumni Meeting

It was the privilege of the representative of the Educational Institutions to be present at the Alumni Meeting of the Indiana District at Tell City, Ind., on Saturday evening, May 1st. It is a custom of the Indiana Alumni of Elmhurst and Eden to meet, usually on Saturday evening, at the annual District Conference, and renew old friendships and make new ones, and discuss things pertaining to our colleges. The writer remembers the organization and first meeting of the Indiana Alumni some fifteen years ago, when he was a member of this District, and so it was with pleasure that he accepted the invitation to be present at this meeting.

The meeting, which was preceded by a banquet, was held in the spacious dining room of St. John's Church, which had been artistically decorated with the college colors, purple and white. The tables were arranged in the form of a large letter E, around which the alumni, some fifty in number, were grouped. The guests of honor were Mrs. Schlundt, wife of Pastor Schlundt, of the Tell City Church; Rev. H. Bode, General Treasurer of the Synod, and Rev. S. A. John, representative of the Educational Institutions. A splendid repast was served in a splendid manner by the young ladies of St. John's Church, who were observant to execute the slightest wish of the banqueters.

At the close of the banquet the president of the Alumni Association of the Indiana District, the Rev. David Bruening, of Louisville, Ky., called the meeting to order, and the Secretary, the Rev. A. E. Viehe, of Cincinnati, Ohio, read the minutes of the last meeting. Thereupon a number of splendid talks were given by some of the members, all converging toward the proposition that it was eminently fitting that the Indiana Alumni make some memorial gift to our colleges in this, the Diamond Jubilee year of the Synod. The writer, as college representative, was called upon to give his views on the question, which he did with much pleasure. It was unanimously voted to ask every alumnus of Elmhurst and Eden College in the Indiana District to contribute toward a fund for a memorial gift, the nature of which was to be decided by a committee. The magnificent sum of $120 was given on the spot amid scenes of greatest enthusiasm. This amount was raised to $140 by gifts of some of the alumni, who were not present at the meeting, but who did not intend to be left out of this "good thing".

After the business meeting the chairman called upon the Rev. Paul Press of Mt. Vernon, Ind., to act as toastmaster, which task Rev. Press accepted and proceeded to execute in his own inimitable manner. The first toast called was: "A Dream of a Larger and Better Elmhurst", and was responded to by the Rev. Theo. Haefele of Louisville. The speaker proceeded to draw an entrancing picture of Elmhurst in the year 1920, when Elmhurst would be without a debt, an endowment of a million dollars, five hundred students, new buildings and equipment and a faculty of some twenty professors. He said this marvellous change from conditions obtaining in 1915 was due first

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LETTERS FROM GERMANY

Pastors and Religious Workers at Home and at the Front cultivating the Spiritual Fruits of the War

Altho war is apparently the very antithesis of religion, yet it has always had a definite religious effect. In his letters from Germany Prof. Deismann refers at length to some of the ways in which the war is affecting the religious life of the people.

"Of course", says the Professor in one of his recent letters, "it is impossible to separate entirely the general social effects of the conflict from the impression made upon the individual. All the various experiences of the single man finally flow together in the great stream of religious life, as it is expressed by the entire nation; and each one individually is now, while the fight is going on, borne up by the spirit of the people as a whole. But however simple and massive the features of our social and national religious life as strengthened by the war may be, the effects, which this unprecedented situation has upon the individual soul, vary very greatly. The religious psychology of the individual soldier defending his country is as complicated as the condition of the whole army, viewed from a religious standpoint, is comparatively simple. And again, the spiritual atmosphere of our congregation at home is as easily grasped as the right estimate of what is going on in the soul of the individual is quite difficult and uncertain."

As a result of the new stirring of religious impulses German pastors in all parts of the empire are working with renewed vigor and enthusiasm in order to conserve and develop the stimulus thus afforded and make it permanently fruitful. Both in the pastoral work at home and at the front the preacher and personal worker now find a greater readiness to receive with meekness the implanted word than ever before.

"The demands", continues Dr. Deismann, "which the new situation, brought about by the war, has made upon the pastors at home have greatly increased. Not only by special services, but also thru a singularly important and most thankful form of personal work. The families at home, particularly those who are bereft of their husbands, sons and fathers, need special attention. But the pastors are, as far as possible, not less concerned about those members of their congregation who are performing their duties as soldiers in the trenches, fortresses, garrisons, o wherever they may be stationed. They try to keep in touch with them by a faithful and intensive correspondence, and what this means becomes clear when we consider that thru an official counting made January 16, 1915, it was found that no less than eight million letters had been mailed to the German troops in the field on this day. It may readily be granted that out of this large correspondence numbers of pastoral letters went to the unforgotten members of the home church now engaged in the most bloody warfare.

"An immense amount of literature in smaller books, tracts and pamphlets, which in its whole extent probably will never become fully known, has arisen and is daily springing up. To the general religious tracts, which, as I stated in one of my former letters, were reprinted again and again, and distributed in thousands and tens of thousands of copies, we must add the enormous mass of printed material that some of the pastors prepare for the special demands of their own men in uniform, and which not only thru continued news but also thru spiritual encouragement keep up their connection with their families and the Church at home. The field-chaplains, on the other hand, are the voluntary correspondents of those who either thru injury, engagements or otherwise, are unable to write themselves, and are thus able to scatter and make use of practically unlimited opportunities for encouraging and promoting the religious life. Naturally sad experiences are not lacking on the firing lines, where the army-chaplains are obliged to witness the most horrifying scenes of human misery upon the battlefield and in the field-hospitals, nevertheless the general view of their work is always favorable and usually even an enthusiastic one. If every pessimist in the Church could be brought to the front and see how thankful the wounded and the dying are for every word of comfort given them, writes one of these devoted chaplains, their pessimism would vanish instantly.

"I certainly do not wish to exaggerate, for I know that much of this high psychical tension resulting from the war will again ebb when peace is restored. Nevertheless, I cannot believe that the impressions, stamped upon the souls of our pastors and religious leaders thru this conflict, will ever vanish, and therefore I have the firm conviction that the next decades will have evident traces of this heightening of our spiritual forces to show up."

One of the striking features of the war, according to Dr. Deismann, is the comparatively large number of theologians actually in the field. Anything like a fairly accurate estimate is of course impossible with the widely scattered armies, but an idea of the number may be formed when it is known that from the small Grandduchy of Baden alone there are forty-five pastors in the field; from Wuerttemberg 168 clergymen are at the front—over one-fourth of them have already fallen—and in the Argonnes is a "Pastors' Company", i. e., the leader and the officers are all pastors or vicars. The number of theological students in the field is also very great and many of the brightest and most promising have already fallen. The homes of clergymen all over the empire have given their country thousands of officers and active and reserve-officers and their losses, often as many as two and three from one family, the very great. Some of the well-known theologians have also already laid their sacrifice upon the altar of their country, e. g., Drs. Schlatter and Mueller, Tuebingen; Dr. Kautsch, Halle; Dr. Weiss, Heidelberg; Dr. Harnack, Berlin, while a relative of Dr. Deismann was among those who found a watery grave after the heroic struggle against the overwhelming odds of the enemy at the Falkland Islands.

"There can be no doubt", says Prof. Deismann, "that the reaction of this sacrifice and deep sorrow upon the inner attitude, the pastoral help and preaching of the German clergyman will be a powerful one, in the sense of a statement made by the greatest heroes in suffering, the Apostle Paul, in 2 Cor. 1: 3—7: 'Blessed be the God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same suffering which we also suffer; or whether we be comforted, it is for your consolation and salvation; and our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation'. I count these apostolic words among the deepest of the New Testament, and thru the wonderful law of mutual effect, which is brought to view therein, a rich harvest of comfort and strength for all that labor and are heavy laden will spring up anew of the many tears caused by the war in the homes of the German pastors."

And what is true of the pastors of the State Church is also true of those of the Free Churches. "Owing to the historic development of German Protestantism", writes Dr. Deismann, "the Free Churches are not old and their membership is comparatively small. But those who have watched their inner life with open eyes, know that the congregational activity is intense and that they do much in the line of practical Christian work.

"With the same unanimous enthusiasm exhibited by the members of the great Churches, the Methodists and Baptists offered themselves to the cause of their country. About thirty-five of the Methodist preachers and about 3,000 men out of their comparatively small congregations have taken up arms and among them a considerable number of volunteers; 100 deaconesses were placed at the disposal of the medical corps in the field. They also arranged for lazarettos by opening up to the wounded soldiers their hospitals in Hamburg and Frankfort-on-the-Main, their clinics in Berlin-Steglitz and their theological seminary in Frankfort-on-the-Main. The kaiser in response to a patriotic address, expressed his especial thanks to the German Methodists for this attitude.'

The Kingdom's Advance

Jewish Problem Engaging Attention

The Ameriacn Jewish Committee, composed of seventy-five Jews of wealth and distinguished services, has taken steps to secure co-operation of Jews of like intelligence and standing in Germany, England, Russia, France and Italy to determine the presentation of the Jewish problem to whatever tribunal eventually determines settlements of the European war. The committee hopes to command the influence and co-operation of Persident Wilson and Secretary Bryan. Very keenly do these and all Jews feel that now is the time to act and secure if possible a settlement of the Jewish problem for all time. The setting apart of Palestine is a part of the plan, not for sentimental reasons only, but that oppressed Jews of Europe may have a home and a chance to earn livelihoods.

Orthodox Jews of New York city, organized in a Kehillah or Jewish community, have a body representing fully 250 societies. To it some of the American Jewish committee members owe their appointment. This Kehillah favors, it is known, the holding of Jewish conferences, not in America alone but in Russia, Germany and perhaps England, to get mass influence, and to show to the American Government a strength so great as to cause it to take the Jewish problem into its consideration when the time comes that it shall assist in peace settlements of this war. Jewish committee members, altho appointed by the Kehillah, bolted the instructions in favor of conferences. Their plan is a series of quiet negotiations, both with the United States Government and with those abroad. Members of this committee include Louis D. Brandeis, Louis Marshall, Jacob H. Schiff, Adolph Lewisohn, Felix M. Warburg, and Cyrus H. Sulzberger. Jews of other bodies are working toward this plan of somehow settling the Jewish problem.

Is the Union Idea on the Wane?

Union of Protestant bodies according to families, as steps toward possible union of all Christian bodies, is at the moment under consideration by the two large Reformed bodies, the Dutch and the German. Not vigorous work has been done of late by either side, but everybody professes to want union and to believe it will come. When it does it will result in a religious body of 425,000 members or a little more, the German growing more rapidly and more widely distributed than the Dutch. The greatest strength of the Dutch is in New York and among the Hollanders of Michigan, and of the German in the eastern part of Pennsylvania.

Northern Methodist bishops, in semi-annual session, have just approved again a union with Southern Methodists, and invited in the same statement any other Methodist body that chooses to come in. In the South the Methodists are favorable to union, it is said, the colored man and his disposition having been the only hindrance for the last dozen years. Colored Methodists will probably retain their separate existence for years to come, but union of the two great bodies mention would result in one of about 5,000,000 members, and it would have by far the largest benevolent budget of any Protestant body in the world.

The union long talked of between the United Presbyterians and the Southern ones, and between the Methodist Protestants and the United Brethren not only have not been consummated, but indications are they are farther apart than ever. United Presbyterians have recently said they do not favor union, and negotiations by United Brethren do not unite either. Leaders in all of these bodies say, with Congregationalists, that some large incentive is necessary, and that the incentive has not yet appeared. Congregationalists have been figuring with the Methodist group for some years.

Foreign Mission Prospects Gloomy for Catholics

The one great foreign mission society of the Roman Catholic Church, the Society for the Propagation of the Faith, finds itself unable, in its American part, to learn what is being done by its agencies in Europe, and has just been compelled to issue its annual report in fragments. Its chief office is in Lyons, France, and the French Catholics are its largest supporters. It is known the French have been badly crippled, as have German, Belgian and Italian missionary societies.

American figures just made public show gifts from American Catholics last year amounting to $477,400, which is $60,000 in advance of any previous year. The three great centers of American giving are New York, $150,000; Boston, $76,000 and Philadelphia, $51,000. All other cities are small except Buffalo with $16,000 and Newark, $11,000, and the new Toledo diocese, $10,000. Great Catholic centers of Baltimore, $7,500; Chicago, $6,700; St. Louis, $4,500; St. Paul, $3,600, and New Orleans, $2,700, are the records.

Alone of all great missionary societies, this Catholic one raises money one year and expends it the next. Hence there are never debts and deficits. The money for 1913 was distributed last year just before the war broke. The money raised during 1914 is now being distributed. The suffering may come, it is feared, in 1916, when the war will have interfered with the raising of money during 1915. Catholics fear that most work will have to be abandoned. In many instances priests have returned from fields and gone to the front, Germans and Austrians on one side, French and Italians on the other. It is estimated that in normal years Catholic foreign mission gifts, all the world, amount to $6,000,000 against $28,000,000 Protestant gifts. American Catholics rank next the French in amount of their gifts.

What Trinity Parish does with the Money

Trinity parish, New York, whose church at the head of Wall street, and whose historic St. Paul's Chapel is opposite the old post office building, has just issued its annual report, which shows it to be, in point of both membership and income, one of the very largest Christian churches in the world, if not the largest. Its communicants number 8,944, which means a population identified with the great parish of not fewer than 25,000. Contrary to the general notion, Trinity is a parish of the poor, and its benevolence, its schools, its hospitals, exceed in numbers of people touched and helped, especially the very needy, large proportions of dioceses, synods and conferences of other bodies.

Much is said of Trinity's vast wealth, but compared with its work it is so poor that it was last year compelled to borrow money. This money was not borrowed to put into buildings to rent, but to carry on religious services, religious schools, and help the poor in the parish's name. Its income from invested funds last year was $711,948, and from pew rents, most of its pews are free, $11,455. The people contributed $109,827. Here was $833,920—a large sum for one parish. But Trinity maintains eleven places of worship, none of them for the wealthy people like St. Bartholomew's St. Thomas, the Fifth Avenue and Brick Presbyterian, and $263,800 was needed to pay bills of all of them. On schools $41,600 was expended. There went into a new chapel $192,000, and $226,000 was required to keep up incoming producing estates. More than $130,000 was paid out in interest on borrowed money, and more than $50,000 given to weak churches to the maintenance of cemeteries and to other charities.

The value of Trinity's property that brings in its income is put at $15,403,000, but who shall say what is the value of famous cemeteries, familiar to all who visit New York, that surround old St. Paul's Chapel, and lie along Broadway near the end of Wall street? The city estimates the former to be worth $7,500,000, the latter $14,500,000. Nobody supposes they could be purchased at the assessed valuation. Nobody nowadays supposes they can be purchased at any price, but it is only within the last few years that periodical attempts to buy these properties have ceased. There was recently before the New York legislature a proposition to tax such property, and Trinity pointed out that it would be compelled to sell those breathing spaces were such legal tax imposed on Church property. It also pointed out that so far from being indebted to the city it is, because of its maintenance of open spaces where needed, and its vast charities, the city's benefactor.

The alleged bad tenements of Trinity have long since disappeared. They existed at one time only because Trinity land was leased. The moment the leases expired, and possession was possible, the parish brought the old conditions to an end. To-day the tenement population of the parish is about 3,000, a fair sized village, and upon none of the property is there saloon, or other objectionable place. Of the 8,000 sittings in churches and chapels 6,000 are wholly free. Finally, the locations of the eleven places of worship are so scattered in strategic locations thruout Manhattan that they reach the largest possible numbers of people at a cost that is among the least in the entire city. The down-town places, Trinity itself and St. Paul's, are entered annually by worshippers vastly greater in numbers than any churches in any cities in America or England that are situated in residence districts.

Ninety-nine Years of the American Bible Society

The showing of the American Bible Society for its ninety-ninth year, within one year of its Centennial, has just been made public. It is a remarkable showing for a war year, or for any year for that matter. Paralyzed conditions have obtained on many mission fields, especially in Mexico and Turkey, but there seems to be a quickening of the heart and conscience of the people of all lands, making them more ready to listen to Gospel preaching and to read the Scriptures and purchase them. The issues of the Society went beyond anything in its history and reached a total of 6,370,485 volumes. This surpassed the year previous, when there was no war, by 1,119,289 volumes, and that surpassed the one before by 1,201,566 volumes. The home field distribution surpassed the previous year by 89,025 volumes and the foreign only by 1,050,261 volumes. Since its founding, now nearly one hundred years ago, the Society has circulated 109,890,356 volumes. A reason for the large increase last year, so the Society reports, was the extraordinary progress made on mission fields in the Far East. The supply of Bibles and Testaments, in all tongues, is an essential part of missionary society effort, and when societies forge ahead Bible Societies find their demands increased.

The Society has changed its fiscal year to the calendar one, and this May reports only nine months. These were the months ending December 31, 1914. Within that period Society receipts increased a little over the preceding year. The increase was caused in great part by large numbers of Bibles sold—good business management and business enterprise. For example, the sales went up from $142,800 to $184,400. There was also an increase in legacies of $26,000 to $64,800. The receipts from the living fell off sadly and the Society is obliged to curtail its operation seriously the coming year. The trust funds of the Society, including the endowment, now total $2,387,778.93.

Translations of the Bible into the tongues of many peoples, and revisions of old translations, sometimes by initiative of the Society alone and sometimes in co-operation with other societies, are going on vigorously and systematically. A new translation of the whole Bible in Portuguese, for use in Brazil, has been completed; a revision of a Bible translation in Spanish is going on, to be completed so far as the New Testament probably next year; revisions for use of the Chinese and Japanese. These are some of the activities. Then the tongues of the Philippines, the Marshall Islands, the Zulus of South Africa, all these are progressing in their translations. Already the Bible is printed in more tongues than the average American dreams to exist, yet new needs are found, and new efforts made to supply Bibles to meet them.

In foreign fields Bible distribution goes on thru the hands of the missionaries, but these missionaries are men and women who are sent out not merely by missionary societies, but also by the Bible societies, and the hardships of many of these Bible sellers are so many and so great that one wonders how people are found who are faithful to endure them. The distribution of the Bible in America goes on thru Home Agencies, Auxiliary Bible Societies, young people's associations, in Sunday-schools, and thru the home mission societies. There are also many Bible sellers, some of them enduring hardships in home fields that are quite equal to those on foreign ones.

The American Bible Society announces three plans for the future, all having to do with larger Bible knowledge and distribution. One is a Bible Congress, held this summer upon invitation of the Panama-Pacific Exposition. The location is San Francisco, of course. Another is the founding of a *Bible House at Panama.* And the third is participation of the Society in a *Panama Conference* that is to be conducted by all missionary societies, Sunday-school and similar agencies, and to represent for Christian activity among Latin Americans what commercial activity among Latin Americans what commercial activity does in the same quarter, the one for Christian advance in South America, the other for commercial advance. Boats passing thru the Suez Canal have long been found to furnish opportunity for Bible sales to peoples of many nations and tongues. It is believed the Panama Canal will furnish like opportunity. Hence the American Bible Society's Bible depository there.

„Thy Word is a Lamp unto my Feet and Light unto my Path"

June 20, Third Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

CHRIST'S CALL TO YOUNG WOMEN

M. June 14. To Meditation. John 4: 7—14.
T. June 15. To Active Service. Rom. 16: 1—7.
W. June 16. To Testify. Matt. 28: 1—10.
T. June 17. To Teach. Acts 18: 24—28.
F. June 18. To Virtue. Prov. 31: 10, 25—31.
S. June 19. To Benevolence. Acts 9: 36—43.

Sun., June 20. Topic—Christ's Call to the Young Women of To-day. Luke 10: 38-42. (Led by three young women.)

Suggestions to the Leader

Last Sunday evening's meeting was a young men's meeting. This is to be a young women's meeting. But that does not suggest the absence of the young men. Invite the young men to be present, and to offer some comment on the plan and purpose of the meeting, and the manner in which the ideas were presented. A word of criticism coming from the other sex is often more effective because it presents a different view-point. The young "men and young women" viewpoints are like the two glasses in a stereoscope, each glass offers but a partial view, both glasses give a complete vision.

Instill all the energy and enthusiasm possible into this meeting. Secure the attendance of the girls that are drifting away, lured by false ideas of pleasure and enjoyment. Make use of the talent in your midst. Ask those to take part, to sing solos, to read Scripture, to utter a prayer, if it be only a sentence prayer, who ordinarily do not take part. It will be an easy matter to secure the assistance of the "regulars", therefore try a harder proposition, secure the active participation of the backward, hesitating ones, who are hiding their light under a bushel.

The Topic Presented

The Scripture lesson describes to us the scene in Mary and Martha's home. Perhaps this was Jesus' first visit in that home. Here He met two sisters, of two different temperaments. The character of each had been determined by their relative ideals. It is not the act that determines the character, but the principle of life, our view-point of right and wrong, our underlying current of thought, relative to the things about us, that produces the act that is determining the character. Martha deemed the outward service, the physical comfort of her guest supreme; Mary deemed it essential to get into a heart relation to Jesus. The physical comfort of the guest is important, but not so important as the using of the opportunity to obtain spiritual values. This was the great opportunity, which Mary did not dare neglect. Martha's hurry and bustle seemed trivial to Jesus. Her conduct was as foolish as that of the girl who was worried about her complexion as she rode under the Niagara Falls in the Maid of the Mist. Kept busy applying her powder rag, she not only missed the wonderful scene, but caused her face to become pasty thru an overdose of talcium. Martha was as foolish as the girl who, standing before the great canvas of a Raphael or Reubens, was worried lest her own appearance be in harmony with the occasion. The great masterpiece overshadowed every defect in the personal apparel. When the great opportunity comes, we dare not think of trivialities and non-essentials. The following thoughts suggested by our lesson are important:

1. It is esential that we have *fixed principles of life.* These fixed principles determine our action and produce the real character.

2. It is essential that we *recognize true values.* Non-essentials ought never crowd out essential things. It is more important to do our duty than to enjoy ourselves; more important to do right than to be successful in material things; more important to be pure than popular.

3. It is essential that *Christ be our Friend.* No girl can retain her beauty of character and life, her purity in thought and conduct, her standing among friends and in the community, her success in all she undertakes, who ignores Christ's teachings. And if Christ's teachings are so important, it is all the more necessary to get into the very life of the Christ. Christ is the great factor in molding life and character of young womanhood. Young womanhood of today represents the motherhood of the next generation. That motherhood must be kept pure and strong in its very beginnings. The presence of Christ in the hearts of our girls will do more for the development and forming of the character of our future mothers, and the preservation of righteousness and purity among men than any other one thing.

Some Questions on the Topic

1. Tell of some of the women who followed after Jesus.
2. Why did the risen Lord appear first to the women?
3. What does womanhood owe to Christianity?
4. How has womanhood shown her gratitude to the Master?
5. What fields of Christian service are open to young women to-day?

Some Scripture on the Topic

Judge 4: 5; 13: 23; Ruth 1: 2; 3: 1; 1 Sam. 1: 9—19; 1 Kings 17: 8—24; Esther 1: 11, 12; Luke 1: 41—45; 2: 37; Mark 12: 41—44; Mark 16: 1; Luke 8: 2; Matt. 27: 19; Acts 9: 36; 16: 14; 18: 26; Rom. 16: 1, 2; 16: 15; 16: 6; 2 Tim. 1: 5; Phil. 4: 3.

A Prayer

We rejoice, Lord Jesus, that among the women who followed after Thee in the days of Thy earthly pilgrimage, there was not found a denier or a betrayer. They were the last at the grave and the first at the tomb on resurrection morn. We pray for strength that womanhood of to-day may prove as faithful and true in its fellowship with Thee. We pray that no false ideals of pleasure may destroy the ideal of service; that no tanglement of worldly interests may destroy our relation to Thee. Forgive our reluctance, quicken our steps to follow Thee, make us Thy companions in the toil and joy of Thy work on earth. In Thy dear name we ask it. Amen.

The Advanced Quarterly's Lesson

Jacob comes to Egypt. Gen. 47: 1-12

Daily Bible Readings

M. June 14. Gen. 47: 1—12. Jacob comes to Egypt.
T. June 15. Job 36: 1—11. Righteousness Blessed.
W. June 16. Job 16: 1—9. God Plans.
T. June 17. Prov. 4: 1—19. Honoring our Parents.
F. June 18. Deut. 6: 7—24. Instructing the Children.
S. June 19. Gen. 49:22—33. Jacob's Tribute to Joseph.
S. June 20. Luke 15: 1—10; 1 Pet. 5: 6—11.

After the difficulty with which Jacob had been persuaded to part from Benjamin we can easily imagine how anxiously Jacob looked for his return. His watchfulness is finally rewarded when the first signs of the approaching caravan became visible. And how great must have been his joy when he found that Benjamin was there again, safe and sound, and Simeon also. He had feared to be bereaved of all his children and now they were all with him again —all except Joseph, and the old wound that would not heal was again open.

But the most wonderful part of the story which the brothers had to tell was as a healing balm even for this old wound. Joseph was alive they said, and a ruler over all the land of Egypt. The news was so strange and unbelieveable, and yet the deepest yearning of old Jacob's fater-heart was so deeply stirred that, overcome by his emotions, he fainted and believed them not. It was too good to be true, and he did not want to be disappointed again. And only when they told him all the words of Joseph and when he saw the wagons which Joseph had sent was the spirit of Jacob revived, and with the memories of long ago pulling at his heart-strings, all the vigor of his youth returns to him as he makes up his mind at once to go down to Egypt before he dies to see Joseph.

Perhaps there were doubts in Jacob's mind as to whether it was just right for him to leave the land that had been promised to him, as it had been to his father and grandfather before him. Should he make such a long journey, a journey so far-reaching in its possibilities at his age? Would he ever come back from Egypt? If not, which one of his sons was to be heir of the promise? The only one who seemed fit for such an honor was far away and would probably never return to his native land. Was it right for him to leave behind all the material and spiritual blessings that had come to his ancestors? With these questions besetting him he offers sacrifices unto the God of his father Isaac at Beersheba, just before crossing the southern boundary of the land of promise. And there God tells him to go down to Egypt in the firm assurance that the divine promises will all be fulfilled in due time, that even tho he himself dies in Egypt his children will come up again a great nation to carry out the divine plans. Thus comforted he can go forward contentedly to taste the fullness of a father's joy, that of seeing again a son whom he had thought dead, yea, more than that, the joy of beholding how his favorite son had wonderfully made good in the face of the severest obstacles.

What a reunion that must have been! Words can not express what went thru the hearts of these two men, both of whom had tasted the cup of life's bitterness to the very dregs. And as the pent-up feelings of that score of years found expression in sacred, tender tears of joy we may be sure that both felt more than ever before, and far more fully than most of us ever realize, the wonderful wisdom and righteousness of Jehovah who maketh all things work together for good unto those that love Him.

The crowning glory of Joseph's character is the pride he takes in his aged father as he presents him to Pharaoh. No doubt many a jealous Egyptian was eager to start some ugly intrigue or gossip against the former slave who had so suddenly come into honor and power, and the disgust with which the Egyptians regarded every shepherd seemed to give a splendid opportunity to destroy the hated foreigner. But Joseph boldly disarms all hostility by openly presenting his father to Pharaoh himself. The highest honor that could come to any Egyptian is none too good for his venerable father, and the blessing which Jacob pronounces upon Pharaoh means that the dignity of a godly character and of age attained with honor is greater than that of even the proudest royalty.

Note also Jacob's humility. It is not only oriental custom that makes him call the days of the years of his life few and evil; beneath that is the consciousness that, measured by spiritual standards rather than by years, his life has not been what it might have been if he had yielded himself earlier and more fully to the guiding hand of Jehovah. True, God had made all things well, but how much better could He have done if Jacob had only been more anxious to work with Him and for Him instead of living and working only for himself.

"Apt to Teach"

This is not too early to begin thinking about organizing a teacher-training class for next fall. Start *now* by getting some of the young people in your church interested in the subject. It will be all the easier now to do this because our own Evangelical text-book, *"Apt to Teach"*, by Mrs. Emma K. Bomhard, has just been put upon the market. Pastor Theodore Merten, teacher-training superintendent of the Ohio District Sunday-school Board, reviews the book as follows "'Apt to Teach' appears in a substantial, neat cloth binding; the printing is remarkably clear on a good quality of paper. The arrangement of chapters and paragraphs has been executed very successfully; this in a text-book is a valuable aid to a general oversight, as well as to fixing the salient points in the student's mind.

"Of the 246 pages, 108 are devoted to Bible study. The numerous maps are extraordinarily good and materially enhance the value of the book. Bible study is presented in more than a bare outline and gives the student a comprehensive and detailed account of Bible facts and truths. The parts devoted to the Sunday-school, the Pupil, and the Teacher again escape the fault of being a mere outline of dry facts, which gives the book a far greater value than the course heretofore used by most of our teacher training classes.

"The style thruout is clear and to the point. One is never at a loss to understand just what the author means to say, even tho she is obliged to say a great deal on a large subject in a limited space.

"Especially to be appreciated is the part dealing with 'Our Evangelical Church and its Work'! Here the teacher is also given the necessary information about the 'Church Year'. Confirmation is dealt with not only in this connection but is incorporated as an intregal part of Sunday-school work.

"We hope that so large a number of our Sunday-schools will take up the study of this course that it will immediately become necessary to prepare a second course of teacher training."

All young people interested in improving their Sunday-school work should send for a copy of "Apt to Teach", cloth, 50 cents, postpaid; per dozen, $4.80, not postpaid; manila, 25 cents, postpaid.

Eden Publishing House, 1716—18 Chouteau Ave., St. Louis, Mo.

The Cost of Turpentine

Continued from Page 4

of Florida, the conditions now to be described and the spirit back of them, still play a dominant part in the treatment of convicts not only in Florida, but thruout a large portion of the South.

Along the homeward trail thru the pine woods that Sunday morning, horses, riders, hounds and Negro lengthened out in caravan-like twists. A mile's tramp brought the party to a clump of whitewashed, rough board buildings squatted in the white sand close to a railroad. From a distance the largest building had the appearance of a warehouse or a stable surrounded by a high board fence or stockade. It was a story and a half high, thrice as long as its width, with windows along the sides heavily barred.

At two opposite corners of the high forms sheltered by a rude roof of pine boards. Beneath these shelters sat two young men lazily smoking cigarettes, their long-barreled pistols beside them.

Near the railroad was the camp store, or commissary. Inside another enclosure was a small, one-story shack from one end of which a cloud of smoke issuing, proclaimed the kitchen. Farther back in the same enclosure was another shack, open on three sides, and a pig-pen.

In the middle of the sandy yard stood a well, fed from the surface water and the excess of the bayou more than a mile away. There were no trees, no grass, no shade of any kind, nothing but hot white sand and a few stumps.

A lean, swarthy man of thirty-five years, wearing the ubiquitous black slouch hat and known by the official title of Captain, welcomed me as a visitor, and announced that dinner would be ready shortly. Until then we might inspect the camp.

Working Squads

The convicts are worked in three or four squads, each in charge of one or two guards and several dogs. One squad may box virgin trees, another dip fresh pine pitch, another scrape third-year trees, another pull fourth-year trees, and another back-box older trees that are sufficiently large to yield still more resin.

The work is so arranged that the squads arrive at a certain stage of their rounds on certain days of the week. The entire territory is covered between early Monday morning and Friday night or Saturday noon. But it is constant and heavy work. A soft pitch is gathered from the open face of the blazed tree from March to October. From October to March, the gum must be scraped or pulled from the tree. The still, in which the gum and pitch are distilled into spirits of turpentine, is located near the camp and is kept supplied by teamsters and their wagons. A barrel of soft pitch produces approximately ten gallons of spirits of turpentine. In a single charge of ten barrels of scrapings, or gum, there are about six barrels of resin and two barrels of spirits. The stills run two charges a day ordinarily, and produce from 100 to 120 gallons of turpentine in one charge.

"Sunday mornin' the men spend in cleanin' up, takin' a bath, and changing clothes," drawled the captain, as the big gate of the stockade swung open and a growing pile of soiled, striped flannel garments became conspicuous. Here was the unique sight of a score of nude convicts, exchanging soiled garments for fresher ones. Their glistening bodies were burnished bronze in the strong sunlight and their huge, knotted muscles played under the skin like great cables.

"The odor won't be very pleasant," added the captain as he led the way to the bunkhouse and mess-room," but it is more the smell of disinfectant than anything else."

The interior of the building was even more crude as a place in which to live than the exterior as a means of shelter. No attempt had been made to "finish" the building, as craftsmen would say; that is, to ceil, or plaster, or remove the bare effect of rough rafters and boards. A barricade of heavy timbers set vertically from floor to roof formed a partition between mess-room and sleeping quarters. Next to the only door of the building, was a small cage built of heavy timbers and furnished with a small heating stove and a chair for the guard who kept the night watch over the forty sleeping convicts.

Two zinc-covered tables to the right of the entrance formed the dining-room tables; boxes and broken chairs formed the seats. In a corner close by, stood a sink and basin where the dishes were washed. Only dishes, pans, and spoons are used inside this stockade. There are no knives or forks (except for warden and guards). Fingers were made first; besides, knives and forks are much too ugly as weapons in a quarrel.

In the same room, at the corner farthest from the door, were two cracked porcelain-lined tubs set in a space not screened off but merely surrounded by torn wire netting. Several more broken chairs and boxes and a heating stove within a wooden pen, completed the furniture and equipment of the mess-room. On one wall, hung an illumination of the ten commandments, and several illustrated psalms. On another wall hung the rules and regulations of the State prison authorities, almost too black from soot and grime to be deciphered. Except for these wall decorations, there was no evidence anywhere of any reading-matter.

The bunk-room was a long, low compartment filled with iron beds supporting filthy mattresses. The floor was bare and reasonably clean, and the entire interior smelled strongly of a mixture of formaldehyde and other disinfectants.

"The beds are a bit old," was the explanation volunteered, "but we've made a requisition for new ones. We disinfect every other day and scrub the floor every morning. Sunday morning, of course, the men always take their time about things."

In the mess-room the prisoners were singing and laughing and telling jokes. In one corner a black figure was just emerging from his "tub"; in another, the rattle of tin and granite dishes told of preparations for dinner.

What Some Elmhurst-Eden Alumni are Doing

Continued from Page 5

of all to the loyal enthusiasm of every Elmhurst alumnus, and further to the splendid gifts of the wealthy men and women of our Church. The speaker said, tho he had dreamed all this, still it was a dream which might become true, if every graduate of Elmhurst and Eden would give his loyal and enthusiastic support to the alma mater, and by endeavoring to influence the wealthy men of his congregation to give larger gifts to our Educational Institutions.

The toastmaster then called upon the Rev. Henry Bode, General Treasurer of the Synod, to respond to the toast: "The Diamond Jubilee of our Synod"! The speaker dwelled upon the marvellous growth of our Synod from small beginnings, and proceeded to show why we in our day ought to be proud of the heritage of the fathers. Our Church is worthy of our best efforts, and only then will we show ourselves worthy of the fathers, when we loyally and wholeheartedly further the interests of our dear Evangelical Church.

The next toast called: "Durch diese hohle Gasse muss er kommen"! the well-known quotation from Schiller's "Wilhelm Tell", and was responded to by the Rev. C. Hansen of Indianapolis. Rev. Hansen spoke in the German language, clothing his remarks in poetic form.

"The Tell City Banquet, Can it be Beat"! was the toast responded to by the president of the Indiana Alumni, the Rev. David Bruening of Louisville. Of course the Tell City banquet was the "best ever", and in his courtly way, the speaker proceeded to express the appreciation of the Indiana "Brotherhood of E. E. A." for this splendid treat. And every alumnus present said: "them's my sentiments"!

"Final remarks" were made by the Rev. Theo. Schlundt, the Tell City pastor during which the speaker attested his pleasure in being able to be the host of such a splendid body of his *fraters* of other days. After voting $5 toward the Elmhurst Band Fund, and a prayer by the Rev. Paul Pfeiffer of Evansville, this splendid meeting of the Indiana Alumni came to an end.

In closing I cannot but express my impressions of the whole meeting by quoting from the speech of the president of the Indiana Alumni. "It has been my privilege to meet with pastors of many denominations in the past few years. I have attended their conferenecs. I have met them socially. I have sat around the festive board with them. I have met them at church functions. But this I may say, without undue pride, being "one of them", the more I see of other pastors, the better do I like the Evangelical pastors, and the prouder do I feel that I am permitted to be an 'Evangelical pastor".....

Yes, our pastors are a splendid body of men, of whom any Church might be proud. They are loyal to a fault, enthusiastic in a magnificent way, with a large view of things to be accomplished in this our present day. Let the Church but indicate that it is ready for big things, and its pastors are ready to attempt big things. After such a meeting, no pastor can but go home a better preacher, a more loyal Evangelical preacher and an enthusiastic "rooter" for Elmhurst and Eden.

And now, dear "fratres" of the Indiana District, I am ready to receive that "Hundred Dollar" contribution from your church for the Elmhurst and Eden "Debt Fund".

S. A. John
1300 Packard St.

What Is to be Said About Sin?

Continued from Page 3

so high and sweet that none but such as have their robes made white in the blood of the Lamb can sing it—the song of Moses and the Lamb, of law and gospel, of sin and redemption.

Now, if under this moral system of the universe, no free soul is ever to get one iota of evil consequence of sin beyond what he will know that he has fairly earned, after all ameliorating circumstances are given their full weight, and if that system works thru the ages to develop an innumerable multitude of souls into the very loftiest type of created and finite beings under the fostering care of an infinite love, who shall be unable or unwilling to leave the fringes of mystery which from the nature of things we cannot understand till we get as large and all-knowing as God; who shall hesitate to leave that border land of twilight, in the simplicity of an absolute trust, to Him who knows and who doeth all things well.

If there is such a fringe, why there is an eternity and an immortality for the evening up of all balances. Our eyes will open one great day in wonder, astounded at things undreamed of in our philosophy or our theology. We shall know that this moral, testing and developing system of the universe is the best, worthiest system that an all-wise, all-powerful and all-loving God could have devised. We shall know (would God we could all find it out now!) that we have nothing to do but joyfully to consent to that system in order to reap glory and immortality at God's right hand forevermore.

New Books

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Barnard, Amy B. The Girl's Book about Herself. 224 pages with colored frontispiece. Cloth. Net..... 1.25

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

VOLUME XIV | ST. LOUIS, MO., JUNE 17th, 1915 | NUMBER 24

Missouri to the Front

After a long campaign for better State laws for the prevention and relief of tuberculosis the Missouri Association for the Relief and Control of Tuberculosis has the satisfaction of seeing that State advance from a place near the rear to one in the very front rank of States in the fight against the white plague. And the new legislation accomplishing this was passed with but one dissenting voice.

The only provision previously made for State control of tuberculosis was a State hospital at Mt. Vernon; an act enabling adjoining counties to establish joint tuberculosis hospital districts had been annulled by the Supreme Court. The new legislation consists of five bills, two of which apply to the State as a whole, and three to the extensive lead and zinc mines in south and southwest Missouri, where the death rate from tuberculosis is higher than at almost any other place in the United States. The annual death-rate at Webb City, in the heart of this mining district, forty-six per 10,000, is twice as high as the normal tuberculosis deathrate of any city in the Union of more than 10,000 population.

One of the two bills applying to the State in general provides for state-aided county tuberculosis hospitals, and another permits city councils and county courts to employ visiting nurses for tuberculosis cases, authorizing them to disinfect rooms or houses that have been inhabited by tuberculosis patients. The three bills applying to the lead and zinc district provide for the suppression of dust in the mines, individual drinking cups and sanitary devices, and for adequate bathing facilities and dressing rooms for the miners. The aim is to reach the predisposing local cause of tuberculosis, i. e., mine dust, and also to prevent the transmission of disease. The appropriation for one of the three new villas authorized by the legislature to be constructed at the State hospital at Mt. Vernon, and an appropriation of $5,000 for a state-wide campaign of education in regard to tuberculosis were vetoed by Governor Major.

An original and effective method of disseminating information in regard to tuberculosis is that of a set of eight bookmarks adopted by the public library at Covington, Ky. One bookmark is inserted in each book given out by the library, the scheme being to have the readers become interested in getting the complete set. The bookmarks are gotten up in catchy A B C style, printed in red and black and give to tuberculosis education all the fascination of a game. The National Ass'n. for the Study and Prevention of Tuberculosis, New York, will supply them at cost.

The interesting social use Governor Major has made of his power to grant or refuse requisitions for persons accused of crime has also been attracting attention thruout the country. Instead of granting all requisitions from other States, as is the custom, Governor Major personally investigates the facts back of every requisition and seeks to act for the human interest of the accused or his family. Many of the requisitions are for men involved in domestic relations cases. If the man is established in Missouri and has work the Governor puts him on probation by suspending action on the requisition and requiring him to forward thru the governor's office a certain amount of his earnings each month to his family. The Governor holds over the man's head his power to sign the requisition and return him to the other State for trial at any time. A considerable number of such cases are now in the hands of Governor Major.

The "Hyphenated" Citizen

The sinking of the Lusitania and the exchange of diplomatic correspondence between the United States and Germany in regard to that unfortunate incident has again made the so-called hyphenated citizen an object of suspicion and attack by a class of American newspapers who get their inspiration from London rather than from actual conditions as they exist in the United States. Because some of the self-appointed "leaders" of Americans of German descent call themselves "German-Americans" these papers assume that all American citizens of German extraction are inclined to modify their Americanism by their sympathy for Germany, and have even dared to insinuate more or less openly that there was a possibility of their taking sides against the United States in the event of a war between it and Germany. The injustice thus done to hundreds of thousands of loyal and earnest American citizens has been keenly felt and rightly resented by all the Ameriacn citizens affected, most of whom, while justly proud of their German ancestry and heritage, are nevertheless entirely content with being simply Americans and would never think of being anything else. This does not mean, of course, that they must always agree with the foreign policy of the government as it is now being conducted. If even Mr. Bryan disagrees so radically with the President in regard to this subject as to make his resignation from the Cabinet necessary, why should the loyalty of plain American citizens be called into question when they make use of the same American privilege? To ignore the fact that German Americans have always loyally supported American institutions, both on the battlefield and at the ballot-box, is a sign of ignorance or prejudice, a recrudescence of the "Know-nothing" spirit of sixty years ago.

To be sure, American citizens of German descent differ with President Wilson from a different reason than that advanced by Mr. Bryan; they are not afraid of a clash with Germany, because they know that Germany is seeking to avoid a clash as earnestly as the United States. They understand, better than President Wilson, or any one else whose knowledge of Germany and German conditions has come only thru British channels can understand, that Germany did not want this war and does not want war with the United States, Prof. Usher to the contrary notwithstanding. If Germany had wanted war in the first place she would hardly have been foolish enough to select a time for the attack when nearly all Europe was arrayed against her; and if she desired to defy the United States and bring on war or a rupture of diplomatic relations, an answer befitting such an intention would have followed immediately after the receipt of the first American note. The "hyphenated" citizen is not a German partisan but an American who desires to see his government show not merely firmness but justice, not merely a narrow insistence upon American rights but an intelligent and broad-minded grasp of the situation and the capacity to deal fairly with *all* the belligerents concerned. He stands for the best and highest American principles everywhere, first, last and all the time, but the principles must face the facts and fit the facts, or there will be confusion and misunderstanding.

A THOUGHT FOR THIS MONTH

EVERY EVANGELICAL CHURCH SHOULD BE REPRESENTED BY ONE OR MORE WORKERS

at

THE FIRST EVANGELICAL SCHOOL OF METHODS FOR EVANGELICAL SUNDAY SCHOOL AND LEAGUE WORKERS

Elmhurst, Ill., July 20-29

See Page Seven for Particulars

"The Fight for Peace"

is the title of a valuable book by Dr. Sidney L. Gulick, former missionary and teacher in Japan, author and lecturer, and associate secretary of the Federal Council Commission on Peace and Arbitration, and is published under the authority of that Commission. The book deals in a very thoro and able manner with the whole present world-situation, the real causes of Europe's tragedy, the peace movement, and the ideals and the practice of the Churches in regard to international peace. Part three, which deals with the constructive peace program is, like the other chapters, written in the true Christian spirit and outlines some practical suggestions for preventing racial antagonisms and national jealousies and suspicion. The book may be had for fifty cents and should be read by all who are interested in the application of the principles of the kingdom of God to national and international affairs.

Dr. Gulick shows how the mastery of Nature's titanic forces created the temptation to use them not only in the promotion of human welfare, but also in the interest of selfishness and destruction; how nations and races long isolated are now face to face with each other as a result of modern methods of communication; how increasing wealth and growth of population have helped to develop national and racial self-consciousness and the desire for world-empire, and gave rise to militarism as a means of attaining it.

The real cause of Europe's tragedy Dr. Gulick sees in the "ambitions of races, dynasties, nations, and military, capitalistic and bureaucratic cliques. Each has been ruled by plans for selfish advantage; each has sought prosperity regardless of the prosperity of other nations; each has regarded the rest with jealousy and suspicion more or less pronounced. Unscrupulous men in each have guided the activity of their own nation to its supposed gain, even by methods often unfair to others"....."Ambitions, aggressions, injustice, fears, suspicions, distrust, animosities and actual war preparations, with confidence in the same—these have been the explosives that have been collecting in dangerous masses for decades. To assign responsibility for the final act that ignited the fuse to any one person or nation is useless and vain. But useless it is not, to understand the inner nature of the real causes of Christendom's calamitous disease. For, if we isolated the germ, we may discover its toxin".

"Permanent world-peace can come", Dr. Gulick says, "only as these feelings are overcome and goodwill is established in the earth. The way to conquer evil is to do good. Our Christian ideals and practices must now be definitely and consciously applied to nations, to international life. *The Golden Rule must be given universal application*". He then applies this principle to American relations with Mexico, China and Japan, and to social race assimilation without biological assimilation, i. e., intermarriage, with very interesting results. A chapter on the admission and naturalization of aliens is followed by a very timely and thoro discussion of "The Churches and the Sensational Press", in which the inadequate and irresponsible manner, not to use stronger terms, in which the press associations handle foreign news matter comes in for just condemnation. The conclusions to which Dr. Gulick arrives in the final chapters are novel and interesting, but seem entirely feasible to a Nation and a Church determined to put the Christ-spirit in to *all* its relationships, social, national or international, as well as personal. The one thing we have seriously missed in the volume is any allusion to the inconsistency and inhumanity of America furnishing war supplies in the interest of mammonism while carrying on a propaganda for peace like that outlined in the book.

A UNIVERSAL CHURCH

"And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and they shall become one flock, one Shepherd", John 10: 16.

When Paul first proclaimed the Gospel of salvation to the representatives of wisdom and learning at Athens, Acts 17: 16—32, he spoke first of all of the God who is Lord of heaven and earth, and then emphasized as an essential part of the faith in this God the fact that He had made of one (blood) every nation of men to dwell on all the face of the earth. This teaching of the Apostle struck at one of the most fundamental and wide-spread social and religious wrongs of antiquity, at the idea that one class or race is better fitted to rule the earth than the others. For the Greek every non-Greek was a Barbarian, an intellectual inferior; the Romans regarded other peoples merely as objects of conquest, and even the Jews abused their privilege as the Chosen People by despising the Gentiles. With all these errors and prejudices the religion of Jesus Christ aimed to do away, while it took the unique position that in the sight of God all these outward differences of race, education or condition vanished and that there was no respect of persons with Him. The human race had sprung from *one* family, *all* had become victims of sin, and any effective redemption from sin must therefore necessarily include *every member* of the race.

That is the only point of view from which Christ or His Church can be rightly understood; anything less than this would be like confining sunshine into one room, or crowding the ocean into a reservoir; the power and beauty of the Gospel is far too vast and wonderful to be thus confined and narrowed. That is why the Master, tho He was not sent but unto the lost sheep of the house of Israel, nevertheless had a sympathetic ear and heart for the needs of the Samaritan and the Canaanitish woman, and for the Roman centurion as well as for the Greek seekers after truth. Jesus was a Jew, but too divinely merciful to be content with being a Jew only; He came not for that nation only, but that He might gather together the children of God that were scattered abroad. Whosoever was of the truth heard His voice, and after Jerusalem had rejected His pleading He sent out His disciples to preach the Gospel unto all the nations of the earth, so that the other sheep He had, which were not of the Jewish fold, might also be brought to hear His voice. They had the same need and hence all were entitled to the same opportunity. The Christian Church is a universal Church because every sinner of all nations and times finds in the Gospel which it preaches everything to satisfy his every need. We call the Church *universal* rather than *catholic*, not because the word *universal* is new, and the word *catholic* is old, but because the word *universal* means more to the men and women of to-day than the word *catholic* does. The vital thing about the universality of the Christian Church is not that the fact sould be stated in a historic and orthodox manner, but that it should be actually realized and understood.

The message of the universal Church is actually universal because men, women and children of all nations, times, races, classes and conditions have found it to be just what they need. There is not a country on the face of the earth but has a larger or smaller number of Christian people, men and women, who have given up their old and familiar ways and forms of religion because the Gospel of Jesus Christ supplied a want that had been unsatisfied before, and brought them not only contentment and happiness but power over sin, and countless numbers everywhere have proved the absolute fact of such happiness and power by enduring persecution for its sake. From the days of St. Paul until the present moment, in every country of Asia, Africa, Europe and America and in every island of the sea the souls of men have been cheered and cleansed and lifted up by the positive power of the Gospel message of a divine love and redemption. There is no blot of sin so hideous but that the blood of Jesus Christ has been able to wash it away entirely; there is no form of vice so unspeakable but that the love of God in Christ Jesus has been able to eradicate and to purify it; there is no human weakness so discouraging or Satanic temptation so insistent but that the strength of Jesus Christ has been able to conquer it permanently; there is no problem of the human race that has not been easily and perfectly solved as soon as the principles of Christ's Gospel were fearlessly and consistently applied. For nearly two thousand years the truth and the power of the Gospel has been subjected to the acid test of the bitterest human need and have not been found wanting. What weaknesses there were were those of the human agency, not of the force behind it. No sincere seeker after truth has ever come to Jesus Christ in vain.

But how can the Church be a universal Church as long as two-thirds of humanity are still unreached by its message? *That is up to you, dear reader.* The Church of Jesus Christ is essentially a universal Church, because its healing and helping power is ample for humanity's deepest and largest needs, and because it was meant to heal and to help every human being. If there are those who reject it because they prefer to remain unhealed and unhelped, that is not the fault of the Church. If there are those who have not discovered the healing and helping power of the Gospel because the conduct of church members gave no hint of it, whose fault is it? And if countless millions yearn to be healed and helped, and are not, because there are none to bring them the message, who is to blame? The Church itself is doing all in its power to make its message of hope and power universally known by means of its missionary efforts, but if it does not succeed because these efforts are not supported with the loyalty they deserve, the fault is not that of the Church nor of its Master nor of its message.

Whose fault is it?

The Redemption of Silas Platt

BY HARRY E. KELSEY

The afternoon sun was beating against the hills and hollows of the old Platt homestead with unwonted furor. The corn, more than waist high, covered the whole landscape with one unvarying shade of deep, rich green, save where a darker green proclaimed an orchard or a hedgerow. To Silas Platt, sitting on the wooden beam of his cultivator and meditating on the hardness of his lot, this day seemed the essence of misery. The sweltering horses had hung their heads lazily and gone to sleep standing, the minute they were allowed to stop. The barnyard was half a mile away, over a gentle knoll; the voices of nature had all been hushed by the intense heat; and so there was no sound but the snip, snip of his knife thru the little square of wood as Silas leisurely whittled out a cultivator pin.

"Hang it all," he mused, "what's the use anyway; life is all like this—up one row and down another, until something breaks and a fellow gets a chance to rest long enough to fix it. No matter whether it is corn or figures, it's all the same—one row after another; or if it's chemistry, it's one formula and then the next; or if it's Greek, it's one irregular verb and then more; and when I get to preaching (which the Lord knows if I ever will) it will be just one sermon and then another; and there is never any place in life where one can stop and say, 'I'm done; there is nothing to do now but enjoy the fruit of my labors.' What's the use? The world's all gone to the Devil anyway, and I'm going with it. Who cares?"

Three years before, Silas Platt would not have talked that way. As a lad of eighteen he had been ambitious, witty, courteous, earnest, the favorite of all the Clover Hill community. Now, as a young man of twenty-one, he had soured toward the world. He had gone away to college at eighteen. Like all freshmen he thought for a year that he was in a new world. Then he returned to the farm for the Summer vacation. When he arrived at the home town he was surprised to find how much it had changed in his estimation—how it had shrunk in size and appearance during his year in the city. Yet after all it was home, and he was proud to call it such.

But there were other changes. The boys with whom a year ago he had been the recognized favorite and leader, no longer called him "Si," and shouted to him across fields; when by chance he met them, or when by some less frequent chance some of them came to see him, they called him "Silas," and shook hands awkwardly, and showed in every possible way that they were miserable in his presence. And from that time, the mutual understanding was gone. Silas became certain that the lads were all jealous of his college opportunity; and they were convinced that "a little learnin' had made Si all stuck up." How truthfully wrote Kipling, "We're all islands, shouting lies to each other across seas of misunderstanding!"

It was with positive happiness that Silas returned to college in the fall. And it was with satisfaction that he found himself once more in an atmosphere where culture prevailed and courtesy, neatness and correct English were not mistaken for "airs." Consequently, as the year went by and his joy in the college life increased, he became more and more determined never again to spend a whole vacation at Clover Hill. "Two weeks of that will be about all I can stand at a time," he repeatedly told himself.

April had come. His sophomore year was almost ended. It had been a good year in the class room, in athletics, socially, religiously. "If "Si" Platt had been the favorite at Clover Hill school, he was doubly the favorite at Baylin College. It was with great expectation that he looked thru the two years of upper-class happiness, out into the great world which he was to make better by his sermons and his friendship—for Silas meant to be a minister, in every department of the profession.

In the midst of all this happiness there came the hand of fate—and it came quickly. James Platt, the father of Silas, was drowned while endeavoring to save his live stock from the "branch," swollen to ten times its normal depth by the spring rains. That put an end to college for Silas. And while he accepted the inevitable without spoken protest, deep in his heart was the germ of enmity against a Providence that would so destroy the hopes he had cherished, and place upon his care the fields of grain instead of a field of souls.

This germ grew; and in six months, Silas forgot how to laugh. The loneliness, the inward rebellion at his fate, the narrowness of his life as compared with what it had been, all combined to make him sullen and silent. His mother noticed and worried over the change in him, and he knew that she did; but he only hated himself the more, and became the more silent. Thus a year went by and more; and we find our hero sitting on the wooden beam of a cultivator almost overcome with heat, completely overcome with despair.

He sat musing long after the break-pin was neatly shaped. He forgot the heat for a time, forgot the corn and the team, forgot everything but a painful review of that saddening interruption of his "life that might have been."

Did anybody care that he had lost all his bright prospects? Could anybody be foolish enough to say the Lord was taking care of him now? In fact, was there ever any God to take care of him? And if there was a God and He was so anxious to have His Gospel preached, why didn't He help a fellow along instead of hindering him? "No," said Silas at last, with a fierce look and between tightly clenched jaws, "there isn't any God; it is Kismet (fate)—what can I do? I may as well make up my mind to plow corn till I'm dead—and I wish I were dead now."

With a sluggish stride he again took up the never-ending journey along the corn row. Lindley, of the college eleven, would not have recognized the stooped shoulders; the chest was not so prominent as it had seemed when it wore the official "B"; and had McClintock of the Baylin track team seen the shambling gait, he would surely have shouted, "Knees up, knees up! Have you no idea of form?" But Silas thought of none of these things; he plodded on, telling himself over and over that hope was all gone; that he could never amount to anything; that his only happiness would be the grave and—oblivion.

"Hello, Silas; we're goin' swimmin'," shouted a twelve-year-old lad as he burst thru the tall corn like a scared rabbit. He was closely followed by two others of his own type—healthy, bright-eyed, brown-skinned country boys, ignorant alike of trouble and weariness.

"Say, Silas," broke in a second lad, "don't you want to go with us? Jim says you was the best diver in the bunch when you was one of the kids, an' we're jist ravin' crazy to learn."

"Why don't you get Jim to teach you?" asked Silas, without changing his mood.

"Because Jim won't—he's too cinchy," replied the boy, with evident disapproval of his big brother's diligence in the farm work.

"Well, I'm cinchy too, kiddy; you'll have to let me off until the plowing is over—maybe I'll teach you then."

The lads were out of hearing before Silas had finished; they had no time to waste when nothing more was to be gained in talk.

"Jim's too cinchy," repeated Silas, meditatively; "well, I should say he is. And so is every other Reuben in the old 'bunch.' They all have the idea that this worn-out, sandy dirt is packed full of gold, and that their chief business is to dig it out with a corn

plow. They are all too selfish even to play with those kids; they slave around these farms from daylight to dark, and never get any more pleasure out of life than —than I do." He smiled grimly as he suddenly realized that he was doing exactly what he accused them of.

Then Silas Platt did something that surprised his team very much. He had reached the end of the row, and the end of his soliloquy at the same time. He looked at his watch, at the shimmering hills, at the sweating horses, at his own wringing clothes. "Four o'clock; Saturday afternoon; hot as blazes; team worn out; swimming hole half mile distant; in consideration of all of which this agricultural establishment herewith suspends operations until further notice. It's me for a dive with the kids." And while he talked, Silas was unhitching and starting for the barn.

Half an hour later he arrived at the creek just in time to see a little sun-burned body swing from a tree and plash, sprawling full length into the stream. There was a chorus of laughter which all but drowned the whoop of pain as the water stung the lad who had dropped so awkwardly into it. Looking over the bank, Silas saw not two boys, but ten; and before they were aware of his presence he said, "Well, you needn't laugh at the kiddy; there isn't one of you can do better."

"Not while you are looking," said the boy just starting up the tree.

"Yes, you can," replied Silas; "I'll show you how to do it." He was already undressing, and for the next hour he dived and puddled and floated as merrily as any of the youngsters, laughing kindly at their awkward attempts to imitate him, and explaining to them wherein they failed. And meanwhile, Silas was soliloquizing.

"Who cares for these kids?" he thought as he splashed the cool water at two or three of them sunning on the bank; "everybody at home is too busy to think of them; the church cares nothing about them yet; at school they are a necessary evil. I think there must be a God after all, and that He has a special providence for boys; otherwise the poor little duffers would turn out worse than they do."

Eleven suits of overalls were finally sorted out and put on, and eleven pairs of clean brown feet turned reluctantly toward the hills that led away from the creek. In the midst of the group of now quiet boys walked their newly-found friend and companion. "I say, fellows," said Silas, "we ought to have some sort of a club."

"Club?" asked a lad, "where's the snake?"

"Oh, there isn't any snake, sonny; you are thinking of the wrong kind of a club. I mean a boys' club, to meet once or twice a week, say, at my house; we would play ball, and run races, and go swimming, and all that sort of thing, you know; and in the winter we would read and play games and have a kind of boys' Y. M. C. A. right here in the country."

* * *

It was Thanksgiving. Across the church yard walked a manly young farmer. strong, broad-shouldered, bright-faced, happy. Before he reached the church door a hand was laid upon his shoulder, and a deep, fatherly voice spoke to him. He knew that hand and that voice; of late he and elder McConnally had come to know each other.

"Silas," said the voice, "we've a lot to be thankful for this year, but I think I'm thankful most that the Lord didn't let you finish college. It's six years and more since He stopped you; you'd 'a' been a preacher by now. But look, Silas; by that boys' organization of yours you've sent five boys to college that never would 'a' thought of it without you; and you've made honest, enterprising young men of a dozen more; and you've taught a lot of us old folks that life means more than hard work and money. I used to think an education wasn't worth much to a farmer; now I begin to believe I haven't enough education to appreciate one. How old are you, Silas?"

"Twenty-six."

"Would you go to college at your age if you had a chance?"

"Oh, I don't know, Mr. McConnally; I've quit thinking about it."

"Have you? I haven't. I sold that south forty of mine yesterday. You made me believe I am too old to worry with so much land. Now I'm looking for a place to invest the money. I'd like to lend it to you for a matter of eight or ten years. I'd never 'a' men-

Concluded on Page 8

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

The Enchantment

SARA KING

I wonder how the robin's throat
Hath caught the rain's sweet, dripping note.
That little falling, pelting sound,
Liquidly clear and crystal round,
The very heart-rune of the spring,
Enchanted of the sky and ground,
That conjures life from everything.

No ancient, age-worn witchery,
No incantation, could set free
The fast-bound dead; yet here each day,
Robin and rain in mystic way
Bring back life greenly: ah and how
One's heart and pulse obey
That lure of music! Listen now * * *

The Woman in the Home

Many people arrogate to themselves superiority, because of a certain mental attitude which makes them feel that the ordinary duties of life are commonplace.

A certain mother and daughter are interesting on account of the differences in their ideals and the deference which the mother demanded for her point of view. The mother belongs to the type of New Englanders who placed the emphasis entirely on mental attainments. Born of a generation of good housekeepers she attaches no importance to a knowledge of housekeeping as an art. Books and intellectual things have acquired undue value in her eyes, and her ideas for her daughter are along college lines, to be followed by a profession which shall place her among the mentally elect.

The daughter, a sweet and lovely girl, clever enough, but not in any sense a "high brow", loves her home and things domestic. In every way the mother shows her intense disappointment. She refers continually to "Dora's lack of ambition"; she mourns over "Dora's failure to follow in her mother's footsteps." Yet everybody likes Dora. She seems wonderfully broad-minded, and the man who wins her will be fortunate. Her mother's devotion to intellectual pursuits has left Dora virtually the head of the household. She has learned a profession just as valuable as one which might have been acquired in college.

Many women who read this will feel that enough emphasis has not been placed on woman's highest development. Yet we are told in the papers that the granddaughter of Dr. Eliot, president emeritus of Harvard, declares that "no woman, no matter how comfortably situated financially, should ever think of marrying before she has learned the art of cooking and the proper way to administer a household."

The very superior woman will find, if she looks out upon the world as it is to-day and studies the women who are its leaders, that the trend of feminine thought of the highest order is toward the solving of the problems of the home. Even those who are most eager for political rights are basing their arguments not on the abridgment of domesticity, but upon increasing effectiveness along domestic lines. The very superior woman is no longer the one who takes degrees in college or aspires to be called a "blue stocking." She is rather the woman who, while conceding much to her intellectual side, understands that there is scope for brains and executive ability in her own sphere.

The more intellectually sure a woman is of herself the greater pride she takes in developing her domestic side. She realizes that her femininity is not a sign of inferiority, but of superiority. The orderliness of women, their thrift and common sense form a balance for the impetuosity and extravagance of men. This may be seen in national affairs as well as in domestic, and the wise woman is she who bases her superiority not on mere intellectual achievements, but on the achievements in which heart and brain combine to form a perfect personality.—*Evening Bulletin.*

The Contract

"I don't much like your churches."

The young fellow was so frank in his statement that the minister, not much more than a boy himself, laughed outright.

"Why not?" he quizzed, when the laugh was over.

"It's just this, Mr. Reid. You don't put your religious deal up to us as anything of a business proposition. I'm an architect, you know, and I'm used to dealing with exact things—clear-cut specifications. There isn't anything clear-cut about your religion. It's all up in the air and vague."

The germ stayed in the preacher's mind, and, as germs always do, it worked. The young architect was not a professing Christian—man after man had tried in vain to reach him, sermon after sermon had been preached over his head. But he was worth winning and John Reid prayed as he never had prayed before, for wisdom.

A week later the architect found a package in his morning's mail. Within was a copy of the four gospels. On the fly-leaf was written,

"A Business Proposition."

"When I want a house built I turn the job over to the one who has made the greatest success of building houses. When I want a life built I turn that job over to the one who has made the greatest success of building lives—His own life first of all. I put it up to you as a business proposition. If you know of any man who has made a greater success of building His life than has Jesus Christ, turns yours over to him."

He read it over twice slowly—then closed the book and turned to his other mail. But the little book and its challenge stayed in his thoughts all day. That night he read the book—carefully, searchingly. Not a detail of that life escaped him, the swaying of the multitude, the tender courtesy to the erring woman, the mighty miracles, the wayside ministries of love, the whole beautiful life, the calmly courageous death. When he had finished he turned back to the flyleaf once more.

'I, James Wilson," he wrote, "contract with Jesus Christ to make my life as nearly like His as possible."

The business proposition was concluded, the contract was signed.—*Selected.*

The Station Loafer

"Do you get paid for just sitting around here all day?" The girl's eyes opened wide and regarded her companion wonderingly.

"Yes"—outwardly the deaconess was demure. "Want to stay and watch me do it a while?"

"I guess I was sort of rude to say that. But when you said that you didn't have anything else to do only to help me tend to my baggage—that it was your work to stay around here all day—why, I just thought you were fooling!"

"Well, I wasn't. But your train isn't due for an hour yet—suppose you watch and see how I 'sit around.' "

Scarcely were the words out of her mouth before she was off on the trail of an immigrant woman who, with three small children and bundles innumerable and huge, was making her way painfully across the great waiting room. The deaconess took a baby and a bundle and the whole party disappeared. Ten minutes later the deaconess was back again.

"There's a special waiting room for these immigrants—if someone takes the pains to direct them to it. I found an attendant down there who can talk her language and who promised to see her safely on her way again. That waiting room is a great thing—shower baths, laundry, all sorts of conveniences. The attendant was 'doing the family up,' bag and baggage, when I left. They *did* need it!"

Off again—this time to the aid of an old lady who, never having been in the city before, was completely lost in the pushing, hurrying crowd. Then it was a young girl who needed directing to a safe boarding place—and then a child, lost from its mother in the crowd. The hour was up before either the deaconess or the girl was aware of it.

"Lake Shore train number 24!" called the megaphone man.

"Here's your train," seconded the deaconess, as she grasped the girl's suitcase. "Do I earn my money?"

"Earn it! Gee! Why, I wouldn't have touched one of those dirty 'dago' kids for a small fortune! Say, how much do you get at that job, anyhow?"

"Next!" shouted the gate-keeper.

And the deaconess waved a gay farewell.—*Exchange.*

Denominational

DISTRICT CONFERENCES

Washington Mission District

The seventh annual conference of the Washington Mission District will open on July 8th at 7:30 P. M. with a special service in the Friedens Evangelical Church at Portland, Ore. Papers will be read as follows: "How Can We Successfully Conduct Home Mission Work"? Pastor A. Leutwein, and "The Evangelical Synod in the Year of Its Jubilee", Pastor E. G. Albert.

By order of the president, Pastor F. H. Freund,

E. G. Albert Sec'y.

North Illinois

The annual conference of the North Illinois District will be opened on June 23, 1915, at St. Peter's Church, Champaign, Ill. (F. H. Mueller, pastor), at 2.30 P. M., the special opening service beginning at 7:30 P. M.

Pastor M. Weber will read a paper on "Shall the War be treated from the Pulpit"?

By authority of the president, Pastor G. A. Niedergesaess,

Theo. Kettelhut, Sec'y.

Teachers' Conference

The teachers of the South Illinois and Missouri Districts will meet for their annual conference at the German Protestant Orphans' Home, St. Charles Rock Road, St. Louis County, Mo., on July 7, 1915, at 9:30 P. M. Papers will be read and model school exercises conducted. All teachers are cordially invited, as are also those pastors who are interested in educational work. Those desiring lodgings for the night are kindly requested to communicate with *Prof. S. Buchmueller, Orphans' Home, R. R. 29, Wellston, Mo.*

Paul C. Seybold, Chairman.

Missouri

Bellefontaine, Mo.

Trinity Sunday (May 30th) was a day of blessing, thanksgiving and rejoicing for the members and friends of St. John's Evangelical Church at Bellefontaine, Mo., for this day we formally opened or dedicated the enlarged and remodeled church. An addition of 26x24 feet and a basement of 50x24 feet were built, a large hot-air furnace installed, concrete walks laid around the church building, the roof of the entire church was reshingled, the church and parsonage were fitted out with lightning rods, and a number of other minor improvements were made, so that the good Christian people of St. John's need not be ashamed of their spiritual home, but have every reason to be proud of it and thankful to God, to whom all honor is due. These improvements necessitated an expense of at least $1,500, of which about one-third is paid. But we do not in the least doubt that within a year's time, or perhaps a little longer, everything will be paid. Pastors F. P. Jens and A. L. Suedmeyer preached in German and English. May the Lord, whom we serve, bless St. John's in the future as in the past.

E. Agricola, Pastor.

Minnesota District

St. Paul, Minn.

"The latter glory of this house shall be greater than the former", Zeph. 2: 9. This word of the prophet gave the motive which led to the wonderful success which St. Paul's Evangelical Church, St. Paul, Minn., could celebrate. It was the second time that the members of this church came together to celebrate the laying of the cornerstone of a new church. The "old" church was not at all an old, delapidated building which had to be replaced by a new one, because it was threatening the safety of the public. It is still a place which any congregation can be proud of to possess. But God has blessed the activity of their pastor, Rev. K. Koch, wonderfully, so that the crowds that came to worship could not find place within the walls of the old edifice.

The great day was favored by a beautiful sunshine. In the morning the church was occupied to the last seat when Rev. J. L. Haack, from St. Cloud, Minn., delivered an able sermon for this occasion. In the afternoon, in spite of the great heat, about 1,000 people had flocked to the new building place where the solemn act of laying the cornerstone should take place.

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On the other Side of the Earth

"You do not Love us, or you would Come oftener", the Complaint of yearning Indian Womanhood waiting for the Gospel. Only Women Missionaries can supply the Need

This and That About the Work

At Home

Our readers who were interested in the report on the fiftieth anniversary of the founding of German Evangelical missionary work will also be interested in the missionary service held in New York on May 2nd. The celebration was he'd in the church formerly served by Rev. Schlegel, one of the members of the original missionary society, and the church home of Mr. John W. Miller, to whom we are indebted for the Senana Home at Raipur and many other large gifts. It was in this church that our mission was transferred from the society to the Evangelical Church on May 19, 1884. The church was decorated beautifully and members from various Reformed, Presbyterian and Evangelical congregations participated in the services. Rev. Albert Hahn, successor of Dr. Julius Geyer, from whose church old Pastor Lohr was sent out on October 24, 1867, had the invocation. Then followed Scripture reading by Rev. W. Bourquin of the Evangelical Bethlehem's Church, Brooklyn; prayer by Rev. Wolfers of the Presbyterian Church in Broklyn; Pastor Nottrott preached the missionary sermon and the benediction was offered by Rev. Gottem from the Orphans' Home of the Reformed and Presbyterian congregations in New York. Others present were Rev. Rexroth, Mr. Manrodt, member of the Board, Mrs. Geyer, widow of one of the founders of the old society, and relatives of other founders, Rev. Dr. Seibert, Oerter, Schlegel, etc. Also the wife and daughter of Pastor Nottrott. Pastor Nottrott spoke of the organization of the missionary society, described the Bhakti movement in Chattisgarrh with its two sects, the Kabirpanthis and the Satnamis, gave a synopsis of the expansion of our work and its results, and closed with an incident illustrating the desire and yearning of the heathens for salvation.

It was very fortunate that an Indian missionary, the successor of Rev. Lohr in Bisrampur, the first missionary station to be organized, could be present at this memorial service. For us who look back on the half century of missionary work this was a further proof that our work is of the Lord. It was also an admonition for us to continue this work, as it deserves, with renewed vigor and enthusiasm.

Pastor Ferd. Schmidt, the new missionary who is to be sent out in the fall, if possible, writes: "During the winter I was tempted to doubt the possibility of being sent out to the mission field, because of the bitter feeling towards England, which sentiment, very unjustly, threatens to hinder missionary work. Let us hope, pray and labor that the spirit of missionary work may not decline, but may be strengthened in our midst no matter where God may open the way. I realize more than ever the difficulties of my vocation—but can also testify that many doubts have been removed and a fervent desire for the work has developed within me. I would earnestly request your prayers and supplications, particularly those of the Board". The readers will note that this last request is also addressed to them and will no doubt accede to his wish with renewed confidence.

On the Field

Miss Kettler, who has repeatedly called attention to the *Koehring Home for Women*, in Raipur, and now reports that this home has several inmates, is delighted over her daily opportunities in the work. They are ever present, in Raipur as well as in the neighboring villages, and only need to be taken hold of. In a letter dated March 25th, for instance, we find the following: In preparation for Palm Sunday we could tell the women the story of the joyful entrance of Jesus in Jerusalem, and we did so at several senanas (private rooms for women in their homes). To illustrate these stories we use the Sunday-school pictorial charts, which always proves a pleasure to the women"! Then again: "This morning we had a beautiful opportunity to tell the people from the adjoining villages about the Gospel. I sincerely hope that some time a portion of the seed sown may take root and bring fruit to the glory of God". Finally: "Yesterday we saw an eight-year-old boy with unusually long hair in one of the houses. Upon inquiry we heard that the mother had made a vow not to have the boy's hair cut for a certain time, after which she would take him to a temple in the mountains to sacrifice it to the idols. Upon my query as to the purpose and object, and what good might come of this, I received the reply that they *did not know*. The ignorance and thoughtlessness of these women is unbelievable even in many other respects. Many of them do not even know the name of their own husbands, neither can they tell his business or occupation."

Koehring Memorial Home for Women, Raipur

Mrs. Sueger (March 17th) also reports on the work for women. During the year she and her Bible women visited forty-one villages and made 4,350 calls. She does this only to call attention to the fact that her visits are desired from all sides and often the complaint is made: "You do not love us or you would call oftener". Personally Mrs. Sueger is perfectly satisfied to continue alone in her bungalow, but adds: "On account of the great work to be done for the Lord I should like to have company. Give us more fellow-workers."

Attempts to accomplish results in Simga shows encouraging prospects as is shown by the following: Two Bible women are stationed there and from time to time Mrs. Sueger visits them to supervise their work and to make helpful suggestions. "I take special pleasure in making these visits for these Bible women greet me cheerfully and often enquire: 'When will Mem Sahib come again' "? The two Bible women can not visit the individual homes more than twice a month, so great has been the increase in homes open to us. Many, many women are not only in Simga but

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Minnesota

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The program was opened by the pastor of the church with an address in which he gave a brief outline of the eventful history of the congregation. This congregation, when Rev. Koch took charge, was composed of a few exiles of a large Lutheran church. Under his leadership it has splendidly developed. The new church will cost nearly $50,000 when completed. The largest part of this amount however is covered by the generous contributions of the members.

Concluding the program the pastors from the neighboring congregations: Cottage Grove, Lake Elmo, Minneapolis and Stillwater expressed in short addresses their heartiest congratulations of this success.

It was God who gave His blessings to His workers. May He grant further success. *C. J.*

By a Layman

Altho several numbers of the EVANGELICAL HERALD have called attention to the importance of the Jubilee offering, it may not be out of order that a layman be given the floor in the same cause.

Our pastors will certainly do their best to awaken a warm enthusiasm for the Jubilee offering among the churches and their members, but their efforts will not have the desired success unless they are loyally and unanimously supported by their *church council.*

All the members of Evangelical churches ought to regard themselves as *active* members. Each one is responsible for the welfare and progress of the church and the denomination, and it is greatly to be regretted that so many are content to let the pastors shoulder the entire responsibility and do all the work. The members of our church councils have promised, at the installation of the pastor, to assist him in his work in every way, and they should bear this obligation in mind during the raising of the Jubilee offering.

My dear brethren in the church councils, see to it that this part of the work is thoroly considered and well planned at your next meeting, and make it your business to see that every member of your church does all that is possible for him to do. We want not only all the bona fide members of your church, but all who are in any way connected with it to have a share in this offering.

The committee has sent out all the necessary helps and instructions, and while we realize that the methods suggested may have to be modified in some instances, we hope that the general outline of the plan will be followed in all its branches. It is *systematic work* that counts and that ought to be insisted upon. Without it we can never reach the goal. So let us all work together willingly and effectively, so that the old complaints about the lack of cheerful giving in the Evangelical Church will be forever silenced.

When the new dormitory at Elmhurst was built we showed that we can do big things when we want to. Let us show it even more conclusively on this occasion. If all of us, pastors, council members and church members and all the friends of our Synod do their duty—and it is our *sacred duty* to bring an offering of gratitude for the great spiritual blessings God has bestowed upon us thru our Church during seventy-five years—we can be sure of the success we desire.

May God bless all our efforts and fill us with wisdom, energy and faithfulness in carrying out our plans.

A Mertens,
Representing Bethlehem Church, Chicago, and member of the Jubilee Offering Committee.

THE BROTHERHOOD A POWER

Dr. Torsch's St. Louis Address points out the Fundamentals, the Need and the Test of the Brotherhood

I

The question "What is the Evangelical Brotherhood"? has been asked again and again at the District conferences and other occasions where the subject has come up for discussion, and many may have dismissed the matter for the present at least because they were not quite clear in their minds as to just what the Brotherhood idea stood for. In the following we are glad to give to our readers an authoritative and exhaustive answer to this question, an answer which will enable all who are interested to consider the subject more thoroly, and one which may also arouse the interest of those who have not been interested in the movement so far. The answer is contained in the address delivered by Dr. Torsch, president of the National Evangelical Brotherhood, on the occasion of the rally of the St. Louis Federation of Evangelical Brotherhoods in connection with the conference of the Missouri District at Jesus Church, April 28 to May 2, published in full in *The Pilot*, the recently established organ of the St. Louis Federation. The address deserves a wide, thoughtful reading by all who think it is worth while that the Evangelical Church should have the largest and most loyal support of its men that can be secured. The address is entitled

"The Evangelical Brotherhood and Its Purpose with Men"

"Perhaps it would be well", said Dr. Torsch", to answer the question implied first as a representative of the Evangelical Brotherhood, 'What is a Brotherhood?' For the man who does not understand fully, 'What is a Brotherhood' may tonight go away with a mind all unsettled as to the statements that might be made after this.

"An Evangelical Brotherhood, my friends, is a *power* which challenges Evangelical men to the realization of their responsibility and, having accomplished that, awakens in them and fires them on in a holy desire to measure up to that obligation.

"When you behold this beautiful emblem of the triangle of the Brotherhood, what does it mean to you, my brother? It means first of all, made up of lines running to a point, on the one side respresenting the National Organization, one the other side representing the District Organization, or a Local Federation as you have, and at the bottom, at the base of this triangle stands the individual Brotherhood as a foundation upon which rests the two organizations just named. I chose well to say that the base of the triangle is the Local Brotherhood, for whenever the Local Brotherhood is healthy and strong, is vital, and has the power that it should have, the other organizations will have a corresponding power and corresponding vitality and a corresponding usefulness to mankind and usefulness to the Church at large. Let one of these organizations grow in excess of the other, the perfect triangle is broken. Let one of these organizations pull back and shrink from the affiliations of the other, there is a broken triangle again.

"Men of St. Louis, Brotherhood men of St. Louis, let it not be said that your Local Brotherhood is shaking the foundation of the Brotherhood activities of our beloved Church, and let it not be said that because your Local Brotherhood compromises with Satan thru the denying of God that the foundation of our Brotherhood, therefore, shall suffer on your account.

The Fundamentals

"But, my friends, there is more than lines there. There are the contents, and what do we see as the contents of the triangle? Ah, first of all I see the Cross very prominently displayed. Oh the Cross of Jesus Christ! It carries me yonder to Calvary's brow, there to look upon a compassionate face, blood-stained, indeed sorrowful, full of agony and full of compassion for a sinful world. I see trickling down that Cross the blood that makes me clean and I sing with all my heart

'In the Cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.'

Ah, my friends, the Cross, indeed, ought to be the symbol of the Evangelical Brotherhood, for when we trust therein then our foundation is sure.

"I see the white denoting the purity of manhood. Ah yes, for the purity of manhood, today in an age when all are being bespattered with sin, we need the purifying power of the blood of Christ.

"I see in it, my friends, the blue of loyalty unto God, of loyalty unto ourselves, of loyalty unto our fellowmen; I see in it, my friends, two letters that denote to me and sound forth to me as a bugle blast—the great mission of the Evangelical Brotherhood.

"I said in my definition of a Brotherhood that it was a *power*, I did not say that it was merely an organization. The two terms may not always be used synonymously. It is a *power*, it is a message; it is not an aim in itself, but a means to an aim, a means to an end, and these two letters give unto me that message of loyalty to the Evangelical Brotherhood. Is there a man in the hearing of my voice tonight who feels that he has not sufficient cause for glory or pride in that name? If there is, I direct him ponder that he might seek the records of the Evangelical Church and read the history of those heroes who gave their life's blood and were burnt at the stake if necessary for the cause that they represented.

"But there is more than that, my friends, this triangle has points, and on the topmost point I place God; on the one side I place myself, I place *you* my brother. On the other side I place your neighbor. I care not whether he sits next to you in the church pew of your own congregation, or whether he works at the shop bench in your factory, or whether he is employed at the same office, or whether he be separated by lands and seas unto the uttermost parts of the earth, I say it is your neighbor on the other side of this triangle and let me say to you, my friends, in order to keep a perfect triangle again, you cannot come any closer to God who is on the top of the triangle than you can get at your brother who is an equal distance from Him. You cannot get any closer to your brother than you can to your God.

"Some have said the great commandment of the Lord was 'Love God with all thy heart, with all thy mind, with all thy strength.' They said we would have a Church that builds godly lives, men filled with a desire of God in their hearts. They have said that all we need is men who love God. They have forgotten that the Lord said also 'And the second is like unto the first, love thy neighbor as thyself.' In that connection others have said, 'Seek ye out the economical, the industrial, the commercial inequalities. Go after the men in possession of wealth who cause poverty. Seek ye out the social conditions and correct them. Serve your brother and you have done it all.' And I say to you, my friends, that they are both wrong in their extremes, we cannot serve our fellowmen, nor can we get closer to our fellow-men than we are to our God. Ah, may this emblem of Evangelical Brotherhood ever mean that to you, men of the Evangelical churches.

The Need

"The Evangelical Brotherhood was organized, not because we desired another organization. The Evangelical Brotherhood of the Evangelical Synod of North America was organized, my friends, in answer to an urgent need. As was already stated by the President who preceded me, there was an urgent, crying, surging need for men's activities in the Church of Jesus Christ as represented by our denomination. I do not want to detract one bit from the sacred word of God, but I should like to paraphrase the word of God. 'What shall it profit the Church if she gain all the infants and youth in the Sunday-school and lose her men.' If we need a Sunday-school, if we need a young people's society, if we need a Ladies' Aid in our Church, by the grace of God show me why we do not need a Brotherhood, that the men of the Church may give expression to the preaching of the Gospel in serving the Master.

"I say to you the Evangelical Brotherhood is not a folly. It is not an imagination of effervescent men. It is an established fact and it has come to stay. It is come to bring a new day in the Evangelical Synod of North America and whether you like it or not, whether you agree with it or not, the Evangelical Brotherhood is going onward and forward as it is being understood and its principles truly grasped in the minds of men. Growth has been going on in proportion as men have understood the movement, and I censure you not, my brother, if you have not yet grasped this pearl, this jewel that is at your disposal, because you have perhaps not understood it. Wherever the Brotherhood idea is being understood it is being grasped with an eagerness that is astounding, by the ministers and laymen of our churches. It shall grow, yea it shall grow as long as the principle of our Brotherhood is lived up to by the Brotherhood. It shall fall, yea may God speed the day of its fall, the day that it strikes out to depart from the way that God would have it go, when it steps down from the high pinnacle

of confidence in Jesus Christ, when it breaks away from the highest ideal of the Master Himself, may the Brotherhood go down in defeat, may we fold our tents and say, "We have been whipped, we have been defeated." But, my friends, I have no such fear at all. By the grace of God He will direct and He will raise men that will carry the standard of Brotherhood activities, yea, carry it forward unto a glorious victory. I thank God for the confidence that we can have in His almighty power and in His wisdom expressed thru human instruments and tongues.

The Test

"The success of the Brotherhood work is not to be measured by its start. An effervescent enthusiasm at the beginning of an organization may carry us to an extreme enthusiasm like a beautiful soap bubble, which, when it strikes an obstacle bursts and is no more, no more than we can measure the success of a student in a college or a school by his matriculation on his entering the school. The beginning is necessary. Enrollment is necessary, but my friends(the test that is applied to the student comes thruout the months of studious activities in that college or that school. The test comes when the books and studies become difficult and when the examinations and tests pile upon him, then a man is showing his metle and is beginning to prove whether he will be a graduate and a success or not.

"In plant life those things that spring up readily over night, as it were, do not, as a rule amount to very much. The little mushroom, which was not yesterday but is today may be taken in the hand and crushed, but yonder oak assailed in season and out of season, tested by storm, wind and hail, becomes stronger at every test to resist the great and trying time of the forest.

"A soldier could not be a soldier unless he enlisted, but my friends, the test of the soldier is not the courage that he has at the enlistment day, the test of the soldier is that day when he faces the enemy at te point of a bayonet, or a sword or a gun when in battle, when his brother on the right falls beside him and his brother on the left falls wounded, and when he sees before him the enemy and back of him the enemy and falling comrades at his side, and all about him, that is the test of the real soldier.

"The test of the Brotherhood, my friends, is not its beginning but the successive months of activity that it engages in, when it meets the obstacles that come in its way and solves the problems that come before it to be solved.

THE COST OF TURPENTINE*)

Why the Convicts' Shoes "ain't big enough foh dey Feet". Hogs and Dogs at Home in the Kitchen. "Every Man in dis heah Camp has got sumpin' de Matter of him"

BY MARC N. GOODNOW

II

The Vaudeville Troupe

"Where's Charlie Jackson?" called the Captain, and two barefooted men shambled off to find Jackson. Presently the most genial smile one ever saw peered around the jamb of the door and a slender young Negro of thirty years shuffled into the room.

"Charlie," said the Captain, "let's have a little harmonizin'."

"Yassah, boss," he smiled, and forthwith assembled his troupe of vaudeville entertainers. Charlie disappeared for a moment and returned in his theatrical rigging of false whiskers, crooked cane, corncob pipe, straw hat, and a bend in his back which, with one arm akimbo, proclaimed him old Uncle Eph in the original skit "The Old Plantation." Eph had returned after forty years' absence to see his "ole mammy and the chillun." Mammy Liza was enacted by a young buck with a bandana tied about his head and falling over his shoulders.

In the midst of this skit, in which Uncle Eph referred to his children generally as "big hunks o' midnight," and in which each was letter perfect, they all broke into the song, "Pickin' Cotton," which was the cue for "buck and wing" dancing. Each of the seven indulged in his own brand of dancing and executed steps one never saw before—in shoes and barefoot. Some one pitched a quarter to the floor and the antics of the dancer in picking up the coin threw the observers into fits of laughter. Then followed a series of plantation and camp-meeting songs and hymns by another set of singers—curiously enough the most vicious men in the camp, it was said.

"Almost every night it's just like this," said a guard. "They go over this stuff time and again. They gave a minstrel show last Christmas and made quite a lot of money from the visitors."

"Don't they do it largely to forget they are here?"

"All their singing and dancing wouldn't make them forget that," answered the guard with a significant glance. "But after the first three or four months, the tragedy wears off and they get to be like the fellows who have been here for years. It's the man who first comes to one of these camps that broods and gets sullen and is always thinking of getting away. That's the dangerous time, when he has to be watched, and about the only time when he tries to break camp. I could almost tell you how long every man has been in this stockade simply by the look on his face."

Outside in the open area between the building and the fence, beyond which no one except a trusty might go, there was an odor of meat boiling in a kettle set over a small fire. Hovering over the fire was a man in stripes, holding a granite dish in one hand and stirring the contents of the pot with the other, and intoning something about "dat ole swamp 'possum an' yam tater." And then as if by the magic of his words, he drew out a great yellow potato as well as the leg bone of a 'possum, truly the greatest gastronomic delight of the Negro.

"That's the nigger the dogs chased this morning," said a guard.

Certainly he was enjoying himself now, however great the strain of the morning might have been.

In another corner of the yard, a dozen men were engaged in shaping and smoothing long pine poles for use in pitch gathering Charlie Jackson had come away from his vaudeville within and was now laboriously turning the crank of a grindstone while one of his co-workers sharpened the end of a three-cornered file for use in the woods.

All the men were in their barefeet; feet, too, that were swelled and misshapen almost beyond recognition. They were spread out, broken down, cut, gouged, blistered and scratched; and the nails of many of their toes were gone. It is hard to imagine what comfort such feet will ever find in the shoes of civilized society when release from prison conditions finally comes.

"Niggah's dat fust comes heah," said Charlie's mate at the grindstone, "what ain't use' to bein' on dey feet, gits fagged easy an' hit mek dey feet swell up sumptin' awful, boss. Dat's why dey all goes barefoot in de stockade an' roun' camp. Dey shoes ain't big enough foh dey feet. Mine doan swell no mo'."

One could see that easily enough; they had already reached their limit.

Doodle's Kitchen

Few American housewives would put up with such conditions as were found in Doodle's kitchen, to which the captain and visitor and several guards now went for dinner. Doodle was a wiry little cook with a genial and continual smile, but he had not been schooled in domestic science. On one corner of this unique culinary establishment was a rude stove of bricks with a metal strip across the top. In another corner was a barrel of flour and a bread board; and finally, a chest containing supplies.

There was no flooring; the kitchen was carpeted only with a soft layer of sand. Thru the open door strolled at will two huge Berkshire hogs and any of the six or seven dogs that happened to smell something they liked. The dining-room adjoined the front of the kitchen.

The meal consisted of stewed tomatoes, boiled rice with tomatoes, soggy cornbread, leaden biscuits and fried chipped beef. Cream for coffee came from condensed milk cans, fly-specked and rusty. The knives and forks were encrusted with a thick coating of rust which made contact with one's teeth the equivalent of excruciating toothache and produced a form of nausea. The beef was well cooked, tho it was too strongly seasoned with sand to make an appropriate viand for a Broadway cafe.

The state report catalogues the following as the diet of the prisoners:

"Good bacon, meal, flour, grits, rice, peas, white potatoes, onions, beans, syrup, coffee, vegetables. In addition, prisoners are served twice a week with fresh beef, pork, or fish for a change. On Thanksgiving, Christmas, and July 4, when there is no work, they have chicken, turkey, pork, pies, cakes and all kinds of fruits."

A tempting menu. But this is what the convicts tell you they get: "Three biscuits and a piece of meat for breakfast; biscuits or cornbread, and meat for dinner in the woods; biscuits, meat, and beans for supper. The meat is generally salt pork, sometimes bacon or fresh pork. And beans till you can't rest."

Being able, however, to catch raccoons or opossums and to buy the big sweet potatoes or yams, the convicts often feast in the stockade at no expense to the lessee.

At Baseball

When two o'clock came there were twenty men in line at the gate ready to file out for a game of baseball. The yard man counted each one as he came thru and checked off his name on a list. Two guards carrying rifles walked just ahead.

The game—there were six innings of it—was uproarious. It was crude, of course, but full of life, each side bantering and joking with the other over an error or a "strike-out." And the pitchers invariably yelled that old cry of "judgment!" after each pitched ball.

Only the catcher and first baseman wore gloves. These were fashioned from hemp sacking, stuffed with straw and rags. The rough diamond was covered with palmetto roots and stubble; yet most of the men played in their bare feet, and they were fleet runners, too. But they were ready to quit at the end of the sixth inning, and marched back to the stockade under guard.

After the game I shared my seat on a log with a guard. "Jack" and "Scrap," two of the "dogs of war," followed and flopped down before us.

"They're lazy looking pups," I suggested.

"Yes," he smiled, "till they get on the trail."

"Then its serious business, eh?"

"I should reckon. They don't allow no one to mess around 'en. They're tired now; had a two-mile chase this mornin' ".

"Would they have torn up that black this morning if they had gotten him?"

"They sure would. We train most of them just to follow the scent and keep a barkin' after they've treed him; but Scrap there, goes right after his man. The other dogs would jump in, too, if Scrap got the fellow before he shinned a tree."

"But Scrap's only a cur dog," he continued after a pause. "Can't keep full bred blood-hounds in this country; they get sick and die. All our pack here is nothin' but plain cur dog. But they follow a scent as well as a blood-hound. Scrap got after a white fellow just yesterday and was chewing up his leg when I got to him."

He spat a stream of tobacco juice beyond the dog's body and stroked Scrap's head reflectively:

"If I had my choice," he added, "between dogs and guns, I'd take the dogs every time. There'd be twice as many escapes round here if there wasn't any dogs."

"And do the dogs always track down the fugitive?"

"They do if there is any scent at all. When the nine men broke out of the back end of the stockade last year while the guard—he was hard of hearing—went out to ring the night bell, they got about three hours start before we knew they were gone. Three of our picked dogs chased them for miles. They never were captured. The dogs died a few days later from the effects of the chase; too much exertion, I s'pose. Two men got out later, but the dogs treed them'.'

From the total of 1,421 state prisoners "on hand" in Florida, January 1, 1912, 516 of whom had been committed the previous year, there were in all ninety-six escapes. Just forty-seven of this number were captured and returned. The company which leased them lost the $400 invested in each escaped convict.

Continued on Page 8

*) From the Survey.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

June 27, Fourth Sunday after Trinity

What the Elmhurst Summer School Should Mean

To Our Evangelical Church:

Stronger and more efficient and loyal churches.
A growth of vision and opportunity for service.
A greater love and loyalty to the Evangelical Church.

To the Local Church:

Inspiration for greater work.
Trained and developed workers.

To the Local Sunday-school:

Workers with new and better plans for work.
Workers of greater vision.
A bigger and more efficient school.
School problems solved.

To Your Young People's Society:

Leaders, trained for greater work.
A year of new activities.

To YOU, who attend:

Instruction—in latest Sunday-school and League methods. Better trained to do your work at home.
Inspiration—thru spiritual atmosphere, Bible and inspirational talks, and meeting other workers.
Invigoration—thru rest and recreation. You will here learn really how to play!

The International School of Methods certificate is worthy of adorning any Sunday-school worker's room.

Every church, Sunday-school and Young People's Society of the Evangelical Church owes it to itself, owes it to those whom it leads, and owes it to the Master whom it serves—*to have efficient workers.*

The Elmhurst Summer Training School offers the opportunity to attain this efficiency.

Central Sunday School Board,
Theodore Mayer, General Sec'y,
1716 Chouteau Ave., St. Louis, Mo.

Helps for a Good Meeting

Rev. Henry Katterjohn

SONG AND ITS MEANING

M. June 21. Sad Songs. Ps. 137: 1—9.
T. June 22. Glad songs. Ps. 138: 1—8.
W. June 23. Songs in the Heart. Eph. 5: 18—20.
T. June 24. Wisdom in Song. Col. 3: 16, 17.
F. June 25. Songs of Praise. Acts 4: 23—31.
S. June 26. Songs of Worship. Rev. 5: 9—14.

Sun., June 27. Topic—Song and Its Meaning. Ps. 33: 1-5. (An evening of hymns and comments, led by the music committee.)

Suggestions to the Leader

This meeting is to be devoted to the study of hymns. The music committee is in charge of the program. Let the committee select a few of the most famous and helpful hymns, and so plan the program that these be carefully explained, and the story of their origin presented. Every member of the committee ought to lead in the study and presentation of at least one hymn. Reference books: *Hymns that have helped*, by William T. Stead; *The Story of the Hymns*, by Brown and Butterworth; *Evangelical Companion*, 1914. Every pastor will have in his possession some book that will be helpful in the preparation of this topic.

As the hymn is presented, let the study of the same be made more impressivle by the singing of the verses of the hymn as its story is told.

All the hymns ought to be studied carefully by the organist, to assure that they are played correctly, as to time and tempo by the pianist or organist. Even well-known hymns are very much sinned against in the manner congregations sing them, and organists play them.

The Leader's Remarks

The song is indicative of a *mind* condition. The song expresses joy, peace, contentment, confidence. When Israel was in bondage, it could not sing the songs of Zion. But when on the pilgrimage towards Jerusalem the songs welled up from their hearts. The victorious nation sings. Our great battle hymns are the creation of victory, not of defeat.

The song is indicative of a *heart condition.* Unrighteous people do not sing. They may indulge in a wild canter, a yelling and carousing, but they cannot sing. The following lines, taken from the German, are familiar:

"Where they sing, do tarry long,
For evil people have no song."

Evil people have no heart to praise God. The song is the language of heaven, which only that heart can master who draws near to God.

The song is an expression of our gratitude, our heart prayer, our confidence and faith in God.

The noblest thoughts of the heart can be best expressed in songs.

A few suggestions as to the singing of hymns are timely:

1. Never sing a hymn unless you mean it. Get into harmony with the thought of the hymn.

2. Know something of the writer of the hymn, and the circumstances under which the words and tune were written. This knowledge will be an aid in understanding the hymn.

3. Store your memory with hymns. In our dark hours these give us comfort and strength. The tear-dimmed eye cannot read, but the tear-filled heart can sing.

4. In studying the hymn trace its Bible origin. The best hymns are born out of the Bible. Associating them with their Bible origin makes their meaning clearer to us.

Some Questions on the Topic

How may we improve our singing?

Why do we sing in our services?

How does good congregational singing train the voice of the individual singer?

What would you call a good hymn?

Call on the members to quote their favorite hymn and state the reason of their preference. This request ought to be made at least one week prior to the meeting.

Some Scripture on the Topic

Psalm 33: 3; 40: 3; Rev. 15: 3, 4; Eph. 5: 19; Col. 3: 16; Rev. 5: 9, 10; 14: 2, 3—5; 1 King, 4: 32.

A Prayer

We thank Thee, our heavenly Father, that Thou didst leave with man the power of song. The sorrow-filled heart and the sin-stained soul can turn to its heavenly Father in song, communing with Him in the language of heaven. At all times Thou didst inspire men and women to sing for us Thy great Gospel truths. The songs of salvation carry the message to the sin-filled hearts, shedding light and life. We thank Thee for the great songs of the Church. May we seek to sing them with an understanding mind and a grateful heart. May we, when life is o'er, be found worthy to sing with all the redeemed the great song of the Lamb, in honor and praise of Him who was slain for us. Amen.

The Advanced Quarterly's Lesson

Daily Bible Readings

M. June 21. Gen. 49. Jacob Blessing his Sons.
T. June 22. Lev. 26: 3—26. Obedience Rewarded.
W. June 23. 1 Sam. 2: 1—10. A Mother's Prayer.
T. June 24. Luke 1: 67—69. A Father's Thanksgiving.
F. June 25. Luke 1: 46—55. The Magnificat.
S. June 26. 1 Tim. 2: 1—13. Paul's Charge to Timothy.
S. June 27. Luke 6: 36—42; Rom. 8: 18—23.

Jacob was the last of the patriarchs. Neither he nor his sons may have realized the transformation in the character of the chosen family that was going on, but the blessing Jacob pronounces upon his sons foreshadowed a step forward in the development of God's plans with Abraham and his seed. While the family was small it was natural that they should be held together thru the authority of the person best fitted for that position. As the numbers increased this became more difficult, and hence it was desirable that authority should be divided in the interest of better supervision. During the centuries that the family of Israel was growing into the Hebrew nation it was more profitable that each tribe should develop for itself than that there be one head. The racial antagonism of the Egyptians could be counted upon to prevent the assimilation of the Hebrews, and a central authority among them might have aroused Egyptian suspicion and hostility (Ex. 1: 8—10) very much earlier than was the case. As Jacob's physical being weakens and leaves the earth behind, as it were, his spiritual vision becomes more clear and he is able to discern something of the way in which God will work out His plans with His chosen people. "Jacob's blessings are far more spiritual in their import than Isaac's had been; Isaac's last blessing had dealt with material things and earthly power, but the dying Jacob sees in the gloom of the shadow of death the star of a new day when *Shiloh* shall rule over His people."

The Advanced Quarterly characterizes in a very concise and admirable manner the blessings which Jacob pronounced upon his twelve sons, and to dwell upon them briefly will be of no little help in understanding some of the later history of the Chosen People.

Reuben was the first-born but unworthy of preeminence because of the vile act which had dashed his father's hopes to the ground, Gen. 35: 22. One act sometimes suffices to reveal character and proves unworthiness.

Simeon and Levi are named together because of their partnership in a treacherous act, Gen. 34: 24—31. The words of Jacob were actually fulfilled, as Simeon later became merged in Judah and the Levites, altho assigned a dwelling place in forty-eight cities of the land, were homeless wanderers in the territory of other tribes. After the division of the kingdom they also found a refuge in Judah.

Judah, in defending Benjamin and pledging his own life for that of his brother, shows himself to be the noblest of them all and leadership is assigned to him until *Shiloh* come, an expression whose meaning is obscure, but which the best authorities translate until "*that which is His* shall come", or "'till He come *whose it is*". Judah's leadership was to be the preparation for Him in whom all nations of the earth were to be blessed, a first distinct intimation of what was afterward more plainly declared, 2 Sam. 7: 13; Psa. 2: 6—9; 72: 8—11; Isa. 9: 7; 49: 8.

Zebulun was awarded the territory westward from the Mediterranean, near the Phenician city of Sidon, and with Asher and Naphtali constituted the Galilee of New Testament times. It represented the commercial activity of Israel and its intercourse with other nations.

Issachar, like the domesticated ass, was content with provender and shelter, and later on, without ambition or enterprise, endured servitude and obscurity as long as the tribe was not deprived of physical comfort.

Dan, which means to *judge* or *defend,* was the tribe from which Samson came, and as the most northerly of the tribes and most exposed to the attacks of the Philistines, it smote terror to the enemy many times and crippled them for years. Jacob, however, longs for the greater spiritual victory that comes thru Jehovah.

Gad is a warrior tribe and the Gadites were David's most valuable warriors in the times of Saul's persecution.

Asher's territory joined that of Phenicia, with whose commercial interests it was soon joined to its own undoing. Its name does not appear in the list of chief rulers in the days of David.

Naphtali was the last to receive its inheritance, but the land was rich and beautiful. The figure Jacob uses expresses the high freedom of the people amid their glorious scenery of hill and lake, and the "goodly words" may refer to the good tidings of great joy that came from that region in the fullness of time.

Joseph's life was rich in fruit, as we have seen, and the blessing shows Jacob's love for the son of Rachel, even tho his place (and that of Levi) among the twelve tribes is taken by Joseph's sons, Ephraim and Mannasseh, Gen. 48: 17—20.

Benjamin's blessing is remarkable in that it seems to refer to the singular coincidence that the first king of Israel, one of the tribe of Benjamin, "in the morning" of the history of the nation, fierce, fitful, wayward like the wolf, sought to devour as a "prey" the anointed of Jehovah who was to be his successor, and that "at even", when Israel's day was spent, the greatest of Hebrews, also of the tribe of Benjamin, dedicated his life to "dividing the spoil", the Gospel of Jesus Christ, among the nations of the earth. "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments and His ways past tracing out!"

The closer we get to God and the farther away we get from the world and the things that are of the world the more we can see of God's plans and purposes and the brighter and more glorious becomes the vision of His kingdom in the earth. Jacob's greatness in his dying hour was the faith in the conquest of God's kingdom over its enemies, even tho he saw only the very human weaknesses of his sons. Why should we have less faith in God, having all that Jacob had *plus* Jesus Christ and all He can give?

On the Other Side of the Earth

Continued from Page 4

in the whole of Chattisgarrh who know nothing of the Saviour and who need it so badly.

"I often wonder", continues Mrs. Sueger, "why not more of our young women seem ready to consider the call to missionary work in India. The opportunity for service is so vast and splendid here, because Indian women can only be reached *by* women, and because the need of these our sisters is so very great and urgent. I go out into the village every day and try to reach as many as I can, but many live so far away that it is impossible to reach them by ox tonga.

"Recently one of my Bible women was in Decano, a neighboring village, in a home where she had often visited before. A visitor from a distant village was present, who heard the Bible stories and then saw the picture rolls for the first time. Listening intently she drank in every word spoken, especially the story of Mary and Martha. When the Bible woman had finished explaining the picture, the visitor said, "O, I would like to serve Him that way, too!" Another of the pictures showed the Saviour on the cross, and when the story of His suffering and death was told, tears flowed down her cheeks as she said, "O how wonderful a love!" As the Bible woman left this woman said, "Why do you not come into our village? We have never heard such beautiful words". We should like to go so much, but it is impossible. Now the hot season has begun, and then comes the rainy season, and it may be many months before there is any chance of one of us getting to that village. And this is only one of the splendid opportunities that could be taken up if we only had more women missionaries".

Are not the hearts of some of our readers made more willing to think of this as their work, and to yield themselves entirely to the service of their Saviour?

"I visited several homes yesterday", writes Mrs. Sueger, "which have been opened to us only recently and was surprised at the interest taken in our message. In one house all the women of the neighborhood were called together. I found about twenty assembled there; what an opportunity to reach so many at one time! They were all women of one caste, but fortunately the Purdah system (exclusiveness) is not enforced strictly, which is a great blessing for all concerned. I was often amused at the remarks made. Several times I was told that 'one forgets' so easily, therefore I should let the Bible women come every week. Even the master of the house joined in this request. Some said 'you have sweet words', and 'we like to hear'.

"I must admit, the hearts are open wide to receive the word, but the evil one is also after these souls and constant prayer and watchfulness is necessary. The greatest stumblingblocks for these people are their old habits.

"In the forenoon the Bible women come to my room in the "Rest-a-while" and there we search the Scriptures. We are preparing for the annual examination, making use of three helps: The Life of Jesus, part one; History of the Old Testament, and *'Dharam Tula'*, a treatise on Hindooism and Christianity.

The 'Rest-a-while' in Simga is a quiet spot in which I love to sojourn out here in this place so void of all European influences. It is indeed a place of rest to which I retire after making a number of visits. It is here where I can come to my Saviour and He comes to me."

We regret to learn that Pastor Nussmann, according to his last letter, has had only temporary relief from his throat trouble, making him partially unfit for his work. Let us remember him, in this connection, in our prayers that the Lord, who is capable of healing all diseases, may restore this brother and continue him in his work.

During the present hot spell Mrs. Sueger is spending a well-earned vacation in Mussourie, in the Himalaya mountains, endeavoring to recuperate from her strenuous labors. On March 3 special convention of the Christian Endeavor Society was arranged in Raipur as an echo meeting to the *mela* Christian convention for the purpose of continuing the effects there originated. Pastor Goetsch was elected to the presidency of the Chattisgarrh Missionary Society. May God endow him with grace and wisdom and ability to perform these additional labors.

Special Easter services were held in Parsabhader and about forty communicants partook of the Lord's Supper. Pastor Stoll is delighted with the services in Raipur and comments at length on them. "Our cemetery is quite a distance from the mission and I made an early start so as to arrive before sunrise. Christians flocked there from all sides and when Mrs. Gass and other missionary workers had arrived we sang amongst the graves a beautiful Hindu song:

"O man, remember thy body's frailty,
When the soul departs, who will prevent it?
Your goods, your relatives all remain.
Seek refuge in Jesus; He alone can console.
He has shed His blood for the whole world,
And whoever partakes of this drink
Obtains Life for body and soul
And will be given a new body on judgment day!"

"Our pupils from the boardinghouses love to sing the bhajans (native songs), and on this occasion they joined in with such lusty voices that people assembled outside of the wall to listen.

"After a short prayer I delivered a short talk on the Christian's solace, the Lord's resurrection as proof of His presence within us. After a second bhajan the Christians deposited their flowers on the graves of their beloved ones. This was followed by a Sunday-school and church service with an Easter sermon and the Lord's Supper. The entire service touched me deeply and I felt quite at home. In the afternoon I preached on the significance of Easter for us and how we are to enter a new life. Late in the evening the young men of the congregation had a love-feast, where prayer and song were indulged in. This was followed by a "tea" with sweets.. This also afforded me great pleasure". Similar occurrences are reported from other missions.

Regarding the physical conditions in our territory Pastor Hagenstein reports as follows: "Our rice harvest is one of the best I ever experienced; our thrashing has not been quite completed. Other people have not been so fortunate; many are so deep in debt that they have nothing left, and in addition they have to pay taxes for two years. This was partly remitted last year on account of poor crops. Many of the people are actually persecuted by their creditors and are afraid to go to Baloda (the nearest market place), or decamp when they hear that their creditors are in the village. For this there is only one remedy: to embrace Christianity, but that they will not do". May our mission friends not become discouraged but continue the more to bring the Gospel to these people.

Our brethren suffer less in their *educational work* from the parents, but are badly handicapped by unfriendly school officials. In and around Parsabhader the assistant school inspector refuses to accept our book of Christian instructions and has other objections. "In addition", reports Pastor Hagenstein, "he carries on the examination in such a manner that it is evident he wishes to keep them from passing. Only recently I told him to his face that he is an enemy of mission schools. Naturally I shall never introduce other books of instruction. Missionaries who accede to their wishes have no better success with them and less in the hearts of their pupils. Our school work is the Lord's field, at least it should be; and if we perform our duties loyally He will help us, provided we endeavor to obey His mandates in preference to those of government officials."

P. A. M., GES. Tr.

The Cost of Turpentine

Continued from Page 6

Seven convicts died in this camp in a single year from diseases contracted from standing or working in water around their waists at all seasons of the year. There were no funeral services. The local carpenter throws together a rude coffin of pine boards; the black, inert hulk is rolled into a blanket, dropped in the box, nailed up and carted to the burying-ground—mourned, perhaps, by a disgraced mammy who may have raised the future governor of a state.

July and August, the rainy season in Florida, are the worst months of the year for ague, chills, fever, pneumonia and the like. Then it rains almost every day and the water floods the country.

"Dat's de time when it gits yo," said a convict in a whisper. "Mah Gawd, man, hit's sho' awful, standin' in watah an' runnin' all day long in the wet grass up to yo' waist. Why, man, Ah's got a lump in mah chist right now as big as yo' fist. Every man in this heah camp has got sumpin' the matter of him."

In 1910, Governor Gilchrist considered twenty deaths among 1,781 prisoners a low rate, because "so many are diseased before entering the camps." He also declared "at least 75 per cent of the colored prisoners have syphilis in some of its stages."

Few men are sent to these camps on short terms. It isn't profitable to the sublessees to have them, for the cost of keeping a prisoner is figured at $2 a day, and constant changing increases the cost and interferes with the work. But even tho it pays $400 a year for each convict, in addition to nearly $750 a year for his upkeep, the camp mentioned here made a profit of $25,000 on distilled turpentine and resin in 1912. If there is any loss in earnings from year to year, it is generally the pine trees that are at fault and not the men who work under the task system. Their stint for the day or week is about the same, rain or shine, sick or well. The treatment, of course, depends very largely upon the captain, who sometimes has an interest in the business.

The Redemption of Silas Platt

Continued from Page 3

tioned it, only the Church needs such preachers as you would be, and I hate to see you lose out for lack of funds. I think a man who can keep sweet in spite of your discouragements can be depended upon for a pretty substantial preacher."

"But Mr. McConnally, you've no idea how near I came to not keeping sweet."

"Yes, I have, my son. I was resting in the shade of the hedge across the road from you one hot afternoon, and heard you say some things that were not meant for me. I says to myself, 'It's all up with Silas now, if that's the view he takes of Providence.' But here, the next thing I knew, you had caught up all the youngsters in the community and were teaching them to play and read good books and study the Bible, and I've been watching you since. Silas, God has a place for you, a hard place somewhere that you could not have filled without special training. 'The refining pot is for silver and the furnace for gold, but the Lord trieth the hearts.' He has tried yours, Silas, and found it pure gold. Will you go to college and mold it into something good, for His sake?"

"For His sake," said Silas, "and for the sake of the boys who have kept me true to Him."

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Three Months of the Drug Act

One of the most important pieces of legislation passed by the last session of Congress was the bill regulating the inter-State traffic in habit-forming drugs. The bill was the fourth in a series championed by the State Department under the direction of Dr. Hamilton Wright who, as delegate to the Shanghai Commission in 1909, and to the later Hague conferences, had outlined bills prohibiting the import of opium except for medicinal purposes, two others prohibiting its export and import, and the last, which became effective on March 1st, limiting its inter-State transportation. The act prohibits all persons from selling or giving away harmful drugs except on physicians' prescriptions. It provides for the registration of opium or cocaine leaves and any compound, manufacture, salt, derivative, or preparation from them, and for the imposition of a tax upon all persons who distribute them. A physician's order is now necessary to the dispensing of remedies which contain more than two grains of opium, or more than a quarter of a grain of morphine, or an eighth of heroin, or one grain of codeine. To have opium in one's possession without a license from the collector of internal revenue (which are, of course, confined to physicians and druggists) is a crime punishable by five years in prison or a fine of $2,000. Persons not registered and found in possession of any one of these drugs are regarded as presumptively guilty of a violation of the Act.

After three months of the enforcement of the Act one may well inquire whether the Act has fulfilled the hopes of those who expected great benefit from it to the country in general, and the "dope fiend" in particular. Apparently the Act has thoroly scared and greatly diminished the number of habitual users. It has also brought a greater sense of responsibility to those who prescribe and particularly to those who sell drugs, because of the manner in which the registration furnishes a record of every sale.

Over against this it is claimed by those who ought to know that the rise in price caused by the difficulty in obtaining the drugs has greatly increased drug smuggling, especially across the Mexican border. Mexico has no drug traffic regulations of her own and no agreement with the United States, so that unlawful dealers and users are still able to get what they want. There is also said to have been an increase in the number of "catarrh cures", "cough mixtures", etc., under the exemptions above mentioned, which enable mild users of the drug to continue their habits and help others to form a dangerous acquaintance with them.

The law's administration, however, has left a good deal to be desired. Officials have not been prompt and business-like enough in furnishing physicians with necessary credentials, and the prison care of drug victims has often been brutal, because such persons, instead of being segregated and handled as a group, have had to mingle with other prisoners and have been treated in the same general manner. With all these drawbacks, however, the three months' experience of the new law marks an important change in the direction of a greater national control of what has grown to be a crying national evil.

Progress in Pennsylvania

In recognizing the progress—or the lack of it—made by the legislatures of various States, *The Survey* performs a most valuable and interesting service of which we gladly avail ourselves in the interest of our readers, not only of the States referred to, but also in others for the sake of inspiration or warning as the case may be. The political and economical conditions in Pennsylvania are such as to make the progress of social legislation there especially interesting.

The most striking achievements of the session were a child labor law and a plan of workmen's compensation. The former, going into effect January 1. 1916, places the minimum age limit for children in factories at fourteen, and in street trades at twelve. Children between fourteen and sixteen are not permitted to work more than nine hours a day and fifty-one hours per week, eight of which must be devoted to vocational instruction, for which an appropriation of $1,000,000 has been provided. Night work is prohibited and telegraph messengers employed after 8:00 P. M. must be twenty-one years of age. The workmen's compensation plan is elective, in theory, and eliminates the common law defenses of employers who elect not to accept the compensation plan. Compensation for injuries and death are based upon fifty per cent of the weekly wage before injury (maximum $10), and extends over periods extending up to 400 weeks. Farm and domestic labor is exempted and alternate methods of insurance are provided (mutual organization of employers and a State insurance fund created and sustained by the employers alone). An amendment permitting the adoption of a compulsory compensation law goes to the people for ratification in November. A separate act removes the obstacles in the way of bringing coal miners under any plan of employers' liability and workmen's compensation.

A THOUGHT FOR THIS MONTH

EVERY EVANGELICAL CHURCH SHOULD BE REPRESENTED BY ONE OR MORE WORKERS

at

THE FIRST EVANGELICAL SCHOOL OF METHODS FOR THE EVANGELICAL SUNDAY SCHOOL AND LEAGUE WORKERS

Elmhurst, Ill., July 20-29

See Page Four for Particulars

An amendment to the excellent woman's labor act of 1913, sponsored by the Consumers' League, extends the powers of the Industrial Board and permits the required one day of rest in seven to be divided into two half-days. A bill requiring physicians to report occupational disease to the department of labor and industry, and one requiring the same department to study and report to the legislature upon the minimum wage plan as adapted to Pennsylvania, was defeated. An employment agency was established in the department of labor and industry, under elaborate restrictions, in the hope of serving both labor and capital.

An amendment to the constitution permitting women to vote will be passed upon by the people in November. The proposal for a constitutional convention was defeated. The liquor problem, in the shape of a county option bill, was left unsolved for at least two years longer, and the application of civil service principles to thirty important cities was defeated.

The State subsidy system for which Pennsylvania is famous, was continued unchecked thru the appropriation of $5,500,000 (out of $17,000,000 for charitable purposes for the next two years) to private institutions, homes, hospitals and sanatoria. Balancing the gains and the losses, there seems to be a net advance to the credit of the legislature, due no doubt to the efforts of Governor Martin G. Brumbaugh.

William J. Bryan and the War

The resignation of Mr. Bryan as Secretary of State from President Wilson's cabinet has continued to become more of a puzzle to the people of the United States the more Mr. Bryan sought to explain and justify his action. His statement that "irreconcilable differences" between the President and himself in regard to the policy to be pursued toward Germany aroused no little apprehension, which quickly vanished, however, when the text of the note to Germany was published and found to be far milder than that of the first note which Mr. Bryan had signed without any indication of a difference with the President. There is no doubt that Mr. Bryan has always felt ill at ease in an office to which he was unfitted both by temperament and experience, and to which he was appointed only as a matter of political expediency, and he was, therefore, glad of an opportunity to step out and take up a propaganda to which he has long been definitely committed. Tho his motives for his resignation just at this time have been savagely impugned by a large portion of the political press, we do not doubt the honesty of conviction which speaks from his utterances, altho the wisdom of his action and his utterances are seriously open to question, especially that part of the latter which had to do with the so-called German-Americans. The fact that Mr. Bryan thought it necessary to address himself directly to them at such a time shows that he understands their position as little as does the President. We have contended all along, and recent events have proved the contention true, that practically all Americans of German descent are sincere and unswerving in their loyalty to the United States, and that they want no political consideration as a class. Nor does Germany expect anything else of her children subject to other powers. The idea that the German government should openly or secretly stir up civil strife in the United States is essentially British and is too silly to deserve consideration. Absolutely nothing of the kind has ever come to our notice, nor would anything of the kind have found support here, if the attempt had really been made.

On the whole the retirement of Mr. Bryan from the State Department will probably help the Administration in so far as President Wilson now has a free hand in shaping the foreign policy of the Government. When the President selected the members of his cabinet there was no indication that the foreign policy of the nation would become so tremendously important as it has since become. Whether justly or unjustly, and without any intention on the part of the President, Mr. Bryan has usually been made to bear a good share of the blame for the unsatisfactory attitude toward Mexico and in the European war. If there is any change in this policy now it will indicate more clearly than before the real views of the President, because he will have a freer hand in shaping it. The appointment of Mr. Bryan's successor is therefore awaited with very great interest by the nation and the whole world.

Just what Mr. Bryan's peace propaganda will amount to remains to be seen. It is to be hoped that he will not waste the opportunity he has to render yet more lasting service to this cause than he has already been able to do thru the treaties that have been negotiated as a result of his efforts. He will undoubtedly take a conspicuous part in the Philadelphia conference already referred to in these columns, which convenes this week, and will, in that event, in a measure represent the Administration. Remembering Mr. Bryan's well-known hostility to "Big Business", it is also not impossible that his retirement may mean an aggressive campaign against the politico-financial influences that have been seeking to control national affairs, notably those which are preventing an embargo upon the shipment of arms and ammunition to the belligerents.

IS THE CHURCH CHRISTIAN?

"And He (Christ) is the Head of the body, the Church; who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence", Col. 1: 18.

To many the question, "Is the Church Christian?" seems almost like sacrilege. To them the Church represents all that is righteous, ennobling and uplifting, the one power that aims to redeem and separate man from the evil that is in the world and give him the vision of better things for time and eternity. To question anything that they have accustomed themselves to believe of the Church seems like attacking the very foundations of their faith and making insecure and unreliable that which has seemed to partake of the very character of God himself. The question, however, is not designed to shake or even attack, much less to shatter any one's faith or belief, but only to cause a sincere examination into the relation between Christ and the Church and to help in bringing out a clear and correct recognition of the part that Christ must play in the Church if it is to deserve the name Christian.

There can be no doubt that, in a certain sense and to a certain extent, the Church is Christian. Jesus Christ *established* the Church. Had He not appeared in the flesh and dwelt among men; had He not accomplished the work of redemption by His holy life and His innocent suffering and death and His glorious resurrection; had He not sent His Holy Spirit to enable men to come to Him and remain with Him for time and eternity, there could of course be no Christian Church. In a larger sense also the Church is Christian because the Gospel of Jesus Christ and His salvation is fundamental to the continued existence and the work of the Church. Take the Gospel of Jesus Christ away from the Church and it ceases to be Christian, even tho the historical fact that Christ established the Church remains. The very fact that the Church preaches Christ, believes in Christ, is builded up in Him and puts her hope in Him as the Son of God and the Saviour, Redeemer and Lord of men entitles it to call itself Christian. "For other foundation can no man lay than that which is laid, which is Jesus Christ", 1 Cor. 3: 11.

The fact that Christ established the Church and that His Gospel is her message places Christ at the *center and source* of her life. He is the Head of the Church because the Church derives what spiritual life it has from Him alone. Just as the human body derives its life and power from the head, and is directed by it, Jesus Christ is back of all the power and the activity which the Church has unfolded. The human organization which the Church has built up in the course of the centuries, and which it needs for the orderly and effective accomplishment of its work, could never have brought about the wonderful transformation that has taken place in every clime and country of the globe wherever the Church began its work. The redemption and regeneration which the Church has brought to uncounted millions of men and women in every part of the earth since the Day of Pentecost was possible only as the direct result of the work of the Spirit of Jesus Christ working thru the Word of God and the holy sacraments, and under the direct guidance of the exalted Christ enlightening, interceding for and governing His Church as its eternal Prophet, Priest and King. The Church is certainly entitled to be called a Christian Church because "He (Christ) is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence", Col. 1: 18.

Christ being the Founder and the Head of the Church it is of course unthinkable that the work of the Church should or could be directed toward any other *goal or aim* than that of making the members of the Church Christ-like. The preaching of the Gospel of Christ, the organization of its forces and activities, and every effort undertaken and prosecuted by the Church can consistently have no other object than that of leading men and women and children to Christ and planting the Christ-spirit into their hearts and lives to the end that their lives may be redeemed regenerated and sanctified and reflect in all their earthly relations the purity and the power that went out from the life of Jesus Christ himself. Because Jesus Christ alone is the object toward which all the efforts of the Church are directed; because the Church can have no other legitimate reason for existence than that of leading mankind to "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ", Eph. 4: 13, it is fully entitled to call itself the Christian Church.

There are thus three undeniably valid reasons for calling the Church a Christian Church: it came into existence thru the life and work of Jesus Christ; it is the preaching of the Gospel and advancement of the kingdom of Jesus Christ that makes up the business of the Church, and it is the aim and purpose of Christ himself that the Church is aiming to accomplish. And in view of all this the Church not only has a perfect right to the name of Jesus Christ, but it would be wrong and illogical to omit that name—*unless* the Church should ever come to forget that it owes its existence to Jesus Christ, *unless* it should lose His Gospel and the ideal of His kingdom, or give up the aim and the purpose that He gave to it. If such a condition should ever come to pass in any church body or congregation, or if it should already exist to any extent in any church body or congregation, that church body or congregation would, of course, *to that extent*, lose any right it may have had to call itself Christian. Such an organization might have all the *semblance* of a church, and it might continue to pass as a church among men, but it would no longer *be* a church, for the word *church*, as we have seen, signifies that *which belongs to the Lord*, and it could by no means call itself a Christian Church, because it has forgotten, lost or given up all that entitles it to use that sacred name.

The use of the name "Christian" by a church body or a congregation thus clearly implies a definite *condition*. In so far as a church body or a congregation regards itself only as a human organization, established by Christ, it may be, but under no real obligation to preach His Gospel, promote His kingdom or prosecute His plans and purposes; in so far as a church or church body sees its chief business in educating or elevating its members rather than in redeeming and regenerating them thru the Gospel of Jesus Christ; in so far as a church or a church body sees its chief aim and purpose in increasing outwardly in numbers or wealth, rather than in putting Christ into the lives of its members—just so far that church or church body is *not* Christian; and it not only has no right to call itself by that name, but actually commits sacrilege if it does.

The question, "Is the Church Christian?" is therefore, well worth asking again and again in any church or church body. Far from encouraging or cultivating doubt it rather seeks to establish the firm assurance that *our Church*, as a denomination, that *my* church and *your* church as a local organization, are all actually and fully Christian because they are firmly established upon the foundation of Jesus Christ, derive all their life and power from Him as their Head and seek only to carry out His plans for the salvation of men for time and eternity.

And in this year of our Jubilee we must have this assurance in every activity of every Evangelical Congregation and in every enterprise of the Evangelical Church.

The Regeneration of Grandfather

By Ethel Owen

"Jack's late tonight, isn't he, Flo?" Caroline Herrick remarked to her sister as she switched on the lights of the living room. "I hope he gets home before the bunch arrives."

"Don't worry about Jack, Caroline", Florence replied, as she fluffed up some of the cushions on the sofa. Trust him not to miss an opportunity of walking home with Ellen."

The sound of whistling came floating down the stairway, and soon Valentine Herrick, the oldest of the four, walked into the room.

"Jack home yet?" he asked.

"No", Caroline answered. "I wonder where he can be. Mother is keeping his dinner hot for him, but it will be spoiled if he doesn't come soon. Did he expect to work late?"

"Oh, I know what's keeping him," Val answered with an illuminating smile. "He was going to stop off downtown and get some music. He wanted to get it today so we can try it tonight. There he is now".

"And some of the bunch with him!" Caroline exclaimed as she ran for the door. She took the roll of music from Jack and hustled him off to the dining room where Mrs. Herrick and Grandfather Herrick were still lingering over their dessert talking.

It was not long, however, before Jack joined the group of young folks who had gathered around the piano to try the new songs. Their laughter rang out gleefully when Dick Powell, Valentine's particular chum, gave an imitation of a young lady singing her first solo in public. Then Jack gave an imitation of a self-conscious young man's first appearance on the platform, and sent them off into new peals of laughter. In the midst of their happiness Susan, the maid, appeared in the doorway and said that Mr. Herrick wished to see Caroline in his study.

"Be back in a minute, folks", she promised as she tripped lightly from the room.

Mr. Herrick was pacing restlessly up and down the study, his hands behind his back, his white hair slightly dishevelled where he had been running his fingers thru it. There was a heavy frown on his face and it deepened as Caroline entered the room.

"How long is that infernal racket going to keep up?" he inquired angrily, jerking his head in the direction of the living room.

Caroline looked at him in surprise. "What do you mean, Grandfather?" she asked.

"You know very well what I mean," he returned. "Am I never to have any peace in my own house? I work hard all day in the bank and come home at night to find my house a meeting place for all the noisy young folks in the neighborhood. When your father died I did not know the full gamut of annoyance that was to be mine when I opened my home to you all. But it has got to stop, and that's all there is to it."

"But, Grandfather," Caroline pleaded. "Do you mean that when we have friends here in the evening, we must keep perfectly still and not play and sing, or even laugh too loud?"

"You can do that in the daytime when I am not around," he replied.

"But, Grandfather, most of the daytime hours are taken up with our school work, and Val and Jack are at the office every day. The evening is the only time they have to themselves."

"Well, then, go somewhere else for your merry-making. I want quiet in my own house, and I am going to have it."

"If it is your house, you are not supporting us," Caroline flared out, forgetting herself for a moment. "The boys are both working, and father left enough to provide for mother and Flo and me. However, we will see that you have perfect quietness in the future."

Caroline expected her grandfather to become angrier still at her outburst, but he did not. He gave her a queer look and turned and picked up the paper. There was something in the girl's bearing as she stood in front of him that recalled to his mind the words of one of his old friends,

"Your granddaughter Caroline is a youthful feminized *you*," he had said.

Caroline feeling herself dismissed walked slowly back to the living room. How could she tell all the young folks that they would have to be as quiet as mice?

"What's up?" Jack asked as Caroline entered the room.

"Nothing," she replied slowly.

"Oh, yes there is too," Val declared. "Might as well tell us. We'll find out sooner or later anyway."

And almost before she realized it Caroline had told the story.

"There," she concluded, "thank goodness it's out at last."

Ellen Paterson walked over to Caroline her eyes glowing with understanding and sympathy.

"Don't worry about it, Caroline," she comforted. "We have had some of the best times ever at your home, but the rest of us have homes, too, you know."

"And not all of us have grandfathers", Dick Powell added wickedly. "It's a beautiful night and I suggest that we all take a walk. Caroline looks as tho she needs a bracer."

There was a regular indignation meeting the next morning in Mrs. Herrick's room as Caroline went over in detail her session in the library. Mrs. Herrick tried to comfort her, but she knew how very hard it would be for her four happy children, fairly bubbling over with life, to curb the expression of their happiness.

"When grandfather goes away on one of his trips", she promised, "you can have the best sort of a party and sing and play to your heart's content. But we must try and consider grandfather's wishes when he is at home. He has been very good to us all."

So the young Herricks went on each day think-

ing of the party they were going to have sometime, and when grandfather announced one evening that he was going away on a business trip, to be gone two weeks, they immediately started to plan and send out invitations.

But Mr. Herrick did not stay away two weeks. He could not explain it to himself, but he felt a longing to return home at the end of the first week and he hastily finished up the main business and started for home. As he seated himself in the train and opened the magazine of fiction which he had purchased, he breathed a sigh of deep contentment. After all there was no place like home, especially when you were growing old. The Herrick house was only a short distance from the station and as it was a pleasant night he decided to walk.

When he turned into his own street he heard the strains of singing, which ended in a burst of applause. It was a gay, light little song that kept running persistently thru your head when you heard it. Mr. Herrick found himself humming it to himself as he walked up the street. When he reached the house he found it blazing with lights, and somehow or other he was glad that it was not in darkness.

He was pretty well tired out. As he climbed the steps someone started to play the piano—a sweet, dreamy melody. A violin took up the melody. The tired man paused. There was something almost soothing in the music. A large wicker chair on the porch invited him to rest, and he sat down and leaned back, drinking in the music. From his chair he could see into the room. Caroline was at the piano and Dick Powell, his head bent over his violin, stood by her side. The lines in Mr. Herrick's face softened as he looked.

"And I tried to still the beautiful expressions of youth," he murmured regretfully.

It was quite late when the young folks started for their homes. The four young Herricks came out on the porch for a last goodnight. Florence was the first to notice her grandfather asleep in the big chair.

"Look!" she cried in surprise. "Its grandfather. Oh, please be careful not to wake him."

She did not know it, but her exclamation had awakened him, but he kept his eyes closed.

"I wonder how long he has been there", Caroline said anxiously. "I hope he doesn't take cold. Get a rug, Val, and throw it over him."

"It's a warm night," Jack said. "I guess he will be all right. Wonder what made him cut his trip short."

"I hope he isn't sick", Caroline continued. "Come on down to the gate and then we won't wake him talking."

After all the guests had departed and they returned to the porch, Van went over to Mr. Herrick. To the surprise of the young folks he sat up in his chair a smile on his face. They gathered anxiously around his chair, all talking at once and inquiring if he was sick, or what had happened to make him come home sooner than he had expected. Their words showed plainly how dear to their hearts grandfather was to them.

"There is nothing the matter with me," he answered, "except that I had a big case of homesickness. That's why I came back. And on arriving home I found I was a fortunate man indeed, for I was lulled to sleep by soul music and awakened by the voice of youth. Am I not a lucky man? I have been very selfish. Oh yes I have," he asserted as he saw Caroline about to protest. "I was trying to live in the past. But tonight I have started on the path of regeneration, and from tonight on I am going to live in the present with you all."

A Prehistoric Yellow Peril

In the time of Moses, the Hittites were apparently a small tribe of Palestine, feebler than the Amorites.. In the days of the Judges they had grown to considerable tribal importance, and in Elisha's time they had become a strong people, allied with Egypt in their wars, and owning a confederacy of cities, spreading far beyond the borders of Palestine. At that time they were a vast warlike power, contending with Egypt and holding wide possessions. They were then a handsome, warlike race, yellow-skinned, long-haired, beardless and with the Mongolian rather than the Semitic type of face. For centuries they fought with Assyria, and their power was finally brought to a close by the successful campaigns of King Sargon (717 B. C.). Their kingdom ceased to exist shortly afterward.—*The Christian Herald.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

The Master Calleth Thee

Come, dry those tears of sorrow!
Why crowd the long ago
And all the cares of sorrow
Into a day of woe?

Why, fret, and pine, and worry
Upon a bed of grief?
Lift up thine eyes, nor tarry
Till thou hast found relief.

Lift up! the rays are falling
Upon thy tear-stained way,
And in their rapture calling,
"Come, joy with us to-day!"

Lift up! the sun is shining,
The Master calleth thee:
"Come, cease thy sore repining,
And cast thy care on Me!"

—*W. M. Czamanske.*

Carcassonne

A French poem tells of an old peasant who in his later days laments that he has never seen "that lovely city, Carcassonne," which all his life he has glimpsed dimly from the heights. He hears of its gayety, its beauties, and his soul longs to see it; but spring follows winter, and summer follows spring, and he does not go. "Perhaps in autumn I can find two sunny days with gentle wind; I then could go to Carcassonne." His wife and sons and grandsons travel; "but I have not seen Carcassonne!"

"Thus sighed a peasant bent with age, half dreaming
in his chair;
I said, 'My friend, come go with me
Tomorrow; then thine eyes shall see
Those streets that seem so fair.'
That night there came for passing soul
The church bell's low and solemn toll;
He never saw gay Carcassonne."

Who has not known a Carcassonne? Our Carcassonne may be something we want to see, something we want to do, some improvement we want to make in ourselves or our homes, but we will not "know a Carcassonne" unless we set a time for it, and let nothing whatever interfere with that time when it comes.

Some years ago, when fire injured the dome of the Iowa capitol, different people exclaimed: "I have been intending to visit the dome every year since we came to Des Moines, and have never yet carried out my intention. Because I could go any time, I never went."

Passing the capitol and historical building at fair time, we see hundreds of out-of-town people sight-seeing, while people living within a five-cent carfare have never been inside these buildings. Not from lack of interest, but because there is plenty of time later on.

The enthusiast from the city gathers country wild flowers, which he asks his farmer friend to name. "Just weeds," or "I don't know the name" is the answer he gets more often than the desired information.

"How many varieties of oak grow on your place?" a farmer was asked. "Search me," was the answer. "I did not know there were more than two varieties. Some day I'll go over the place and find out." But he never does.

"Teacher says for us to study about our native birds, and their habits," the school child says. "Will you help me, father?" "I would if I could, son; I've always intended studying about the birds, but seems like I never had the time."

A lady was planning a visit home. "I'm going to make out a schedule, and assign a certain time to each family," she declared. "Write to Nell, daughter, and tell her I'll spend two days with her, and to Maggie, I'll take dinner with her Wednesday, and stay till five thirty." "But you might as well spend two days with Maggie; she will be greatly disappointed if you don't protested the daughter. "So I might," placidly agreed her mother, "and she would spend the two days getting ready to visit, and puttering about the house. When I limit the time, she will prepare to visit, because the time is short, and we will crowd two days' good chat in half a day."

It is worth while to have a "Carcassonne," whether we ever see it or not. Collier's tells of a man in a restaurant. The waiter read the menu to him and asked: "What do you wish, sir?" "I wish," replied the man, wearily, "I wish that I wished something." Life is much happier when we have something we wish for ahead.—*Wallace's Farmer.*

"The Class That Liveth to Itself"

Miss Lane was dicouraged. Here it was a bright, beautiful Sunday morning, and only two girls of her class of eight present. And they frankly not interested in the lesson! There had been just eight in that class for the five years since they had been promoted. These eight constituted "our set"—they had never been willing to have anyone else put in the class.

Miss Lane had been their teacher during all that time. For the first few years she had usually had a full class. The girls liked to be together and the class was a social center for them. But since they had reached high school age and had so many other social interests their attendance had been uncertain and their interest seemed gone.

Everything that she could think of to hold them Miss Lane had tried—parties, picnics, reading circles, afternoons for fancy work with delicious refreshments. If there was some novel feature that promised to be particularly interesting, or if it was a dull week with not much else going on, the girls came. Miss Lane racked her brain for novelties and spent hours on the lesson, searching for striking illustration that would interest them in spite of themselves, but every week it grew harder to hold them. This Sunday she was thinking seriously of giving up the class. Perhaps someone else could succeed where she had failed.

"The class that liveth to itself, it shall die." The words seemed to leap into her consciousness. She had read them somewhere the past week but had not thought seriously of them at the time. Now, they suddenly appealed to her as a principle that could not be ignored.

No, she did not call the class together and say, "Now, we ought to do something for somebody." She was wiser than that. But her wisdom was the result of an afternoon of serious, earnest thought, planning and prayer.

During the next two weeks, instead of parties or picnics she took the class on observation trips in a part of the city where needs were many. On the first trip she took them to a well-equipped playground where children of the city slums were given a chance for wholesome play, under wise and sympathetic supervision. She drew the workers on to tell interesting stories of the children, and to what had been accomplished by the playground. The next trip was to a section of the city where the children had no place to play but in the streets and alleys, subject to all the evil influences to be found there.

"It's a shame for children to grow up like this. O, I wish there was something we could do about it. If only we could give them a playground like the one we saw the other day." It was the spontaneous utterance of the girls. And it was what Miss Lane was waiting for.

"A man has offered the church near here the necessary ground, but there is no money for equipment or for paid workers," she explained.

Several of the girls spoke at once. "Why couldn't we come and be directors during vacation?" "I'm sure the other class of girls would help; we could take turns going over." "There are lots of games we could teach the children without any equipment." "And we can raise money some way for different things when we need them." Every sentence was an exclamation. The girls were wildly enthusiastic because here was a chance to *do* something.

That was the beginning. All the plans that were made and carried out, the change for the better that the playground made in the lives of the children would make many more stories. And there was no more trouble about interest in the class.

Denominational

Indiana District

Louisville, Ky.

On Sunday morning, June 6th, a modest little church was dedicated by the writer to the service of the triune God. It is intended to be the spiritual home of St. James congregation. At this dedicatory service, Dr. E. A. R. Torsch, President of the National Evangelical Brotherhood, delivered the address. The service in the afternoon, attended by a large concourse of friends, was conducted by the Rev. Ph. Wiggerman. The address was made by the Rev. Wm. F. Mehl. He was also instrumental in securing at this and the evening service an offering of over $200. In the evening Rev. Th. Hemplemann and Rev. Th. Haefele spoke to a large congregation. St. James Church was begun with a Sunday-school session, at which fourteen were present, on Sunday, 7, 1914. The Ladies' Society was organized July 2. Services have been held since July 12. The building site, 140x 145 feet, was acquired in September, Clifton, Parkland, St. Paul's, St. Luke's and Bethlehem churches lending financial aid. Organ, piano, chairs, pulpit, altar and altar chairs were donated by friends. The work has so far required no assistance from the mission funds. *C. Held, P.*

North Illinois

Monee

After worshipping in one church building for fifty-five years St. Paul's congregation, Monee, Ill., on Sunday, June 6th, bade farewell to the old house of worship and on the Sunday following dedicated a new and well-equipped building to the service of the triune God. The new church is a solid and substantial structure, beautiful in design and proportions and in its interior decoration, and was erected at a cost of nearly $25,000. In the three services held in the morning, afternoon and evening appropriate sermons were delivered in German and English, and fifteen new members admitted to the church. The Ladies' Aid Society served a free dinner and supper to visitors and friends. A good program of music, songs and addresses was given in the basement of the new church on the evening of June 14th.

St. Paul's Church was organized in 1858 and has since been served by thirteen pastors, the Rev. E. F. Pinckert being the present incumbent. The present membership is about 150 families. On May 13, 1913, the resolution authorizing the erection of a new church building was passed; ground was broken on April 23, 1914, and the corner-stone laid on July 12th. The auditorium will seat 600 persons and the balcony 200 more. Rest rooms are provided on the main floor and the basement contains a large Sunday-school room, kitchen, and other necessary apartments.

Annual Conference of the New York District

The twenty-ninth annual conference of the New York District convened June 3 at St. Mark's Church, Buffalo, N. Y. The opening service, followed by administration of the Lord's Supper, was held Thursday evening, Rev. J. H. Kramer preaching the opening sermon. The pastors H. Bode, S. A. John, F. G. Ludwig, H. J. Brodt and O. E. Wittlinger were the speakers at the other services of the conference. Prof. Carl Siekmann presided at the organ and over the efficient church choir.

"Our Mission in India and the War" was the subject of a paper by our missionary, the Rev. K. W. Nottrott. Pastor H. A. Kraemer had chosen for his subject, "Our Evangelical Synod in the Year of Jubilee". Other addresses were given by Pastor H. Bode on "The Russlaender Mission"; by Pastor F. G. Ludwig, representative of the Central Board of Home-Missions on the activities of that Board; by Pastor S. A. John on "Educational Institutions". All speakers were given close attention and voted the thanks of the District.

Of the many resolutions adopted concerning the work of the Synod in general and of the District in particular, the following may be of general interest:

1. The District deeply regrets the loss which our Synod has suffered by the death of our noble President General, Dr. Jacob Pister, who for many years has successfully guided the destiny of our Church, and prays God that he may grant to his successor, the

Continued on Page 5

ELMHURST SUMMER SCHOOL

All those planning to attend this Summer School are earnestly requested *at once to notify the General Secretary* (see address below). You will then receive a complete program and enrollment card. This is very much desired, for only then can we take care of the large attendance in an efficient way.

Time:
July 20-29

Place:
Elmhurst, Ill.

Our Tennis Courts
(Bring your rackets!)

The strength and efficiency of our Summer School is to a large degree guaranteed by the strong faculty. We give the names of some of the persons who will have part in our fine Summer School program:

Rev. P. Pfeiffer, Dean of School, Chairman Central Sunday-school Board.
Rev. Theodore Mayer, Secretary of School, General Secretary for Sunday-school work.
Rev. John Baltzer, President-General of German Evangelical Synod.
Rev. Wm. N. Dresel, Chairman Superintendent's Dept. of International Sunday-school Ass'n.
Mrs. W. A. Bomhard, Author of "Apt to Teach".
Miss Louise Schellhase, Superintendent of Education.
Rev. F. Frankenfeld, Teacher Large Union Training Class.
Prof. S. D. Press, Professor Eden Theological Seminary.
Dir. D. Irion, D. D., Director Elmhurst College.
Rev. J. U. Schneider, Ph. D., Graduation Address.
Rev. W. F. Henninger, Ornithologist.
Rev. M. Davis, Former Missionary.
Miss Lydia Speidel, Pianist and Organist.
Mr. O. L. Mayer, Boy-Scout Master.
Rev. Aug. Ruecker, Record. Sec. Evang. League.
Rev. Theo. R. Schmale, Chairman Editorial Committee Evangelical League.
Rev. J. G. Scheuber, Chairman Benevolence Committee Evangelical League.

This is the first time that such a large group of Evangelical men and women have been gathered for the purpose of giving real service. Sunday-schools and Young People's Societies should not fail to send their representatives, for these will be the schools and societies who will be "doing something" this coming year.

Next week we shall print the complete program.

Central Sunday-school Board,
Theodore Mayer, General Sec'y,
1716 Chouteau Ave., St. Louis, Mo.

THE BROTHERHOOD A POWER

The Brotherhood Movement aims to raise up Men of Caliber, Character, Conviction, Courage and the Christ-spirit. More Power in Death than in Life

I

Caliber and Character

"What, then, is the mission? What definite purpose has the Brotherhood, not for men, but *with* men of the Evangelical Church? I will sum it up in five words. The mission of the Brotherhood with the men of the Evangelical Church is, first of all, to give us men of *caliber;* men of *character;* men of *conviction;* men of *courage* and men of the *Christ-spirit.* Five "C's" if you please. Oh, for men of *caliber*, full fledged men, four-square, all wool and a yard wide, men who can stand firmly upon the ground created by the all-wise Creator and look their brethren squarely in the eye and talk about religion, are the men that are needed. Men of caliber, not a pin-headed, narrow-minded man, not a man who builds around his own little hut a fence that excludes the influence of outside movements and outside benefits and would hold in his own abilities to himself, but a man of broad vision who can live in this world, and when he does not agree with his fellow-man can still honor him for having an opinion.

"We need men of caliber who are large enough to look out into God's world and see the possibilities in every movement in that world. Men of caliber who can stand for the best principles that God has laid down for mankind.

"We need also men of *character.* What is character? Do you know, my friends, what it is that you love in your neighbor? What is it that you love in that companion of yours, that man who stands by you and you call him a friend? Is it the color of his hair that you like, is it the size of his nose, is it his outward form, nay, a thousand times nay, it is his character. Something in him that you cannot see, but you can feel it in his hand grasp, you can behold it in the twinkle of his eye, you can see it in his countenance as he represents the best that manhood is capable of representing. A man whose word is like his bond, a man whose yea is yea and whose nay is nay, a man who has a personality copied from the Saviour, a man who has some of the instincts of the Man of Galilee in his own heart.

"Some one has said, 'A clean man is a Nation's best asset,' and we can subscribe to those words. Oh, for men of character, and the Evangelical Brotherhood has for its mission the making of men of caliber and men of character.

Conviction and Courage

"The Evangelical Brotherhood has another mission to men. It wants to make men of *conviction.* A sort of a wishy-washy belief will not suffice. A mere opinion about religious matters will not be enough. The Evangelical Brotherhood calls out to Evangelical manhood and says, We want you to be men of conviction, having a firm, positive, resolute conviction of the power of Jesus Christ which is all-sufficient for salvation and all-sufficient to loosen the world from its awful bonds of whatever nature they may be. We want men in the Evangelical Church, and it is our purpose to bring it about, that we shall have men with a conviction of the power of Jesus Christ unto the utmost to save all mankind. We want men whose conviction will blossom forth in a beautiful *courage.*

"I shall not touch upon the physical courage. I know that there are men in this audience tonight, who upon the call of their country, would march with a musket on their shoulder to defend the honor of their country, leaving home and loved ones to lay down their life, if necessary, for a just and honorable cause of their country, but I challenge you my men

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Denominational
Conference of the New York District

Continued from Page 4

Pastor J. Baltzer, a rich measure of wisdom and grace for the successful discharge of the responsible duties of his high office.

2. We emphatically protest against the inhuman exportation of arms and munitions of all kinds to the allied powers in Europe, or to any warring nation, and authorize our honorable District president to bring this protest to the notice of our government at Washington.

3. We rejoice that despite the difficulties of the present time, the work at the various stations in India progresses, and we encourage our missionaries to continue their work in the same spirit of faithfulness, trusting to the power of the Holy Spirit to accomplish His work in the heathen souls.

4. We rejoice over the relatively favorable condition of the Ministerial Pensions and Relief Fund and urge the pastors in our midst who are not members of the Fund to join same; we also express the strong hope that every church in our District will consider it a matter of honor to take the annual obligatory offering for this purpose.

5. We gladly take note of the First Summer School for Evangelical Sunday-school and League Workers and heartily commend same to our young people.

6. The District again requests its Sunday-schools to use our own Evangelical Sunday-school literature, and particularly recommends the new teacher-training course "Apt to Teach".

7. In view of the fact that the entertaining church despite a change in the pastorate did not withdraw the invitation to convene in her midst, the District votes his hearty thanks to St. Mark's Church as also to the supplying pastor, H. H. Lohans.

8. The District appreciates the efficient agitation on behalf of our educational institutions by their enthusiastic representative, Pastor S. A. John, and wishes him all possible success in his important work.

9. The District rejoices in the beginnings of the work among the German Russians and urges its members to support the seminary at Ft. Collins.

Pastor A. A. Wahl was received into the Synod; Pastor J. R. Graf was requested to renew his application next year.

The following officers were elected: President, Pastor R. Vieweg, Elmira, N. Y.; vice-president, Pastor A. Goetz, Buffalo, N. Y.; secretary, Pastor H. M. Wiesecke, Hamburg, N. Y.; treasurer, Mr. C. J. Roth, Buffalo, N. Y. *H. M. Wiesecke, Sec'y.*

TURNING ON THE LIGHT

What one English Writer thinks of the Policy of "Moral Indignation". The British War Office in "The Laws and Usages of War", 1914, justifies Germany's Conduct in the War

The HERALD has repeatedly called attention to the unfair attitude toward Germany and her conduct of the war taken by a large number of influential American periodicals. Inspired by highly colored British press reports, or controlled by British capital, these papers have helped to deliberately and systematically spread falsehoods or half-truths in regard to the action taken by the German authorities on numerous occasions, without making any attempt to inform themselves in regard to the actual facts and conditions. The result has been a state of mind among most Americans that might have been extremely dangerous to the country in the event that Germany had answered the American note in a different spirit. Under the circumstances it seems strange that a British writer should be more fair to Germany than most American newspaper writers. This is apparently the fact, however, and we are glad to be able to present to our readers an article entitled "Advocatus Diaboli" from the pen of Mr. H. C. Norman, a well-known English writer, appearing in *The New Age*, London, of May 20, 1915. The comments made by Mr. Norman and the excellent sources he quotes to substantiate them will prove interesting to any American anxious to know real facts rather than the mere opinions of prejudiced English or American writers. By giving the widest possible circulation to this article our readers will not only help to promote a fairer attitude toward Germany, but will also make a valuable contribution toward establishing a knowledge of facts instead of the guesswork current in most papers. And the facts remain even tho one may not agree with the conclusions Mr. Norman draws at the close of the article.

In this connection we may also allude to facts in connection with the report on alleged German atrocities which has been given such wide circulation in this country because the name of Lord Bryce, former ambassador to the United States, and a well-known writer and lecturer on American subjects, tho an aggressive partisan against everything German, was attached to it. It should be noted, however, *that the names of witnesses upon whose testimony the report is based are omitted.* The official evidence of the Russian outrages committed in East Prussia, on the other hand, tho the horrors committed there by the Cossack bands cause the alleged Belgian and French barbarities to pale into utter insignificance, are almost entirely ignored by the leading American papers, altho copies have been filed with the State Department at Washington and are therefore open to examination and comment. *And every statement is signed and sworn to by witnesses in addition to that of the official investigators.* The character of the outrages has been plainly set forth, even before the arrival of the official German reports, by Edward Lyle Fox in the *Christian Herald*, so that it is unnecessary to dwell on them here. When will American newspapers get away from British influence and learn to think and gather information for themselves? Mr. Norman's article, "Advocatus Diaboli", or the Policy of Moral Indignation, follows.

I

The British Government has not been very wise in pretending that Great Britain intervened in the war in defence of treaty obligations and to uphold the rights of small nations, considering that the British forces, according to an instructive article in "Le Journal" on March 25, seized the Greek Island of Tenedos without the slightest intimation to the Greek Government, as a base for the operations against the Dardanelles. This incident certainly gives point to the comment of Major Stewart Murray, in "The Future Place of the Anglo-Saxons" on British methods of diplomacy: "There is no such thing as international law, for the thing so miscalled is merely international custom, and a new custom can be added at any time by any nation powerful enough. To break thru international law is no more than for an individual to break thru the conventionalities of social intercourse....We ourselves have been the greatest offenders of all in breaking international conventionalities. We have frequently made use of our naval power to attack other nations by surprise....For people in this country to talk of the sanctity of international law is nothing but hypocrisy or ignorance.... It cannot be too clearly stated that International Law is no protection except to the strong....Russia interprets International Law simply as pleases herself, without the slightest reference to anybody else's opinion. The European waste-paper basket is the place to which all treaties eventually find their way." That is a recognition of the reality of British and Russian political morality, which is well known to European statesmen in the neutral countries. A Greek publicist has shrewdly remarked that the small countries that join in this war will either emerge the vassals of their victorious Allies, or else be thoroly crushed, as Belgium has been, by their enemies. Moreover, to regard the breach of a treaty as a casus belli is the negation of international law: which means the substitution of law for force in settling disputes between nations; that is, if international law has any practical signification at all. If the breach of treaties is treated as a moral excuse for war, then international law is multiplying, and excusing the possible causes of war instead of diminishing them! Men who break contracts are not liable to be murdered for their fault; it is essential on the same principle, if international law is to progress at all in regulating the affairs of nations, to reject entirely the contention that the appropriate remedy for a breach of treaty should be universal slaughter.

German Practice Sanctioned by British Regulations

As with the British moral indignation about Germany's breaches of international law, so it is with the bitter complaints of German military methods; there is equally little substance in the criticisms. In reading thru "The Laws and Usages of War," published by the British War Office in 1914, one is struck with its similarity to the German "Kriegsbuch," in the clauses dealing with the "Occupation of Enemy Territory." The following sections are from "The Manual of Military Law," published by the British War Office in 1914: [357] "The occupant can claim certain services from the inhabitants, and may impose upon them such restrictions as he judges necessary. He can, under certain conditions, use, requisition, seize and destroy their property, and they may, in various other ways, have to suffer under the effects of the war. [362.] Political laws and constitutional privileges are, as a matter of course, suspended during occupation: for instance, the laws affecting recruitment, those concerning suffrage, the right of assembly, the right to bear arms, and the freedom of the press. [370] The inhabitants of occupied territory expose themselves to the punishments for war treason in case they contribute to funds which enable their legitimate government to prosecute the war. [372 and 323] The occupant may raise money by contribution. Cash, over and above taxes, may be requisitioned from the inhabitants and is then called a 'contribution.' [378] Public worship must be permitted and religious convictions respected. If the salaries of the clergy are paid by the State they must be continued. The clergy must refrain from reference to politics, and if they use their position to incite the population to resistance or revolt, they may be dealt with as war criminals." When one recollects the uproar there was in this country because Cardinal Mercier was placed under detention in consequence of his pastoral to the Belgian people, one is surprised that so many prominent politicians, who must have known the military rule on this subject, should have lent themselves to that absurd demonstration. The Cardinal was dealt with somewhat leniently from the British militarist standard. [386] If, contrary to the duty of the inhabitants to remain peaceful, hostile acts are committed by individual inhabitants, a belligerent is justified in requiring the aid of the population to prevent their recurrence and, in serious and urgent cases, in resorting to reprisals. [414] The custom of war permits as an act of reprisals the destruction of a house by burning or otherwise, whose inmates, without possessing the rights of combatants, have fired on the troops. [458] Altho collective punishment of the population is forbidden for the acts of individuals for which it cannot be regarded as collectively responsible, it may be necessary to resort to reprisals against a locality or community for some act committed by its inhabitants or members who cannot be identified." In a footnote, the editors give this interesting example of the futility of certain kinds of reprisals *re* prisoners: "In 1813, the British Government having sent to England to be tried for treason twenty-three Irishmen naturalised in the United States, who had been captured on vessels of the United States, Congress authorized the President to retaliate. Under this Act, General Dearborn placed in close confinement twenty-three prisoners taken at Fort George. General Prevost, under the express direction of Lord Bathurst, ordered the close imprisonment of double the number of commissioned and non-commissioned United States officers. This was followed by a 'threat of unmitigated severity against American citizens and villages' in case the system of retaliation was pursued. Mr. Madison retaliated by putting into confinement a similar number of British officers taken by the United States. General Prevost immediately retaliated by subjecting to the same discipline all his prisoners. A better temper, however, soon came over the British Government, by whom the system had been instituted, and the prisoners were released on both sides." Perhaps Mr. Winston Churchill and Mr. Asquith wil study that incident in regard to the fatuity of the differential treatment of submarine prisoners of war.

The Boer War as a Precedent

A second example of reprisals is thus stated in a footnote by the editor: "In his proclamations of May 31, June 16, and June 19, 1900, Field-Marshal Lord Roberts threatened reprisals for wanton damage to property and damage to railway and telegraph lines

by the burning of the houses and farms in the vicinity of the places where the damage was done." In a pamphlet on "The War in South Africa (1900) and How It Is Being Carried On," signed "An officer in the Field," some of these orders are set out: (1) "If occupants of farms are disloyal, or have fathers and sons still serving against us, the cattle and stock are to be seized without payment or receipts." (2) "While giving protection to loyal inhabitants in his district the general officer commanding will see that the country is so denuded of forage and supplies that no means of subsistence is left for any commands attempting to make incursions." Another proclamation ran thus: "(1) The principal residents of the towns and districts are to be held jointly and severally responsible for the amount of damage done in their district. (2) Heavy fines are to be inflicted and the receipts for all goods taken by the troops to be cancelled. (3) The principal residents may be forced to travel on the trains. (4) The houses and farms in the vicinity of the places where the damage is done are to be destroyed, and the residents in the neighborhood dealt with according to martial law." The consequence of this sort of conduct was put thus by the writer of the pamphlet: "In England, people are astonished at the mobility which enables De Wet to defy all the efforts of our generals; but they would cease to wonder, if, for instance, they could see the march of a column of the Imperial Light Horse, with its endless array of wagons and vehicles of all sorts, piled up with the contents of Boer houses: beds, chairs, tables, all things that can be moved are carried away, and not by this corps alone, but Canadians, New Zealanders, Yeomanry; all pursue the same game. Such proceedings are a sad commentary on the Peace Conference at the Hague." The writer then describes the effect of this warfare upon the Boer women: "Some went to Kaffir huts to beg from their former servants; some came to the camps supplicants for food. When women live on the charity of a camp, it is needless to describe to what depths of infamy necessity soon reduces them. ....That we should force the surrender of our enemies by starving their children and degrading their wives and daughters is surely a barbarity that no European nation would be guilty of at the end of the nineteenth century of the Christian era." So the Germans have some way to travel still upon the road marked out by some British militarists! The conclusion of this pamphlet is rather sinister, in its warning note, in view of the present critical state of Europe: "I am convinced that ruthless destruction of property and the deliberate exposure of women and children to horrors worse than those of the battlefield will draw sooner or later the vengeance of God on the perpetrators. An Empire built on such deeds cannot last, and we may well tremble to think that an emissary may soon be selected from among the nations to devastate as an avenging angel the homes of England."

THE COST OF TURPENTINE*)

Shall a State leave the Punishment of its Prisoners to Wardens responsible to the Owners of the Convict Camp? This may be profitable to the State and the Owner, but what about the Convict and his Reform?

BY MARC N. GOODNOW

III

Keeping Order

My host, the captain, was a slender, wiry fellow who, one could see at a glance, was accustomed to overseeing Negroes. He showed a certain quiet reserve of manner, but an unmistakable force. There was a catlike stealthiness, springiness, about him even in moments of repose, that gave one a kind of wonder, when he discussed the treatment of prisoners.

" 'Tisn't necessary to handle the men roughly, except when they get incorrigible or commit some act that requires punishment," he said with a typical drawl. "Yes, we use a strap; but not very much. I don't have much trouble."

My mind reverted to the picture which the tales of people who lived close to this camp had conjured up for me, of Negroes yelling for mercy while being flogged : "Oh, Captain——, I'll be good. I'll be good, Cap'n. Please don't beat me no more, Cap'n."

No one who has seen that strap—a heavy leather lash four inches wide, with a thick handle—could have any difficulty in picturing a prisoner prone upon the floor receiving full punishment at the hands of a broad-shouldered guard or even from the lithe, wiry captain himself.

"Of course," observed the captain, "there are some things about a convict camp that are best not talked about."

In confidence he told of an instance just that week in which a Negro had refused to work. The captain was on the point of shooting the fellow for insubordination, he said, but changed his mind and only knocked him down three times with the butt of his revolver, as the prisoner rushed at him. Refusal to work, induced frequently by other things than sheer laziness, forms the basis for a large part of the punishment.

A trusty at the turpentine still seemed to voice the inevitability of the thing when he said: "We all gets pretty good treatment, boss. 'Cose, Cap'n, he drives pretty hard, an' a man gits sick oncet in awhile, boss; but then that doan mek no difference 'roun' heah—dey all jes works 'bout de same, nohow."

All prisoners are worked on the task system, and if they finish their work on Friday evening or early Saturday morning, they have the balance of the week in which to rest. This system, inspectors say, has been the means of getting good work out of the men without punishment. But there are many camps where there is entirely too much punishment, where the wardens and guards are not at all suited to their positions. Thus does the state delegate to thirty or more wardens or captains and six or seven times as many guards, the very important feature of punishing its prisoners.

The captain draws $150 a month; the guard draws $25 a month—$35 if he has a horse. The life they are compelled to lead drives them to excessive drinking as well as to gambling and other questionable practices. One of these captains was a part owner of the still and business, and allowed the prisoners to work overtime, for which they were paid. Then, because of his fondness for gambling, he compelled the prisoners to gamble with him, and in that way won back all the overtime he had paid out. These practices exist despite the fact that the warden or captain is an officer of the law, as much as is a county sheriff.

In addition, there is the "private pardon" system, operated by a firm of lawyers who for $25 will start proceedings to secure a pardon. It is always the great hope of the man who goes to prison; he thinks he is innocent; he is sure his case was not presented properly in the first place. Perhaps the case is started, applications filed and other legal overtures made. Then, another payment of $25 is necessary to carry the proceedings on farther. There is another period of overtime work or appeals to relatives by mail and the second instalment is sent on.

Sometimes a pardon does come; that is why the scheme is so well and faithfully patronized by men who wear the stripes. But what chance is there for the average prisoner? Of the 1,821 prisoners in 1911, the state report shows that only thirty-seven were pardoned. Of a total of 1,928 prisoners during 1912, sixty were pardoned.

The Cost in Terms of Human Life

When you cut or burn your finger and run to the medicine cabinet for a bottle of spirits of turpentine, you seldom stop to think of the way in which this medicine is gathered; how much more of pain it involves than the pain which you seek to alay by its use; what bodily and mental travail; what cost in human life; what degradation of a great and beautiful state merely for the sake of a few paltry dollars—the continuation, in fact, of a slavery even blacker in its sin than that before the war.

At the time of my visit to this camp, 1,800 or more convicts were leased by the state of Florida to one company—the Florida Pine Company—for the sum of $323.84 per convict annually and in turn subleased by the company to the individual turpentine distillers operating the thirty-one convict camps of the state for the sum of $400 a year apiece. Thus the Florida Pine Company was collecting the tidy little sum of about $76 per annum per man upon the labor of between 1,400 and 1,800 convicts—a total of perhaps $125,000 a year. This company paid to the state in 1912 for the use of convicts $307,116.48.* The arrangement was so satisfactory and profitable to both parties that the lease was renewed in 1909 for a period of four more years; and on January 1, 1914, a number of leases were renewed for two years.

But what does the convict get out of it?

Nothing but a whitewashed stockade, work the year round in all kinds of fever and weather, punishment with a leather strap for infraction of rules or lagging at work, no energy left for overtime work even if he were paid for it, and no money for those who may be dependent upon him.

This is what Florida—and in greater or lesser degree a score of other states—gives these men in return for the more than $300,000 worth of labor they annually produce.

This is the opinion also of the Commissioner of Agriculture, in whose department convict labor is placed. He asks in his report: "What has the state done for the convict?" and answers his own question by saying: "Nothing. But we have taken the money from his labor and have appropriated and used the same for every known purpose except one—the betterment of his unfortunate condition."

Until 1914 the state owned not a single prison building, stockade, hospital, or any other equipment. All these belonged to the lessee or sublessee companies. There is a system of state inspection, which seems never to have had any effect upon the type of buildings, or to have been used for any real reform in prison practice. The whole idea of the camp's local government is to get out the full run of turpentine or lumber; the previous record is always before its eyes.

As thousands of pine trees lose their productiveness each year and are cut down for lumber, it is no longer profitable to operate some of these camps. Several went out of existence when the four-year lease expired on January 1, 1914. Scores of convicts have since been turned back to the state or released for some other work.

The Florida legislature passed a law in the summer of 1913, the provisions of which are now going into effect and change the traditional convict system in some respects. A state prison farm is established in Bradford county. The law provided that on January 1, 1914, or as soon thereafter as possible, all women convicts, infirm male convicts, and all convicts classed as hospital subjects should be placed on this farm, "to be used as the Board of Commissioners of State Institutions may direct."

The bill permitted county commissioners to apply on or before August 15, 1913, for able-bodied convicts to be used on public roads. It required the counties to "guard, clothe, feed, maintain, and give medical attention" to these convicts, and to pay the state ten dollars per convict per month. The state makes rules and regulations for the working of convicts by counties and many withdraw convicts from any county not living up to these rules.

All able-bodied convicts not set apart for this use were directed to be leased to private lessees by January 1, 1914. These leases, limited to two years, are now running. The convicts cannot be subleased.

The bill provided that after January 1, 1914, all new prisoners should be placed on the state farm, except that able-bodied ones could be delivered to private lessees or to counties, to replace those whose sentences might have expired or who might have become hospital subjects.

There are other evidences in the measure of a new attitude toward prisoners. Officers or guards guilty of "cruel or inhuman treatment to any convict by neglect or otherwise," may be imprisoned for five years or fined $5,000. A similar penalty may be imposed on any one who works a convict more than twelve hours a day.

But it is to be hoped that Florida will not take too great pride in this beginning. There are already evidences that leading citizens are content with this step, and are inclined to resent any suggestion that

Concluded on Page 8

*) From the Survey.

*During the thirty-two years in which the convict has been leased by the state, the state has received a total of $2,722,620.14.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

July 4th, 1915, Fifth Sunday after Trinity

Young People's Rally

The semi-annual rally of the Evangelical Young People's League of Cincinnati and vicinity was held Sunday afternoon and evening, May 16th, at St. Matthew's Evangelical Church, Elmwood Place, Ohio, Rev. C. E. Schmidt, pastor.

In point of interest and attendance it can safely be said that this was one of the most successful rallies ever held by the Evangelical young people of this vicinity. Five hundred and forty-nine visitors and delegates responded to the roll call at the afternoon and evening sessions.

Two splendid addresses were delivered by Rev. Dresel, of Evansville, Indiana, and President of the National Young People's League, one on the topic, "Finding One's Self", and the other on "Example and Inspiration". Both were surely an inspiration for the league, as well as for the individuals to accomplish greater things for the Kingdom of God.

Both sessions were interspersed with vocal solos, and choral anthems rendered by individuals and St. Matthew's choir.

A feature of the evening session was an address on our "City Mission Work", by Miss Trnavsky, of the Women's Missionary Federation. Her beautiful and simple story of the good work being accomplished among the foreign population of Cincinnati won instant commendation amongst the members. It was decided that the league renew our pledge to receive voluntary contributions of ten cents per member for the current year to aid in this splendid example of home missionary work.

The next rally will be held in October at St. Luke's Evangelical Church, Cincinnati.

Edward A. Puff, Sec'y.

Helps for a Good Meeting

Rev. Henry Katterjohn

NATIONAL IDEALS

M. June 28. Righteousness. Prov. 14: 31—34.
T. June 29. Justice. Deut. 16: 18—22.
W. June 30. Charity. Gal. 5: 22—26.
T. July 1. Purity. Ps. 15: 1—5.
F. July 2. Godliness. 1 Tim. 6: 5—12.
S. July 3. Peace. Isa. 2: 1—5.

Sun., July 4. Topic—National Ideals, and How Home Missions Will Promote Them. Isa. 62: 1-7.

Suggestions to the Leader

The fact that the Fourth of July falls on a Sunday will enable our societies to celebrate this holiday in a truly proper and Christian manner. The room where the meeting is to be held ought to be profusely decorated with flags and bunting. National songs ought to predominate on the program.

If possible the young people's service ought to take the place of the evening service in which the entire congregation can join. If the meeting assumes the proportion of a public meeting, then a children's chorus might lead the singing. Make the meeting prominent by devoting a lot of thought and time to its preparation.

The leadership of the meeting ought to be in charge of the young people, but a man of outstanding importance ought to be secured to speak on the great thoughts and principles suggested by the celebration of this day.

The Topic Presented

What is the connection between a nation's ideals and the work of Home Missions? The Christian Church recognizes that task *supreme in importance* which seeks to evangelize the nation. The Christian Church is aware of the fact that there can be no stable government of the people, for the people, and by the people if the fear of God is not in the hearts of the citizens living under that government and responsible for its making.

Our greatest need is not a large army, nor a strong navy, but a large Christian citizenship and a strong Christian character. Patriotism that consists only in sentimentality, obeying emotions that are the outflow of misconceived ideas and misdirected desires, will eventually lead to injustice and oppression. The man who is ever ready to rattle the sword to guard his nation's honor, is nothing more than a bully, who is always demanding homage and obeisance, and is more than willing to fight for these if they are not forthcoming. The best safe-guard of our liberties is the true Christian faith in the hearts of our citizens; the preservative of justice and righteousness is found in the example of the Christ whom we are commanded to emulate. The greatest work in behalf of our country is being done by the Christian Church, which is teaching the children of the land to fear God above all things.

It must be our concern, therefore, to reach out after the wayward and vicious, the ignorant and uncultured, and to teach them that liberty is not license, that ignorance will lead to bondage. We come to them with the highest ideals, the greatest truth, that there is no liberty except that liberty founded on the Word of God, that recognizes all men as equals before God and grants to each individual the sacred right to help others in their pursuit of true happiness. The word *humanity* has become a catchword in our days that is used to express the motives that prompt our national actions.

In view of the great export of arms to the warring nations of Europe, thru which the war is unduly prolonged and the hundred thousand maimed and killed, in view of the public announcements and advertisements on the part of manufacturers of war material, in which they boast to efficiency of their death-dealing manufactured products, it has become necessary for Christian people to protest against this abuse of the word humanity that legalizes these most inhuman practices.

If war material must be manufactured, let it be done under government control and monopoly, and let it not be the source of individual or corporation profits.

Some Questions on the Topic

1. Give a brief statement of the causes that led up to the Revolution.

2. Describe briefly the two critical periods thru which our country has passed—War of 1812 and Civil War.

3. What great ideal has dominated in all these wars, even including the war with Spain?

4. Why is a Christian the best type of a citizen?

5. What is our Home Mission Board doing? Give a brief review of its work in the past year.

6. What can our Y. P. S. do to disseminate Christian ideals?

Some Scripture on the Topic

Deut. 26: 1, 2; Psalm 51: 18; 122: 6; 137: 1—6; Isa. 62: 1; Heb. 11: 24—26.

A Prayer

We look to thee, O God, as the only source of life. Within us work the powers of death and destruction. We thank Thee for Jesus Christ, Thine only begotten Son, whom Thou hast sent into the world to bring life to men. Make the way of life clear to us, that we may live. Help us to so live that others, thru us, may be led to Jesus and find life eternal.

MISSOURI DISTRICT CONVENTION for Evangelical Sunday-school and League Workers,

Hermann, Mo., Aug. 3-5, 1915

The teachers, workers and officers of Evangelical Sunday-schools, as well as all Evangelical pastors, in the Missouri District are cordially invited to attend this Evangelical Sunday-school and League convention and share the help and inspiration that is to be offered. Every effort is being made to have the program as varied, interesting and helpful as possible, and the details will be announced just as soon as all the arrangements have been made. It is desirable that those expecting to attend should notify *Pastor R. Kasmann, Hermann, Mo., as early as possible, and by no means later than July 25th.*

Be sure to give this Convention a place in your plans for the Summer.

Rev. H. Katterjohn,
Chairman District League Board.
Rev. J. H. Horstmann,
Chairman District S. S. Board.

The Advanced Quarterly's Lesson

Birth, Education and Faith of Moses, Ex. 2: 1-5

Daily Bible Readings

M. June 28. Ex. 1: 1—22. Israel Oppressed in Egypt.
T. June 29. Ex. 2: 1—25. Birth, Education and Flight of Moses.
W. June 30. Acts 7: 17—29. The Lesson Story as Told by Stephen.
T. July 1. Matt. 2: 13—21. The Christchild Saved from Herod.
F. July 2. 2 Kings 11: 1—12. Joash Saved from Athaliah.
S. July 3. Heb. 11: 23—26. Faith the Motive of Moses.
S. July 4. Luke 5: 1—11; 1 Pet. 3: 8—15.

Soon after Jacob had pronounced his blessings upon his sons he was gathered to his people, not, however, before he had charged his sons to bury him with his fathers in the cave of Machpelah. Joseph saw to it that his father was buried with all the honors to wich his age and his own rank entitled him, and the Egyptians mourned him for seventy days, a sign of their esteem for Joseph. And an imposing funeral procession accompanied the patriarch's remains to their last resting place in the land of this nativity.

Thinking that Joseph had only postponed his revenge for the crime they had committed against him, Joseph's brethren sent him a message conveying Jacob's plea for forgiveness on their behalf, a plea which grieved him greatly, as he had evidently thought of no such thing. He had long ago realized that he was but an instrument in the hands of God, who could turn even the wicked designs of men into events that were only good, as they could now clearly see. For over sixty years Joseph enjoyed the prestige he had earned at Pharaoh's court, seeing his children's children unto the third generation, and confident that in due time God would visit them and bring them up out of Egypt to the land of promise. And when he died it was with the wish that his bones should also be laid to rest in the land the children of Israel were to possess. He understood that Egypt was only a temporary stopping place, and that the real home of his people was in Canaan.

During the several hundred years that followed, and of which there is no record, the family of Jacob grew into the Hebrew nation, and the further narrative of that development is given in the book of Exodus. When a new king arose over Egypt, i. e., a new dynasty, succeeding that of the Hyksos kings under which Joseph had risen to power, the Hebrews, who had in the meantime increased abundantly, at once fell under suspicion and incurred the hostility of the new rulers, all the more so since they had enjoyed the favor of the former dynasty. The new policy was to make the foreigners harmless by reducing their numbers and at the same time keeping them in servitude. When "hard service in mortar and in brick and in the field" failed to bring the desired results, harsher means were employed, until finally as a last resort the cruel decree that every male child must be cast into the Nile, was promulgated.

Just when, apparently, all hope had died out, God's time for help had come, and the way in which He did help, was most remarkable and wonderful. Notice first that *He did not help immediately* when His people were placed into such dire distress. It is only natural that during the centuries that the children of Israel had sojourned in Egypt they should more or less adapt themselves to the ways of the people among whom they dwelt, and forget to a large extent the promises of Jehovah, and need to be reminded of them by the affliction and oppression that was visited upon them. Had they continued to enjoy all the good things of Egypt as under the preceding dynasty they would very probably have forgotten all about Jehovah and the land that had been promised to their fathers. The sorrow and hardships they were obliged to endure taught them that there were greater and better things than good pastures and large herds and the advantages of Egyptian civilization.

But in the very midst of the oppression God was already preparing to show His hand, long before any one suspected it, and in a manner that was altogether different from what any one would have expected. From a distance of 3,500 years it is easy to see the way in which God was getting ready to deliver His people, but for those who were in the midst of things the slowness with which they seemed to move must have been discouraging. No one even suspected that God was getting a Moses ready in the court of Pharaoh himself and giving him all the advantages which the education of that day could bring in order to make him more capable of accomplishing the great work

cut out for him. And even after Moses had, by voluntarily casting in his lot with his own people rather than the Egyptians among whom he had been educated, shown his faith in the promises of Jehovah and in the destiny of his people, forty years were to pass before help should really come. It must have seemed to those faithful ones who were then waiting for some sign of promise, that the time would never come. And yet God was only making His preparations all the more effective, as we shall see in the next lesson.

Let us not be discouraged if we cannot directly trace the hand of God in the things that are happening in our day. Does it seem as if the powers of evil and falsehood were all-powerful? They are not, just as they were not in Moses' day. Does it seem as if the righteous were forsaken, and as tho God had withdrawn His hand from the government of the world? He has not, just as He had not when the children of Israel were suffering under the oppression of Pharaoh. It may be that He is only taking all the more time and pains to fashion the right kind of a Moses and the true deliverance of His people, so as to establish His kingdom and conquer the hosts of iniquity that are making heavy the hearts of His people. Only wait. When His time comes He will show His hand.

The Brotherhood a Power

Continued from Page 4

tonight that you have a task that requires more courage than that to perform. There are battles not physical to fight, but there are moral battles to fight. They are battles that are going to require the sort of a courage that fills your very nerve with courage, born out of the determined realization of your responsibility to your brother and your sister in the world.

"David Livingstone fought his battle on moral courage and won it in the wilds of Africa. Washington's great victories were not only physical victories, but my friends and brothers, those bitterest battles were because of a moral courage, filled with the responsibility of a great cause resting upon his shoulders. Abraham Lincoln fought a battle of weapons and arms, but back of that physical courage there was a moral courage which had for its object and its aim the freeing of a human race that was never intended to be slavery.

"My friends, mark well what I say, you and I are being faced with problems that are going to call for a moral courage. Will you measure up to the moral courage, knowing that Jesus Christ is back of you in every good movement?

"To illustrate: In my home town of Louisville, Ky., a few years ago lived a man, a servant of the Pope of Rome, if you please, a subject of that Church which believes in putting aside God's Holy Word from its constituency, and having built up a tremendous political power in our beloved city he had become dreaded and feared by everything that was honorable and right in the city. Time came when his Almighty God and his Judge called him home. His brother offered the Board of Park Commissioners of our city a sum something like $11,000.00 for the erection of a monument to the honor of his brother in one of our most beautiful parks. The Park Commissioners accepted the offer because they did not have the moral courage to refuse to accept it. Everyone in the city was struck with the awfulness of the thought that our boys and girls for future generations would have to walk thru that beautiful park with heads bent in shame and disgrace because we, who represented the moral forces of the city, had not the courage to say 'No, it shan't be done.' There was a preacher, a Baptist minister, he called by telephone several of the most prominent ministers of the city and said, 'What will we do about it?' 'Ah, it is a terrible thing, it is a lamentable thing, but I guess we are helpless,' he was told by these men. He said, 'by the Grace of God, helpless—bosh. We are not helpless.' And when he raised his voice in an audience of men representing a certain lodge (mind you, he did not have the courage to address a body of Christian men of the Church), the next day the newspapers came out with an awful protest contained in his speech. He was censured, but his fight went on and a few days later that brother withdrew the request, withdrew the offer, and today our park stands without a monument that would have been a disgrace to everything that was decent in the city.

"Moral courage, yea, and we must have that kind of moral courage on the part of the Brotherhood men, otherwise we will lose the very battle of our existence.

"Oh, you say that it is too much, it is too big a job. Why, it will deny us our living. Yea, it may deny you your living some time, but others have fought the fight regardless of their physical life.

'A man must live.' We justify
Low shift and trick to treason high,
A little vote for a little gold,
Or a whole senate bought and sold,
With this self-evident reply—
'A man must live.'

'But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told,
A man must live?
There are times when a man must die!
Imagine a battle-cry
From soldiers with a sword to hold,
From soldiers with a flag unfurled,
This coward's whine, this liar's lie—
'A man must live.'

'The Saviour did not 'live!' He died!
But in His death was life,
Life for himself and all mankind.
He found His life by losing it!
And we, being crucified
Afresh with Him, may find life
In the cup of death,
And drinking it win life for evermore.'

"Evangelical men! sometimes a man must die!

The Christ-spirit

Finally the Evangelical Brotherhood has for its mission acquiring for our Church men of the *Christ-spirit*, compassionate unto others, loving the sinner, but despising and halting sin. Feeding the hungry, ministering unto the needy, preaching salvation unto the lost, and working transformation into lives that are a wreck. Men, acquire the spirit of Christ, that when we see all about us the woes and sin, destroying happiness, home, peace and even life itself we may like the Master stretch out our hand to lift up the fallen and restore the weak, strengthen the fainting and direct the strong into proper channels, then my brothers, when we possess the Christ-spirit we will hear and answer the awful heart-rending cry of the careless, the erring, the indifferent, the lost and the needy, and to face the challenge they offer to the Church.

"Will you answer that challenge? Will all Evangelical men answer that challenge? Oh for young manhood, for young womanhood in your city or in my city which is on the downward track, whose hand is on the throttle and no man can hold them back, will you use the Christ-spirit there that will work the transformation in a sinful life and make this old world safer and better for future generations because of your having lived in it? Will you do it in the name of Jesus Christ?"

The Ohio District Federation of Evangelical Brotherhoods held its second annual convention in connection with the Ohio District conference at Zion Church, Cleveland, on Sunday afternoon, June 6. Devotional exercises were conducted by Pastor Tim. Lehmann, of Columbus; Pastor Th. Frohne delivered the address of welcome to which Mr. W. C. Hazelbeck, Portsmouth, responded. When the roll was called each delegate answered to his name with a brief report of the work done during the past year, and of the prospects for the future.

After the transaction of the necessary business the delegates listened to a report of the Evansville convention by State Senator F. C. Arbenz, Chillicothe, and a German inspirational address by Pastor H. L. Streich, of Columbus, who is taking charge of St. Mark's Church, Buffalo, N. Y., in the course of the summer. One of the important features discussed was the financial condition of the educational institutions, as well os other needs of the Evangelical Church, in regard to which the report of the Ohio conference will give the further details.

The Cost of Turpentine

Continued from Page 6

Florida is not in the forefront of humanitarian care for those who have broken her laws. No legislation of the last thirty-two years provides either for their learning a useful occupation by which they could live upon coming away, or for their earning in prison even a small sum with which to aid in the support of their families or others dependent upon them.

The Punishment Idea

The delegating of the state's most important duty and function toward its charges, such as their uniform care and preparation for future release, to separate units (counties) hardly relieves the situation. In the first place, the idea of reform for the prisoner—his preparation and development for the time when he shall re-enter society as a citizen—the idea of making a better man at his release than he was when he became a convict, seems to be outside the conception of many of Florida's leading citizens. The whole system there as elsewhere is based on the prisoner's punishment rather than upon his reformation. It is impossible, therefore, that the convict, especially the Negro, should be more fit when released than when he entered upon his sentence.

The state has for years failed to realize that in placing its convicts in charge of men who are in no way equipped mentally, temperamentally, traditionally, or by special training or social vision to handle them, it has done nothing of any value to the convict. It is hard to believe that sheriffs or deputy sheriffs of the counties have any more sense of justice toward the convict than has the turpentine or lumber camp owner or operator.

When the intelligent, educated and refined people of a state sanction, year after year, the sale of their convicts and the practice of such customs as prevail in some of these camps, what can one expect from the uneducated and uncultured men who, thru political maneuvering, achieve positions of public trust and are then expected to keep in the forefront of modern thought?

And under this county lease system every sheriff will devise his own methods of treatment and punishment. In some of the counties, where road vans are used when the prisoners work away from their base of supplies, the best treatment than can be offered a convict is a punishment. Either he sleeps in a tent with ball-and-chain shackled to his ankles or he is locked within an iron cage that has stood all day in a baking, semi-tropical sun. Men in the turpentine camp have told me they would rather be confined where they were than to try to sleep in these hideous road vans—commonly used in Georgia—packed in like sardines, with fifteen or twenty other men. Governor Gilchrist said that this sort of cage was worse even than an animal's cage, for in the latter only one animal is compelled to sleep.

Just look thru the glass walls of that small vial of turpentine in your medicine cabinet and recall the story of the liquid particles. See those hundreds of ebony faces, burnished by the sweat of fever and disease; the striped bodies wet to the waist with dead and stagnant waters, half-running at their tasks from the rising of the sun till the falling of night; the swollen, misshapen clubs that once were feet and that probably will never again rest within a shoe that fits; the prone black figure writhing under the biting lash of a leather thong! See them dance and sing, more like puppets than human beings! Above all, watch the half-dozen, blood-hungry hounds, beating and baying thru the pine woods in Sunday morning pursuit!

The mere shifting of masters, without a shift in the fundamental attitude toward prisoners, cannot free Florida from the shame of this traditional and continuing treatment of her prisoners.

Does all this appeal to her as being the way to reform men who have committed an error and who, after paying their debt to the state ten times over, are to be turned back into society?

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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California Forging Ahead

The fact that the eyes of the nation are this year turned toward the Panama-Pacific Exposition at San Francisco lend more than usual interest to the manner in which California is conducting her internal affairs. In the election last November Hiram Johnson was elected to the governorship by a plurality of nearly 200,000 over his nearest competitor, and in harmony with this spirit, which amounted to a triumph of the people over politics, the session of the legislature that closed last month passed a number of laws that put that State far in the lead in progressive social legislation. The most important contests centered about the non-partisanship law that takes all State and county officers out of politics, and two bills providing for free State labor bureaus. The first of these, as might be expected, was passed only after a desperate fight against the combined political interests, who are already beginning to circulate referendum petitions against the measure. In anticipation of this move the legislature passed an act authorizing the governor to call a special election October 26, 1915, at which all referendum and constitutional propositions are to be voted on.

The free State labor bureau bill that was finally passed places these bureaus under the State labor commissioner, who is a union labor man. The bill carries an appropriation of $50,000 and provides for the establishment of free State labor exchanges in the larger centers of population. Other labor measures adopted were the child labor bill, which contains a section regulating street trades, which have thus far been unrestricted, and to which the newspapers united in opposition. A convict labor measure bitterly opposed by organized labor, provides that convicts in State prisons may be used in the construction of State highways, but in no form of work requiring skilled labor. The convicts thus employed may shorten their terms by good behavior and efficient service.

The public defender law in force for some time in Los Angeles county has already been commented upon in these columns. It has proved so successful an innovation that the legislature made it possible for every county to have such an officer. His function in defending is co-ordinate with that of the district attorney in prosecuting. He may also upon request prosecute actions in civil cases for the collection of wages or small debts of persons unable to employ counsel.

Two measures are to help in the fight against tuberculosis, a pure milk bill and a bill appropriating $75,000 for the bureau of tuberculosis of the State board of health to be used in helping counties. Over 8,000 names of tubercular patients are registered with the bureau. Three important educational measures were passed, all of them with the aim to help solve the problem of making efficient American citizens of immigrants. The first bill takes education right into the home by providing for "home teachers", who are to work in the homes of the pupils, instructing children and parents especially in home economics, English, sanitation and the fundamental principles of American government. Two other bills establish vocational training in normal, high and grammar schools in order to help all who will never have the advantages of technical training in higher schools. The use of motion pictures in the schools was placed under a "bureau of visual instruction" which is to be under the direction of the State university.

The Forty-second Conference of Charities and Correction

which met last month at Baltimore gave clear expression to the trend of the times in charity. The retiring president, Mary Wilcox Glenn, voiced the seriousness of the situation when she said, "We have been torn by conflicting claims ou our sympathies; the claim made by those who have been suffering at home; the claim made by those who have been suffering abroad. We have had to face retrenchment in work that we know to be important, and we have seen the emphasis shift from preventive and constructive effort to remedial and palliative aid". The keynote of the address, however, was not discouragement, but

"The song of courage, heart and will,
And gladness in a fight,
Of men who face a hopeless hill
With gladness and delight".

Perhaps just because of "the heart-searching born of times of great stress", such as the war, unemployment and hard times has brought upon us, the two outstanding features of the Conferences were a complete democratization of its somewhat cumbersome form of government, and the tendency among the social workers present to view their own work critically, to search out standards, and to challenge themselves for results. The tendency to critical analysis took strong and high ground in the field of childhelping, both as regards children's institutions and child-helping agencies, and a rounded community program in children's work was presented by C. C. Carstens of the Massachusetts Society for the Prevention of Cruelty to Children. We have space only for the fundamental principles of this plan: That the Federal government should undertake investigation, publicity and community education Administration and the development of standards should vest in the State and county, and where population is thick the city should be given its share, and where it is thin, counties should be grouped into new units Public work should include what is based on well established principles, requiring more permanent care or the elements of compulsion and control; private, the experimental, temporary and unusual. Public subsidies should not be granted private charity nor should public officials sit on private boards of trustees. Private work which has demonstrated its usefulness should be taken over by the public if that will give it wider application and if the State is ready to equip itself for such service. Every public and private children's agency should have a staff of social investigators, medical and mental experts. A clearing-house of information about social agencies should be established, preferably in the State board of charity or control. And the general talk about the Conference tended toward the belief in the gradual rise of efficient public service in the field of charities and correction, with private social work tending to become more and more an experimental calling, working out the things the people may do for their weaker members thru their own servants. While this theory is certainly sound, and its general application most desirable, we cannot join in the enthusiastic prophecy of one of the speakers, who claimed that such an advance in the relief of distress and the betterment of social conditions would in time bring about the day when both public and private charity shall be laid aside as unnecessary. As long as the imagination of man's heart is evil from his youth such a consummation, tho devoutly to be wished, is hardly to be expected.

Fr. Francis H. Gavisk, of Indianapolis, for many years a member of the Indiana State Board of Charities and of the executive committee of the Indianapolis Charities Organization Society, and prominent in the social work of his Church, was chosen president of the Conference for 1916. A full report of the proceedings of the conference may be secured from the secretary, *Mr. W. T. Cross, Chicago, Ill.*

A THOUGHT FOR THE FOURTH

Patriotism and Religion

Of all the dispositions and habits, which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and cherish them.....

And let us with caution indulge the supposition that morality can be maintained without religion. Reason and morality both forbid us to expect that national morality can prevail in exclusion of the religious principle.

—From Washington's Farewell Address

A Man who was not Afraid

Such a man was Governor John M. Slaton of Georgia when on Sunday last he commuted to life imprisonment the death sentence that had been pronounced by the jury upon Leo Frank for a crime which had by no means been proven against him. The fact that Governor Slaton took this action in spite of the unfavorable consequences which he foresaw for himself and his future career, marks him as a noteworthy man, the kind of man who is needed in far too many places in State and National affairs today. Few criminal trials have been commented upon as widely as the Frank case, and in fewer still has the popular verdict upon the sentence pronounced been so unfavorable. There has, also, been a great deal of denunciation of the laws and the system that permit such a travesty upon justice as that trial, held in the midst of and under the influence of a mob. After all, however, it was not so much the law or the system that was at fault, but the men responsible for their administration. The whole legal system according to which criminals are now being tried and convicted is certainly in great need of many improvements, and the American public, largely for that reason, has not learned to respect its courts of justice as it should. It is also true, however, that even the best system of legal procedure could not insure the dispensation of absolute justice under all circumstances, and that any such a system would be vitiated by the moral weaknesses of the men to whom its administration is entrusted. If Judge Roan, before whom the case was tried, had shown the moral backbone and courage of Governor Slater the vicious influence of the mob and the local press could have been destroyed at once, and the State and the Nation would not today be suffering the disgrace which the history of the Frank case has brought upon it. Without men of conscience and courage even the best system of laws will always be inadequate, while men who are not afraid to follow the path of right and duty can establish justice under almost any system. And courageous and upright judges will do more to win popular respect for American courts than the most perfect system of legal procedure. Most certainly we need a thoro overhauling of all our insufficient and antiquated judicial machinery, so as to make it work as perfectly as possible, but above all we need a public spirit that will put men into the State and Federal judgeships who are not afraid to sacrifice even their own career if need be in order to uphold the standards of justice and righteousness. And if the decent and law-abiding citizens of Georgia, who, we are confident, are greatly in the majority, desire to erase the blot which the mob has put upon the State's reputation, they will do so in a manner that will show their approval and appreciation of their courageous Governor's action and not only prove him in error as to his future career, but also encourage other State and local officials to follow his noble example.

WHY THE CHURCH IS OFTEN CORRUPT

"The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also", Matt. 13: 24—26.

That is Jesus' way of saying that He does not expect al His followers to be sinless as long as they live in a world of sin and carry a sinful body around with them. He had not come into the world to impose upon men a new law with a new letter that killeth; He came with an ideal and with the new life and power that would help men to realize it. He knew that the growth and the development of that life and power required time, first the blade, then the ear, then the full blade in the ear, and He was ready to wait patiently until the seed He had sown could bring forth its fruit. He knew also that while some of the seed would fall on good ground and yield fruit a hundred- sixty- and thirty-fold, most of it would either fall on the wayside, where the birds could devour it, or upon the rocky places, where they would be scorched and wither away when the sun was risen, because they had not much earth in which to take root; or upon horns that choked them. He who knew what was in man understood perfectly well that as long as the imagination of a man's heart was evil from his youth, the kingdom he had come to found would have to contend with the evil thoughts, desires, words and deeds that proceeded out of it. And so, when He left His disciples He had full confidence, not in them, or in their courage, wisdom, determination or purity, but in the power of His life which He had planted into their hearts. Even tho one of His disciples was a traitor and a suicide, another a braggart and a coward, and none of them man enough to stand up for Him and with Him when He most needed a friend, He knew nevertheless that the gates of hell could not prevail against His Church.

A great many good people are sorely displeased and disappointed that the Church of Christ is what it is today, a human organization with all the faults and shortcomings that naturally cling to the human beings of which it is made up. They have an idea that if the Church was actually what it pretended to be it could consist only of persons of irreproachable character and conduct, in perfect agreement among themselves and with the plans and ideals of their Master. To them the fact that this is not only not the case, but that there is constantly cropping out in the Church a mass of character and conduct that is anything else but Christian means only that the people who believe in the Church in spite of this are hypocrites. They see only one side of the case, and they do not see even that clearly. They do not understand Jesus Christ; they do not understand the Church—and they do not understand *themselves.* There is no use in denying that the Church of Jesus Christ has often erred and been corrupted, and that it is by no means rid of its error and corruption to this day, and no attempt should be made to deny it. The Church is not and has never claimed to be an aggregation of sinless mortals; it claims to be nothing else than the communion of believers in Jesus Christ, human beings who have come to see that they need the life and power of Jesus Christ in their lives and for that reason have associated themselves with those who are aiming to realize that life and power in their own lives. Being human they still have hearts out of which proceed evil thoughts of every kind, so that only those who do not know human nature would expect them to lay aside all at once and forever all the evil motives and desires that arise within them. The good seed has been sown in the soil, but the enemy comes *while men sleep*—as men will do as long as they have a body of flesh and blood —and sows tares among them, and only when the fruit appears are the tares deteceted. It is all so natural that one would really be surprised if it were different.

We are not excusing or condoning the error and corruption in the Church; no one outside the Church can deplore the weaknesses and shortcomings of the Church and its members more, or even as much, as the sincere followers of Christ in the Church; we are merely stating the very natural reason for these weaknesses and shortcomings, a reason which must be recognized if it is to be dealt with. *And the Church has dealt with this error and corruption in no unmistakable manner.* If it had not it would have perished from the earth long ago. There is no better sign of the actual life and power in the Church in spite of the error and corruption that is continually coming to the surface than the fact that error and corruption have always been recognized and combated *from within the Church itself.* Great as has been the error and corruption within the Church at different periods, some voice or voices in the Church itself have always been raised against it and have eventually prevailed. All the great movements in the Church have been but a protest against some form of error and corruption and an attempt to bring about better conditions. The Protestant Reformation was only a powerful protest of truth against error, of righteousness against corruption, of the spiritual mind against the carnal and the worldly. The same took place on a smaller scale when Spener and Francke and Zinzendorf raised their voices against the formal and narrow orthodoxy of their day, and when Wesley stirred up England with his powerful preaching of the true Gospel. And the Men and Religious movement of a few years ago was but a similar protest against wrong conditions in the American churches. Proof after proof could thus be cited in support of the fact that in spite of much error and corruption in the Church the true Church has always existed and has always made its influence felt.

That this influence has not made itself felt as thorogly, powerfully and extensively as might have been done and should have been done is the greatest and most deplorable weakness of the Church. And no one realizes this more clearly than the most spiritual members of the Church themselves. The wheat growers of Palestine regard the tares as degenerate wheat which has deteriorated because of unfavorable conditions. The seed once having taken root in the soil must be left to grow together with the wheat until the harvest. The difficulty of detecting the tares among the wheat during the growing time of the kingdom and the danger of rooting up the wheat with the tares is so great that the servants of the Master dare not attempt a separation. *But the good seed can be kept from becoming tares by proper care and attention.* Let individual Christians watch and pray continually lest they be led into temptation thru the world round about them, their own sinful flesh and the evil desires within. Let churches and their pastors be ever watchful for the signs of error and corruption in their membership, not in order to uproot or expel the offending ones, but to correct the evil tendency and give them the help and the care they need. Let Church leaders and organizations point out again and again the signs of degeneration and danger, so that adequate steps may be taken to keep it from spreading, and let everything that is undertaken to prevent the spreading be done not in the spirit of persecution, but in the spirit of the firm and positive but tender and sympathetic love of Jesus Christ, and the loss and danger to the Church will be reduced to a minimum.

His Farewell Sermon

I

By Rev. Joseph Kennard Wilson, D. .D

The minister's wife sighed the sigh of the silenced but unconvinced.

"Of course," she said, turning to leave the study, "you will do as you think best about it; but I can't help feeling that you are going to make a mistake, and one that you will regret when it is too late to correct it. I wish you'd think the matter over carefully before you decide."

The minister sighed in his turn. These women, even the best of them, are sometimes just a little trying to the patience! Their minds work so strangely; they lack the grip of the masculine mind; they—O, well, what's the use?

"My dear," he began, "I supposed I had made it clear that I *have* thought the matter over very carefully. It is just because I have done so that I feel that I must stand by the position I have taken. You are assuming that the uppermost thought in my mind is that I have been beaten, and that I have now a chance to get back at those who have beaten me. Nothing of the kind. There is a principle involved. Boyce and his crowd are to stay right here, and they'll be likely to treat the next man as they have treated me unless something is done to trig their wheels. Now it looks to me like a plain matter of duty to speak out plainly and tell them what they have been doing, and put the church on guard against them. I don't see why that isn't a straight proposition, and I confess that I can't understand your objection. It isn't a personal question at all; it is something I owe to the church and to my successor."

"Y-e-s, I suppose there is that way of looking at it; but all the same—O, there's the baby crying"

And because babies are of more consequence than sermons, farewell or otherwise, Mrs. Langdon cut short her remonstrance, and hastened to the nursery, possibly not sorry to drop the discussion just then and there, realizing of how little use it would be to continue it.

Left to himself, the minister leaned back in his study-chair with a frown on his handsome face. Why in the world can't the women attend to their babies and their housekeeping without mixing in with what doesn't concern them? Why should Imogene butt into such a matter as her husband's farewell sermon? He was the proper person to decide of what sort it should be, as he was the person to write it. And he had decided the question. He had laid out the plan, and had already begun the work of filling it in; and now comes his wife with her absurd objections, spoiling in large measure the whole thing!

For, bluster about it as he might, the Reverend Matthew Langdon knew right well that what his little brown-eyed wife said and thought made a great deal of difference to him. At any rate, he was thrown out of gear with the business of sermon-writing for the present. Guessed he'd make a few calls, guessed he'd go and see St. Cecilia.

But sermons are not always disposed of by leaving the manuscript on the study-table behind a closed door. The Reverend Matthew was to learn that on this particular day;and he was to learn, too, that others besides his wife were taking an interest in that fateful discourse which was to mark the termination of his pastorate with the people of the First Church of Wexford.

Said the postmaster, Mr. Forbes, as he handed out the minister's mail:

"S'pose I won't have a chance to do this for you much longer, Mr. Langdon. Sorry to have you go. I don't belong to your parish, as you know; but you have made a place for yourself in the town, and we shall all miss you."

And, as the minister murmured the conventional words of appreciation and thanks, the other went on blithely:

"Preach your farewell sermon Sunday morning, dont' you? Yes, I understood so. Well, pitch into 'em good and strong; they deserve it, some of 'em. We're all coming to hear you give it to 'em."

A frown cut the minister's forehead into unhandsome wrinkles as he turned away and walked up the shady street. It was not entirely gone when a carriage drove up to the sidewalk and stopped, and a jovial voice hailed:

"Hullo, pastor, I'm goin' your way a spell. Jump in an' ride; ridin' is jest as cheap as walkin' when the feller you ride with don't charge you nothin'." Burly Billy Thompson, the liveryman, cramped the wheel as he spoke, with a good-natured laugh at his own witticism.

If the exact truth had been told, the minister would have preferred walking and the solitude of his own thoughts just then; but there was no escape; so, summoning a smile to replace the frown, he acknowledged the salutation and mounted to his place in the waiting carriage.

"Goin' up to Lizzie Mather's, I rec'n," said Billy, after the weather had been disposed of. "Yes, thought so. Poor girl! She'll miss you when you're gone. She ain't got none too much to make her happy, an' she's greatly took to you an' your wife. Mighty fine woman! Know'd her every sence she was a gal, long afore she was hurted; an' there ain't no better anywheres. They don't make 'em any better. Wall, she ain't the only one that'll miss you; now let me tell you that, pastor. Yes, sir, I'm goin' to miss you myself, when you come to that."

"Yes, I suppose you are!" scoffed the minister. "I can imagine you as heartbroken over it! I don't understand how you're going to get along without hearing me preach! Let's see; what was the last time you were at church; was it Christmas or Easter?"

"O pastor," protested the big man, with a twinkle in his eye. "'Tain't so bad as that! I was there Memorial Day; that is—er—er—I marched up with the boys; but, come to think of it, I b'lieve I *did* fall out of line jest afore we got there; so mebbe you wouldn't quite call that goin' to church. But it ain't

b'cause I've got anythin' agin you that I don't come, jest t'other way about. You see"—the twinkle deepened—"I c'n trust you. I know you'll do all right even if I ain't there to watch you; so I can stay away some. But I'll be there next Sunday, betcher life on that. I always go to the farewells. Wouldn't miss 'em for nothin'."

Mr. Langdon's face hardened. That farewell sermon, again! Couldn't he get away from it for a minute?

"Why?" he asked tersely.

"O, it's as good as a circus," chuckled the other. "Course everybody knows what the minister's up against. There's allus some folks that's bound everythin' shall be done their way, an' they make it hot for the minister that goes against 'em; an' bimeby he jest has to pack his kit an' travel. Mebbe he gets a little hot, too; can't blame him a mite if he does. Mebbe he thinks he has a duty to perform [the minister winced] b'fore he goes. 'Tenny rate, when he gets up to preach his farewell sermon, there's likely to be consid'rable more law th'n gospel in it. He lays it on to the other fellers in great shape, an' its jest nuts for the rest of us to set there an' see 'em squirm. Course they can't say nothin'; they've jest got to set still an' take their med-cine. It's the minister's innin's, an' he gen'rally makes a base hit. Got to! It's his last chancet at the bat, an' it's now or never with him. Course, if he was goin' to stay right by, he wouldn't dast say some of the things he lets loose; but he ain't. His goods is all packed, an' he's goin' to git out of town the next day. It's hit an' run, as the baseball fellers say; an' there ain't no come-back for the other crowd. Wouldn't miss it for—what's that? Get out here? Why, I'll drive you right up to Lizzie's; do it jest 's well as not. Ruther walk over the hill? All right, jest as you say. Whoa, Nellie! There you be, all safe. Good-by, pastor! Be sure you have your tar b'ilin' an' your feathers ready next Sunday, for there's plenty as needs it, and a lot of us 'll be there to see 'em put on."

Good Resolutions

Mrs. Jennings looked thru her glasses at her sister, Miss Sprawle, with considerable severity. "This neighborhood has got into strange ways the last few years, or else I notice it more as I get further along," she said, "and lest I should get into the same way, I want you to remind me now and then, Mary, during the new year that we're just starting on.

"If you find me backbiting like that hateful, stingy Annabel Powder or Lucy White, that had better look to her own saucy, bad mannered girl, and her boy that's the poorest scholar in Number One—or if you catch me growing close-fisted like the minister's wife that has never returned the cup of granulated sugar she borrowed that time the delegates came—or long-winded Jane Larkin, who interrupted me in the very midst of my teling her about Sally's twins, and went on about her spindling grandson for most fifteen minutes without stopping—I want you should tell me frankly.

"And that's not all," said Mrs. Jennings, as Miss Sprawle opened her mouth to speak. "If you find me getting inquisitive like Helen Lane, that's asked me three times when my birthday comes and what year I was born, after my having to go to the town records to find out *her* age, I want you to mention it freely, and I shall do the same by you.

"If folks don't help each other, what's the good of being set in families? You've got a little habit of interrupting, Mary, that's growing on you, and I'm going to do what I can to help you break it up."—*Selected.*

Unselfish Service

No one can be true to his home duties unless he is true to the duties that lie outside of his home. It is well for us to think of this when we are tempted to misuse a certain overworked adage: "Charity begins at home," we say. Yes, charity begins at home; but it ceases to be charity if it stays there. No one ever shirked the duty of showing love for those outside his home because of his fidelity to the demands of love within. There is always some other reason; and that other reason is always selfishness, never unselfishness. Those who love their own best are those who most love others. If we are not serving sacrificially the needs of those who are far from our own home circle, we may be sure that our own dear ones are being injured by this neglect.—*Great Thoughts.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
Sow a habit, reap a character; sow a character, reap a destiny."

A Living Hope

I like the sweet, old-fashioned phrase,
"A living hope in Christ";
How many saints of elder days
It gloriously sufficed

"A living hope"—why, then it breathes,
And fashion's kindly speech;
With cheery song its life enwreathes,
With courage dares to teach.

"A living hope"—why, then it walks,
With steady step and swift,
Where beggars crouch and evil stalks,
And brings the needed gift.

"A living hope"—it labors then,
It laughs, and, pitying, sighs;
It lifts the life of earthly men,
It lives—and never dies. —*Amos R. Wells.*

Living Within One's Time Income

In the world of science and invention there are many lost arts. For instance, the other day an antiquarian showed me a beautiful vase of ruby glass, in which the glass has been colored all the way thru. The art of doing that has been completely lost. Nowadays, glass is merely colored on both sides.

Now it seems to me that in the world of living, there are also many lost arts. And the chief of them is the art of having time.

This is pre-eminently an age of time-saving devices. And yet it is an age of time starvation. Why is it?

Look at the books people used to read. Compare a novel of Dickens, Scott, or Thackeray in length with one of our modern novels. Go back a little further and glance at Clarissa Harlowe in seven volumes or Tom Jones in six.

Think of the visits people used to pay. In our grandmother's day, a visit cut shorter than a week would have been thought almost an insult, and in Jane Austen's works, the heroines and their friends think nothing of a six weeks' visit.

Compare all this with the customs of to-day. Our letters are notes, our diaries—in the rare cases in which any are kept—are line-a-day books, our reading is mostly magazines and our visits are chiefly "week-ends."

And yet the twentieth century is the age of time-saving devices. There's the telephone, the limited express, the automobile, predigested housekeeping, the fountain pen, and a thousand other devices to save us seconds or hours, many of which have become such an accustomed part of our living that we scarcely recognize them as time savers.

Again I ask, why is it that with all these devices to save time, we still seem to have so much less of that precious commodity than our grandmothers did?

I have an answer to my question. I don't know that it will appeal to you, but it is the only answer I have been able to formulate after very much thought on this subject.

It seems to me that this generation is just like a man whose income has increased at a rapid rate and, who has felt so delighted and expansive at this increase, that he has allowed his wants and his expenditures to increase just about twice as fast.

For every hour we've saved, we've tried to use two. Grandmother made soap and her mother spun the wool to make the family clothes. The woman of to-day does neither and should have that much more time. Instead she uses up that time and much more in extra burdens which she imposes upon herself. She has bread and butter plates to wash and three courses to prepare and clear away at dinner, and many other things to do, which grandmother never thought of.

That is but one example of the way in which we habitually overspend a continually increasing income. Dickens makes one of his characters say something to the effect that if a man has an income of two pounds and spends one pound, nineteen shillings, he is rich, but if he has an income of four pounds and spends four pounds, one shilling, he is poor and unhappy.

It seems to me that some of the discontent and restlessness of this generation, of which we hear so much, may be due to the fact that it never lives within its time income.—*Ruth Cameron.*

Tad

A knock at my door, one bundle of rags "toting" another, a pitiful little whine about not "havin' any dinner, lady"—that was my first glimpse of Tad. But I am anticipating myself—he wasn't Tad at all then, he was just a nameless waif of the streets.

"Some calls me Bill an' some calls me Mike, an' some calls me somethin' else. Ain't got no real name," he explained to me after I had drawn him in by the fire and plied him with bread and jam and questions.

"What do I do? I works fer ol' man Jones. He's a rag man an' he says I'm the best beggar he's got. Folks gits sorry fer me jest like you done an' they gives me bushels uv rags all right. Pretty good eats, too, sometimes. Say, missis, ain't you got no more uv this here jell?"

Fortunately I had and with it I managed to keep him until Jim came. Jim whistled when he saw him. "Well, where did you get that little tad and *what* are you going to do with him?"

That was it—what *were* we going to do with him? He settled the question for himself by saying:

"You ain't a-goin' to do nothing wid me. I'm a-goin' back ter ol' man Jones as fast as I kin git there or he'll lick the stuffin's out uv me."

But just here Jim made up his mind. "Not much you're going back to old man Jones! You're going to stay here for to-night, kid, and in the morning we'll see what's to be done about it."

"Why don' you call me Tad like you did before? It's a good 'nough name."

That settled it. Jim christened him with warm suds in the big white tub and tucked him in for the night. Long after Tad was asleep we discussed his future—Jim and I.

"There are institutions," I began.

"Of course," Jim assented. "We'll see about one in the morning. Say, it seems good having a kid around again, don't it?"

Jim paused a moment and blinked up into the light. I openly wiped my eyes. It was only a year, you see, since our own little boy had left us.

In the morning Jim had to hurry away to his work before we had time to discuss those institutions further. It rained that day and Tad had to be amused. I brought out some games and puzzles that had been packed away for many a long month, and the little alley waif entered upon a new world.

It was at the supper table that he looked up at Jim with sudden suspicion.

"Say, what you'se goin' to do wid me? You'se said you'se wouldn't send me back to ol' man Jones."

"Why, why, there are institutions—"

"Not on your tin-type you'se don' send me to no institutions! I knows 'em. The kids they all marches in line an' gits licked if they gits out uv step an'—I'm goin' back ter ol' man Jones I tells you!"

He had slipped down from his chair and was backing toward the door. Suddenly he stopped and his face brightened.

"Say," he gasped relievedly, "why don' you folks jest keep me here? I jest as soon. An' you're needin' a kid."

Jim looked at me wistfully out of the corner of his eye. And I—

"Yes, Jim, we are," I said.

The Law of the Rope

The wise Alpine guide insists on roping together his party with just enough slack to permit of easy progress. A misstep, a slip on the icy pathway, and one man alone would be lost. Each man must do his own climbing—the rope is not to pull the loiterer up, but to support the real climber who slips by the way.

Our guide in the mountain journey of life has given us marching orders of just this kind. Sometimes we are perplexed at the seeming contradiction of them: *Each man must bear his own burden—bear ye one another's burden.* Yet how simple after all. Each man must make his own journey—the burden of the upward climb must rest upon him. The journey is his, one foot after the other, yard after yard, mile after mile, steadily on and up. Yet all the time there is the rope binding him to his road-mates "for better or for worse." The misstep may be his, it may be another's. The rope holds for all alike. It is the law of the mountain and the law of life as well.

Denominational

THE BIG THING

about the Elmhurst Summer School is the Program. See page seven for an outline of the good things awaiting those who will take part.

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for

Evangelical Sunday-school and League Workers,

Hermann, Mo., Aug. 3-5, 1915

The teachers, workers and officers of Evangelical Sunday-schools, as well as all Evangelical pastors, in the Missouri District are cordially invited to attend this Evangelical Sunday-school and League convention and share the help and inspiration that is to be offered. Every effort is being made to have the program as varied, interesting and helpful as possible, and the details will be announced just as soon as all the arrangements have been made. It is desirable that those expecting to attend should notify *Pastor R. Kasmann, Hermann, Mo., as early as possible, and by no means later than July 25th.*

Be sure to give this Convention a place in your plans for the Summer.

Rev. H. Katterjohn,
Chairman District League Board.
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Baltimore and the Diamond Jubilee of the German Evangelical Synod

BY REV. CHAS. ENDERS

In November of last year the German Evangelical ministers of Baltimore in their monthly meeting discussed ways and means of celebrating the Diamond Jubilee of the German Evangelical Synod. As a result of this discussion it was decided to hold a Jubilee mass meeting of the German Evangelical churches in Baltimore on October 24, 1915, and to appoint Jubilee committees on program, on finances, and on publicity to prepare for a worthy celebration. The preparations were begun so early in order that plenty of time might be given to insure a celebration worthy of the occasion and to keep the Diamond Jubilee before our people all thru the year.

The program committee, which was entrusted with the task of securing speakers and of preparing a musical program for the Jubilee mass meeting, has been making arrangements for a mass chorus. Prof. Klein of Second St. John's Church has been chosen as director of the chorus and Prof. Scheuermann of St. Matthew's as organist. Since there is a grand pipe organ in the theatre in which the meeting is to be held, the committee is thinking of arranging an organ recital for the half hour before the meeting begins.

The finance committee, which was given the task of arranging for a suitable place for the Jubilee mass meeting and of securing the money necessary to finance the celebration, has made a contract with the managers of the Hippodrome, one of Baltimore's newest and largest theatres, for the use of this theatre on October the 24th. The committee is preparing its

Continued on Page 5

That my House may be filled

Interesting Incidents and Pertinent Facts from the Home Mission Work. Are you doing your Share to meet the insistent Needs in all parts of the Country?

Home Missions

The Washington Missionary District

Boise, Idaho, is somewhat isolated from the rest of the world. It is not on the direct line of traffic between the East and the West, and this is, no doubt, the reason that few travelers to the West include this city in their territory. Neither can it boast of special features in the sight-seeing line. It lacks the prestige of Salt Lake City, the center of Mormonism; there is no special attraction like the lakes and canyons of Ogden, neither can it boast of the majestic views of gigantic mountains or the boundless ocean of the western coast towns. If curiosities are to be considered we would have to refer to the large government work at Arrow Rock which serves to store up the waters of the Boise river twenty miles above the city so as to assure not only a good harvest during a dry summer, but also as the means of converting about 250,000 acres of arid sage brush country into a veritable "garden of the gods".

Nevertheless Boise City, hugging the foot hills, is a beautiful place. One visiting here during the time of the rose festival would retain the very best of impressions. Visitors from abroad therefore do not avoid us altogether, and such traffic as we have also reverts to the benefit of our church, which is the only German one in the city. As our church—which is only rented, by the way—is centrally located, one square from the Carnegie library and three squares from the city hall, it is easily found by those who really seek a house of God. I want to tell of some of these visitors from abroad and should they see these lines I send them greeting.

During the Advent season a young woman visited our services regularly and told me the following: Her cradle had stood in London and she had grown up as a member of one of the fourteen German churches there. When the war broke out this young married woman stayed with her English husband at her parents in London. And what experiences did she have to undergo! Her home, in which her parents, who had grown well-to-do in the butcher business, had dispensed many charities and had given freely to the poor and needy, was invaded by the English rabble, among them the *very recipients of their charity*, and compelled them to close the doors. Her brother, who was born in London, was taken to the detention camp.

In February a couple from the near-by C. came to me as they had learned from the papers that I was a German pastor. What they had to tell is the tale of all Germans in England and Canada. The man had been a tailor and had made his way like all honest and industrious Germans and Austrians do. As they lived far from a German church they had joined an English Methodist church on the advice of their pastor. Altho they had become good English citizens during their long stay in London, they were, immediately after the outbreak of the war, reminded that they were related to the present enemy of England and their business had to be closed. To the credit of their pastor they stated that he had helped them all he could and that it was due to his efforts that they were able to retain one-third of their fortune.

A young man from Elgin, Ill., who had looked for a *German* church and had *found one*, had a dusky neighbor on one of his visits to an English church. Some had taken him for a son of Ham on account of his dark skin, but his features denied this. He was a Hindu, a brahmin from Ceylon, whose circumstances enabled him to spend his life in travel and study. He had seen much of the world, had complete control of eight Asiatic languages, spoke English fluently and had intended to study German when the war interrupted his plans. But one thing kept him from embracing Christ, from being baptised, altho he was not far from the kingdom and quite familiar with the Scriptures: it was the *baptised Christians' mode of living*, which his daily contact with them revealed to him.

And another visitor have we in our Sunday-school and services, also from London. The man, who has his grown children with him, displays refinement and culture, which is not surprising when we hear that he has moved in the best circles in England after attending German universities with the crown prince, the present Kaiser, and has graduated as physician and pharmacist. In England fortune favored him; he was successful in his career and was given honorable positions; a judgeship had been offered him, also a position as Alderman of London. The Order of the Garter and the Victoria Cross proclaimed the respect the late King Edward VII. had for him. He had proven his loyalty by feeding nearly one hundred children in his hotel, which he had opened, during the Boer war, and by giving $750.00 towards the Prince of Wales fund last year. But his charitable deeds and the royal favors shown him could not protect the German from the ire of the English rabble. First, the large window in his hotel was shattered and then a number of uninvited English officers freely enjoyed his hospitality and decamped without remunerating him. An Englishman could not be indebted to a German! After the officers had left the rabble took possession in a way only possible to the "bearers of civilization" in England and Russia and did not stop until all his dishes, his furniture, including a high-priced piano, had been thrown into the street from the second-story window. It was fortunate that in spite of his losses all his loved ones have been spared. But all his English decorations were, in the presence of the English captain, sunk into the depths of the ocean.

These persons stayed only a short time in Boise, but long enough to become acquainted with our Evangelical Church and to attend our services. In a strange land they found what they were forced to leave behind at home: The Church of the Gospel of Christ, built thru the energy of our home mission.

E. G. A.

San Diego, Cal.

Anybody interested in the Home Mission enterprise will be interested in learning about what we are doing in this southwestern corner of our country. About six years ago, when San Diego had made little progress, it suddenly began to grow wonderfully. Then the population amounted to about 35,000, today it is 80,000. The Germans were always well represented and for years a German paper could be published, and two German churches existed there. As the town began to grow and many people from our congregations in the East began to come out here, the mission board of the Pacific District decided that the time had come for an energetic effort. Nearly four years elapsed, however, before the necessary money had been accumulated and a worker could be engaged. For this reason we were not able to begin with the growth of the town, after it suffered a standstill. The two existing congregations, together with a third which had been organized, had been built up considerably in the meantime. Many of our people who have been here for years have no desire for the word of God, but others may become interested. When I came here, two years ago, no preliminary work had been done and there was no one who desired an English pastor, which made my work extremely difficult and discouraging. After being here six weeks I rented an Adventist church and began holding services. Only ten attended the first service, but the number grew steadily, and altho several families which had joined were compelled to remove from here on account of the business depression, we have to-day between sixty and seventy communicant members. On Easter day we had sixty grown people in church and forty-one of them partook of the Lord's Supper. Our Ladies' Society has twenty-two members and the young people's society eighteen. My young people attend church diligently and the choir meets every week in the parsonage.

Our greatest drawback is the fact that we do not own a church building. Many will not join because we have not our own place of worship. If this handicap were overcome we would doubtless make much better progress.

A missionary worker's task is extremely difficult, the worst part being the circumstance that he must hold out alone with no one to care for him. Recently I was asked whether the Evangelical Church had no officials, and when I replied, rather surprised, I was told: "The Missouri Lutherans receive a visit from their president once or twice a year; the Methodist superintendent calls at least four times a year, and you have been here over two years but we have not

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Denominational

Continued from Page 4

budget for the expenses of the celebration. The expenses, including rental for theatre, travelling expenses of speakers, music, printing of programs and advertising, will amount to about $200. It is expected that the expenses will be borne by the societies of the different churches, so that the whole amount of the offering to be given at this Jubilee mass meeting can be added to the Jubilee Offering.

The publicity committee was charged with the task of bringing the Jubilee before the public. It has sought to do this both thru the "Evangelischer Gemeindebote fuer Baltimore" and thru the daily papers, both English and German. The plans of the committee call for an article on some phase of denominational work to appear in the "Gemeindebote" every month during the Jubilee year. Thus far the following have appeared

In January: an account of the founding of the Synod and a call to the churches of Baltimore to participate in the celebration of the Jubilee;

In February: an article showing the historical connection of the Synod with the Evangelical United Church of Germany, and an article calling upon the churches to celebrate the Jubilee by increasing their efficiency in all lines of Christian activity;

In March: an article on "The German Evangelical Synod in Baltimore";

In May: an article on "The Home Mission Work of the German Evangelical Synod".

The June number will bring an article concerning the Jubilee offering. These articles have appeared in both German and English. Besides arranging for these articles in the "Gemeindebote", the publicity committee has also sent three notices concerning the Jubilee to the daily newspapers. The first of these dealt with the historical connection and the founding of the Synod and called attention to the fact that the German Evangelical churches of Baltimore would participate in the celebration of the Diamond Jubilee. The second told of the plan to raise a Jubilee offering of $150,000 and of progress in carrying out the plans for the local celebration. The third called attention to the Jubilee in connection with a notice concerning the annual conference of the Atlantic District. The newspapers have shown on the whole a willingness to co-operate with us.

On the whole the celebration of the Diamond Jubilee in Baltimore is being planned with the purpose of making all the congregations stronger in their own work and more loyal to the German Evangelical Synod as their denomination, and of making the principles and the work of the German Evangelical Synod better known in our community.

Brethren, what our Evangelical people are doing in Baltimore should be an inspiration to us all. Thus the article above is not only printed to indicate the refreshing, stirring of life on our far Eastern frontier, but rather with the purpose also of throwing out the suggestion to other Evangelical centers to arrange for celebrations of the nature described.

This Diamond Jubilee is a distinct call to us to gather in great mass meetings, where we may fortify ourselves in our faith and really become aware of our strength. In every city of the land in which there are two or more Evangelical churches union meetings should be arranged for this occasion. And wherever possible in the country neighboring congregations should assemble their members and friends in a given church or other suitable place for a fitting observance of our Diamond Jubilee. Let this matter not be approached listlessly, but with eagerness! We bespeak the exercise of every sentiment of glad gratitude and hopeful enthusiasm for the proper preparation of the observance of this outstanding Jubilee!

And would not this Jubilee of our Church be a most fitting opportunity to seize upon new tasks? Every Evangelical center has openings and calls for work that cannot be accomplished by an individual church, work, however, that would prove an outlet for the energy of combined forces. Let these demands be recognized! We would suggest the naming of a committee of pastors and laymen to canvass the field of activities and needs in localities in which our Evangelical churches are numerous and definitely to fix upon one certain task, the performance of which would be worth while.

In Louisville it is to be the energetic extension of our Deaconess work. What is it to be in Cleveland, Indianapolis, Rochester, Cincinnati, Burlington, New Orleans, Chicago, San Francisco, Detroit, St. Louis, Buffalo, Evansville, Milwaukee and other cities in which there are many Evangelical churches? And what will the country churches do?

The Diamond Jubilee year can be made the occasion of the inception of broad movements all over the Synod, in which the Evangelical church puts forth her often pent-in forces and ripens into a wider usefulness.

On behalf of the Publicity Committee for the Diamond Jubilee,
David Bruening, Chairman.

Commencement Thoughts

Eden Seminary

We all think of different things in different ways. Of some we think because we like to do it; of others because we are used to them, and of others because we are forced to do so; and sometimes we think of a thing in these three ways at the same time. We try to combine these three modes of connecting ourselves with an object by thinking of it and make them harmonious. If we succeed, then our thinking becomes life and a living part of our lives. But this success is not a mere matter of will; it depends on work; it is the solving of a problem that sometimes taxes to its full capacity our power of reasoning and the strength of our will.

So it is with our work in the Seminary. All who are connected with it think of it and must do so. Often these thoughts are the mere taking of notice of the progress of time and the counting of the amount of work that is already done or must be done during the school year. This way of thinking is as good and as useful, or as useless as the regular looking at the clock or at the calendar on the wall. It is useful if it regulates our work, so that we can use our time to the best advantage, neither doing things superficially nor trying to put all the finish on one part and leaving it after all as a fragment because we have not finished the other parts at all; it is useless and even harmful, if we think that time by itself will achieve anything, and that our work will be done when working time is over. Somebody else's work may be done then, but our own work will never be done if we do not do it *ourselves*. This truth is truest as to education if it is to be real education—that is, such a transformation of life as to enable one to be a living member of the human family and the Christian brotherhood, not a mere wheel in the machinery of business, or a mere constructive or ornamental part in the political or social edifice. The two latter may be attained more or less passively by drill; a real education cannot be drilled into one—it must be acquired actively by the combined efforts of his educators and himself.

It cannot be said that a man needs either education or drilling; he needs both, and the lack of one can only partly be offset by the possession of the other. A man may become a good speaker by drill and practice, but to make him a preacher of the Gospel he must be educated by his own will and the spirit of Christianity. He may acquire by practice the necessary aptness to conduct the affairs of a congregation, but to be a pastor he must *form his life* accordingly.

We do not pretend that the seminary will do all these things for a young man in the three years of his course in such a way that he has only to take care not to rub off his theological finish. If his studies and the earnest will to transform himself into a minister of the Gospel enable him to start in his calling at the right point and in the right direction he has reached the goal of his drill and his education in the seminary, and it is time for him to go out to his work.

This year the seminary had twenty-nine young men to send out into the field: P. Beecken, E. Bergstraesser, F. Beutler, J. Biegeleisen, S. Bittner, D. Blasberg, A. Bock, G. Brink, J. Buescher, W. Goffeney, W. Hetzel, W. Jersak, W. Jeschke, J. Jost, A. Kniker, A. Knipping, H. Koenig, H. Kottich, G. Krumm, E. Leibner, E. Merz, Th. Mueller, H. Niebuhr, J. Schauer, Th. Schumacher, E. Stroehlein, W. Weltge, P. Wobus, O. Zwilling.

On the evening of June 9th Bethany Evangelical Church in St. Louis was thronged to its utmost capacity for the commencement exercises with which the candidates were dismissed from the Seminary with the usual honors and turned over to the President-General of the Synod for assignment to the presidents of the Districts who had applied for them.

Most of them have left the seminary to enjoy a longer or shorter vacation as the case may be. The class of 1915 is dispersed and it is not likely that its members will meet again as a complete body. We cannot remember that any one of the thirty-two classes that left the present seminary has met again in this way. This makes the parting not as easy as with the classes at Elmhurst which expect to meet again at Eden after a short time. The feeling that "Life is earnest" indeed begins to creep into the minds of those that have to go out into the world. This feeling may not be pleasant, but it is wholesome because it is the feeling of a *truth*. This year it was intensified by an unusual occurrence. Cand. H. Niebuhr, who delivered the valedictory address, had to go directly from the church to the Deaconess Hospital, where he was operated on the next morning for appendicitis. All went well, however, and we hope that he will recover speedily.

The new school year has in some sense already set in, inasmuch as the Seminary received from Elmhurst as many students as had graduated the week before. So the end is only a new beginning.

W. Becker, Dir.

Commencement

At Elmhurst

The last weeks of a schoolyear invariably are marked by a number of events which point to the approaching end, even tho they stand in no necessary relation to it. On the evening of June first it was our rare privilege to hear an address by Professor Eugene Kuehnemann of Breslau, probably the most beloved of German scholars who ever came to our country. The visit of Professor Kuehnemann was made possible by the courtesy of the Rev. Theo. F. Braun and a number of the members of the Church of the Holy Ghost in St. Louis, who generously defrayed all expenses. Pastor Braun himself accompanied our honored guest from St. Louis. The address was delivered in the chapel before a large audience of students and friends from Elmhurst and Chicago. Starting from the solidarity and unity of spirit within the German nation in the present war, the speaker traced the development of the German national ideal from the Reformation thru the crises of the terrible Thirty Years' War, the wars of Frederick the Great, the Napoleonic wars, and the labors of the nineteenth century, to the triumphant emergence of the German Empire in 1871 and the unexampled development of the nation since that year. It is the merit of Professor Kuehnemann, however, as the exponent of the true German *Kultur*, which is idealism, to reveal the political agonies of the German people in all these centuries as the divine discipline by which alone among the nations Germany has attained that thoroness and inwardness of character which is its glory. Political, industrial, material success have been only the accompaniment and reward of the German ideal. Its enduring value is set forever in the record of German literature. Not like the literature of other modern nations the collective product of individual genius—not merely the mirror of life in each age—German literature appears as a *living organism* with one constantly developing ideal, the highest humanity, because it is the record of the conscience of the German people expressed by its men of genius. To attempt, however, to give even a faint conception of Professor Kuehnemann's masterly exposition of his thesis by his characterization of the works and the significance, especially the religious significance, of great Germans, would be futile. We can only record a deep felt gratitude to Professor Kuehnemann, and to Pastor Braun and the members of the Church of the Holy Ghost, to whom we owe this occasion of memorable inspiration. On June sixth we celebrated our annual Seminary Festival under the most favorable conditions of weather and attendance. Religious services were held morning and afternoon at two places on the campus, German as usual at the west end of Irion Hall and English under a tent west of the main building. The speakers were Pastors Hackmann of St. Louis and Gehle of Milwaukee, besides Pastors Krohne, Koenig, Niedergesaess, Pister and L. Goebel of Chicago.

The musical program was furnished by the choirs of St. Paul's and St. Peter's churches, by Mrs. Geo. Ickes and several quartets, and the student chorus besides the student band, which on this occasion for the first time appeared with the new instruments. The success of the festival was most gratifying in every respect. There was inspiration for every Evangelical Christian in the multitude alone, for it was eloquent testimony of the loyalty and the power in numbers of

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TURNING ON THE LIGHT

Before the War the highest British Authorities justified the very Tactics of which they now loudly complain. What W. T. Stead Thought of Sir Edward Grey's Policy

II

To continue the extracts from the "Handbook of Military Law": "[434] General devastation of enemy territory is, as a rule, absolutely prohibited, and only permitted very exceptionally when 'it is imperatively demanded by the necessities of war.' The question in what circumstances a necessity arises cannot be decided by any hard and fast rule. For instance, in the case of a levee en masse on already occupied territory, when self-preservation compels a belligerent to resort to the most severe measures, a general devastation might be absolutely necessary. [408] No damage may be done that is not required by military operations, but even total destruction of property is justifiable if it is required by the exigencies of war. [392] Services for legitimate purposes may, if necessary, be obtained by force, and the refusal to work may be met by punishment. [411] Neither can rent be claimed for the use of property, nor compensation for damage caused by the necessities of war. [437] As war is the last remedy of Government for injuries, no means would appear to exist for enforcing reparation for violations of the laws of war." Which certainly sounds good sense! "[450] All war crimes are liable to be punished by death, but a more lenient penalty may be pronounced. [462] Use has, in recent times, been made of hostages by placing prominent inhabitants on the engines of trains, on the lines of communication in occupied territory for the purpose of ensuring the traffic from interruption by the native population."

Two other clauses which are curiously interesting, in view of certain occurrences during the present war, are Nos. 33 and 38: "(33) Should some inhabitants of a locality take part in the defence, it might be justiable to treat all the males of a military age as prisoners of war." "(38) Troops formed of colored individuals belonging to savage tribes and barbarous races should not be employed in a war between civilized States. The enrolling, however, of individuals belonging to civilized colored races and the employment of whole regiments of disciplined colored soldiers is not forbidden." The Austrian Red Book on the atrocities of the Allies complains bitterly of the breach of the first part of No. 38 in the employment of the Gurkhas and the Turcos. No doubt, Britain and France would defend their enrolment under the second part of No. 38; but the Gurkhas and the Turcos could hardly be described as "civilized races" as the practice of both is that of mutilation. However, enough has been quoted to indicate that the practical differences between German militarism and British militarism are somewhat difficult to detect. It is always the custom in war to accuse "the other side" of atrocities and infractions of the rules of the game; but it looks as tho this were done to embitter the confiding civilians of the various belligerent States.

The bombardment of unfortified towns on the sea coast, unfortunately, has always been practiced in warfare between nations. Lord Charles Beresford, who is so active in abusing the "baby killers," was an advocate of this device for intimidating the enemy. He wrote thus in the "Times," August 18th, 1888: "The whole art of war is to strike at the enemy's weakest points wherever they are or whatever they be: there is no sentiment after once the action commences. I say boldly and openly, that if an officer could damage his enemy and procure panic or demoralization in the enemy's country, he would be wrong to demur a moment in exacting a ransom or bombarding a seaboard town if the opportunity occurs." Scarborough, at the time of the bombardment, had a number of troops encamped there, had a large wireless station, and was the terminus of the single line of coast railway between Scarborough and Whitby, which any hostile fleet would be entitled to destroy by bombardment on the lines of argument used by Lord Charles Beresford. Whether the body of civilian opinion would support Lord Charles Beresford is a totally different matter.

Submarines and Merchantmen

Upon the use of submarines against merchant vessels in wartime the following expressions of opinion are most illuminating. In a letter to the "Times" on July 16, 1914, Admiral Sir Percy Scott cited this extract from a letter of a foreign naval officer: "If we went to war with an insular country depending for its food on supplies from overseas, it would be our business to stop that supply. On the declaration of war we should notify the enemy that she should warn those of her merchant ships coming home not to approach the island as we were establishing a blockade of mines and submarines. Similarly we should notify all neutrals that such a blockade had been established, and that if any of their vessels approached the island they would be liable to destruction, either by mines or submarines, and therefore would do so at their own risk." This is Sir Percy Scott's comment upon that forecast of future action: "Such a proclamation would, in my opinion, be perfectly in order, and once it had been made if any British or neutral ships disregarded it, they could not be held to be engaged in peaceful avocations, and if they were sunk in the attempt, it could not be described as a relapse into savagery or piracy in its blackest form." This opinion of a distinguished British Admiral might have been remembered by Mr. Winston Churchill before he began his denunciations of the German "pirates." One may put this test. What would be the attitude of the British Navy if the submarine that torpedoed the "Lusitania" were identified and caught, with the result that the commander was put on trial for wilful murder, convicted and condemned to death? It is fairly certain that British naval commanders would lodge a very emphatic protest against the holding of any trial, or the execution of a sentence of the kind. The hypocrisy of Mr. Winston Churchill is made worse by this further circumstance that the British Admiralty encouraged merchant vessels to ram and sink submarines. Now a merchant vessel so doing would place itself in the status of a non-combatant firing upon an enemy combatant: an act which is severely punished under all military codes. That was the line adopted by the Germans very soon; and both the "Falaba" and the "Lusitania" outrages should be upon the conscience of Mr. Churchill, as well as upon the German conscience; because there can be no doubt that to sink passenger-vessels is an excessive reprisal, even tho the "Lusitania" was carrying men who were coming over to enlist. On the other hand, the German Ambassador in the United States intimated that the "Lusitania" would be sunk if she sailed. The German Government has been interpreting the saying "War is war" in a severe sense; but in most of the matters exciting the indignation of uninformed British pressmen the Germans have obeyed the rules such as they are. For instance, supposing a German merchant vessel tried to ram a British gunboat, or attempted to run away when ordered to stop, the British commander would be within his rights in sinking the vessel, even tho she was defenceless; but he would have a duty to save as many of the passengers and crew as he could in the circumstances. The use of the submarine is objectionable in the sense that it cannot render assistance to the torpedoed vessel; but it must not be forgotten that, until the British Admiralty lent its sanction to the ramming of submarines by merchant vessels, with the result that some German submarines were lost, the commanders of the German submarines gave due notice.

The question of the use of asphyxiating gases in warfare presents similar features. The French have resorted to these weapons from an early stage of this campaign. Colonel Maude, in an article in "Land and Water," remarks: "It was stated in all the French papers that the difficulty of handling these shells had been overcome, and that they had been employed on certain sectors of the French front with admirable results. When the time comes to defend their use, shall we really have the effrontery to claim for our shells that they poison but do not asphyxiate? Moreover, is not poisoning also covered by the Hague Convention?" That should be compared with these extracts concerning the bombardment of Cronje at Paardeberg in the South African War, when Reuter's correspondent wired: "The howitzers, especially, dropped lyddite shell with marvellous precision in the very bed of the river, and the trenches were soon filled with the terrible green fumes from the explosive, but the enemy still held grimly out." An eyewitness, writing in the "Review of Reviews" for March, 1900, confirmed that: "So the rain of lyddite began again and the camp was hidden beneath the ghastly green death-mist which rose from the burning shell." The chemical composition of lyddite shells has been much "improved" since 1900, and the effect of the fumes is far deadlier now. It is to be noted, too, that Mr. Lloyd George blurted out that at the battle of Neuve Chapelle the charge of the British troops was preceded by a bombardment in which more lyddite shells were fired at the Germans than were consumed in the whole South African campaign. The German report ascribed the British advance as partially due to the suffocation and overcoming of the German troops in their trenches by these fumes. The Germans since then have countered the green fumes of lyddite with some yellow concoction, which is similar to what was referred to by Colonel Maude as being employed by the French troops.

Army Expenditure

A tremendous amount of nonsense, too, has been written and talked about Germany being the only Power in Europe that has been preparing for war! These figures refute that contention.

		£			£
Germany	1905	35,000,000	..	1914	68,000,000
Austria	1905	13,000,000	..	1914	24,000,000
Russia	1905	39,000,000	..	1914	66,000,000
France	1905	27,000,000	..	1914	48,000,000
Britain	1905	28,000,000	..	1914	28,000,000
NAVAL EXPENDITURE.					
Germany	1905	11,300,000	..	1914	23,000,000
Austria	1905	4,000,000	..	1914	7,500,000
Britain	1905	33,000,000	..	1914	49,000,000
Russia	1905	12,000,000	..	1914	26,000,000
France	1905	12,000,000	..	1914	25,000,000

All these are pre-war figures: Italy and Japan are excluded as balancing each other. In the ten years preceding the war, France and Russia alone, excluding Britain, spent £150,000,000 more than Germany and Austria on war preparations!

Returning to the Belgian pretext, this passage from an article by Mr. W. T. Stead on the Moroccan crisis of 1911, in the December "Review of Reviews," 1911, is most instructive: "We were nearly involved in the stupendous catastrophe of a gigantic war with the greatest of all the World-Powers in order to enable France to tear up the Treaty of Algeciras by taking possession of the Empire of Morocco, whose independence and integrity we were pledged to defend. It is not to our interest to make over to France a vast domain in Northern Africa....The fact remains that in order to put France in possession of Morocco, we all but went to war with Germany. We have escaped war, but we have not escaped the natural and abiding enmity of the German people. Is it possible to frame a heavier indictment of the foreign policy of any British Ministry? The secret, the open secret of this almost incredible crime against treaty faith, British interests, and the peace of the world, is the unfortunate fact that Sir Edward Grey has been dominated by men at the Foreign Office" who believe "all considerations must be subordinated to the one supreme duty of thwarting Germany at every turn, even if in so doing British interests, treaty faith and the peace of the world are trampled underfoot. I speak that of which I know."

In the year 1765, Sir George Macartney, British Ambassador to Russia, writing to his chief, the Earl of Sandwich, in outlining the policy to be adopted between them, said: "Our first care should be, not to establish a faction under the name of a Russian or of an English faction; but, as even the wisest men are imposed upon by a mere name, to endeavor to have our friends distinguished as the friends of liberty and independence." Well, that scheme, in 1914, did delude the large body of the British people; but not the neutral nations, nor the peoples of the enemy countries. It is really time that the Government ceased shouting: "Yah! Yah! You don't play fair!" at the Germans (which does not beat them, but merely re-affirms their belief in British hypocrisy) and explained to what end its policy is directed. If Sir E. Grey and Mr. Asquith would confine themselves to laying before their countrymen their real motives in embarking upon this war, brushing aside the rubbish about Belgian neutrality, German militarism, atrocities, and all the other bogeys, then the British people and the statesmen of other countries might under-

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"Thy Word is a Lamp unto my Feet and Light unto my Path"

July 11, 1915, Sixth Sunday after Trinity

ELMHURST SUMMER SCHOOL

July 20-29

The Program

Bible Hour ((eight periods)—Prof. S. D. Press.
Theme: "Christ, the Master-Teacher".

The Art of Teaching—Mrs. W. A. Bomhard.
The Teacher's Relation to the Pupil, School and Church.
Teaching, its Aim and Principles.
Methods.
Preparing the Lesson.
Teaching the Lesson.
The Training Class.

A Study of the Pupil—Rev. F. Frankenfeld.
The Pupil, a Human Being.
The Pupil, a Student.
The Pupil, a Member of Society.
The Pupil, a Child of God.

History and Organization—Rev. Wm. N. Dresel.
History of the Sunday-school.
Organization of the Sunday-school.
Grading and Graded Instruction.
Management and Records.
The Superintendent.
The Pastor and the Sunday-school.

Divisional and Departmental Lectures
The Elementary Division—Miss Louise Schellhase.
The Secondary Division—Rev. Theodore Mayer.
The Adult Division—Rev. F. Frankenfeld.
The Efficient Home Department—Rev. E. Gehle.
Missions in Sunday-school—Rev. M. Davis.

Young People's Work
The Evangelical League, Its Principles and Methods—Rev. Dresel.
Young People's Work—Rev. Theo. Schmale.
Young People's Committees—Rev. Aug. Ruecker.
Young People's Plans—Rev. J. Scheuber.

Conferences and Instruction
Elementary Work—(three periods)—Miss Schellhase.
Secondary Work—(three periods)—Rev. Mayer.
Workers with Girls—(one period)—Mrs. Bomhard.
Adult Work—(three periods)—Rev. Frankenfeld.
Pastors and Superintendents—(three periods)—Rev. Dresel.
Young People's Work—(two periods)—Rev. Dresel.

Twilight Services
Looking Forward—Rev. J. U. Schneider, Ph. D.
Alive to the Present.
The Call to Service—Rev. F. Frankenfeld.
The Cost of Service.
The Companion in Service.
The Crown after Service.
The Power of the Crucified—Rev. Theo. Schmale.

Night Progam
Opening Service—Revs. Pfeiffer and Mayer.
A Study of the Stars by Telescope—Dir. D. Irion, D.D.
Birds—Rev. Henninger.
Reception of Faculty to Students.
Stereopticon Lecture on India—Rev. M. Davis.
Anniversary Service—Rev. John Baltzer and Dir. D. Irion, D.D.
Stunt Night.

Afternoon Recreation
Athletic Contest.
Hikes to "Old Salt Creek" and "Old Dutch Hill".
Tennis, Indoor Base-ball, Volley-ball, etc.
Games for Rainy Days.
Boy Scout Demonstrations.
Visit to Chicago.
Lake Trip.

Sunday Program
Bible School—Rev. Theodore Mayer, Supt.
Morning Worship:
German Sermon—Rev. F. Frankenfeld.
English Sermon—Rev. Theo. Schmale.
Young People's Meeting in Afternoon.
Twilight Service:
"The Power of the Crucified". Rev. Theo. Schmale.

Commencement Service
"Looking Forward"—Rev. J. U. Schneider, Ph. D.

Those expecting to attend this school are asked to send their name and address *at once* to
Rev. Theodore Mayer, Secretary,
1716 Chouteau Ave., St. Louis, Mo.

Helps for a Good Meeting

Rev. Henry Katterjohn

WORTH-WHILE LIFE

M. July 5. A Poor Rich Man. 2 Cor. 6: 10.
T. July 6. True Treasure. Matt. 6: 19—25.
W. July 7. Carefree Life. Phil. 4: 4—9.
T. July 8. Divine Wisdom. Prov. 8: 10—23.
F. July 9. Labors of love. 1 Thess. 1: 1—7.
S. July 10. How to do it. 2 Tim. 4: 1—8.

Sun., July 11. Topic—Making Life Worth While. Luke 12: 13-23. (Consecration meeting.)

Suggestions to the Leader

This is a subject that demands careful and thoro consideration. An effort must be made to secure the complete attendance of the membership of the society. The subject of the evening is really an elaboration of the word *efficiency*. Ask some one person, whose life is an example to the community, who is really efficient, not in money-making, or in other realms of daily life, but in revealing the love of Christ to others. The person who presents this subject must be an inspiration to the lives of others. Impress on the members of the society that the highest ideal of life is after all, *living for others. God so loved the world*, with these words John supplies the motive of God's intense activity thru all the ages to prepare men for the coming of the Saviour. Jacob A. Riis, the intimate friend of the poor and the rich, the household companion of presidents, left an estate of only $1,400.00. The royalty of his books provide an income for the support of his family. Abraham Lincoln died poor; he gave his life for his country; Mozart lies buried in an unknown pauper's grave, but these and millions of others left the world inestimably richer because of their life. For they gave the greatest riches of all the world, themselves to others. Such a life is worth while.

The Topic Presented

What is life? Most of us are like the young man who came to Jesus with the request *Bid my brother divide the inheritance with me.* This young man considered the things of the world life. Money, pleasure, power, standing, are considered synonymous with life. These are only incidents of life, not life itself. Some go farther, and say happiness and contentment are life. These are only expressions of life, not life itself. Most of us live as if life was limited to the years of this earthly pilgrimage. We shudder at the thought of death; we mourn our passing ones; we stake our all to secure an added year of life. Christian Science has gone so far as to make health a religious principle, the greatest blessing of the human race. Sickness and adversity are not the greatest of evils, neither is health a condition for happiness. Life is really an activity for others, thru our vital contact with God. Its source is God, with whom we must be connected as the branches with the vine; its manifestation is a co-operation for and with others for the establishment of God's rule.

How can we make our life efficient? A worth while life never happens; it is planned and grown. A wide vision, embracing all eternity, a great heart, giving itself for others, faithful fellowship, a vital, organic connection with the heavenly Father, these are requisites of a successful life. Our happiness, our strength, our success are absolutely dependent on God. Outside of the divine fellowship there can be nothing worth while. The worth while life is unconscious of its worth. Lincoln was not considering the effect of his acts upon his standing among the people, but only the aid they might be in relieving suffering and want. A truly worth while life considers not self, only others.

Some Quotations

The bread of life is love; the salt of life is work; the water of life is faith.—*Jameson.*

The man who is really concerned to live well must possess himself continually of the thought that he is not to live long.—*Drummond.*

For Discussion in the Meeting

Why is a haphazard, aimless life never worth while?

What constitutes efficiency?

When is a life really successful?

Why is the observance of religious principles a prime condition for success?

Some Scripture on the Topic

Matt. 25: 46; Luke 18: 30; 20: 36; John 3: 14—16; 4: 14; John 6: 27, 40; 12: 25; 17: 3; 2 Cor. 5: 1; 1 Tim. 1: 16; 4: 8; Rom. 8: 10.

A Prayer

Our heavenly Father, Thou didst create us after Thine own divine image. Thy aims and purposes must become ours, Thy holy passions must dominate us. Only in the organic connection with Thee can we find peace and contentment, holy joy, life itself. May we ever cling close to Thee, that the flow of divine life may never be interrupted. Let us live in Thee as Thou wouldst be in us. Then alone can our life be worth while, because it will produce abiding fruit. Amen.

The Advanced Quarterly's Lesson

The Call of Moses. Ex. 3: 1-14

Daily Bible Readings

M. July 5. Ex. 3: 1—14. Moses Called to Deliver Israel.
T. July 6. Ex. 3: 15—22. What the Call Meant.
W. July 7. Ex. 4: 11—17. Moses' Doubts Conquered.
T. July 8. Ex. 4: 18—31. Obeying the Call.
F. July 9. Acts 16: 12—20. Not Disobeying the Heavenly Vision.
S. July 10. Hebr. 3: 1—14. A Deliverer Greater than Moses.
S. July 11. Matt. 5: 20—26; Rom. 6: 3—11.

The writer of Hebrews tells us that Moses, "by faith when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season", and the words can only mean that Moses' espousing of his people's cause, Ex. 2 11—15, was not the result of an accidental impulse, but a free decision arrived at as a result of faith in the word and the promises of God. The immediate result was not what Moses had expected, as God's hour had not yet come. But even Moses' rash act could not thwart God's plans with His people. Moses had to flee or his life as a penalty for his mistaken zeal in delivering his people, but his flight introduces only the next step in the development of the divine purpose. Having learned all he could of Egyptian civilization, he is now to be brought into closer communion with Jehovah himself; his mind has grasped all there was to be grasped, but his heart needs the divine touch, and so God removes him, as it were, from the distractions and temptations of Pharaoh's court into a quiet retreat where his spiritual nature can grow up in harmony with God's eternal purpose.

Of his life during those forty years we know nothing. From Ex. 2: 21 and 3: 1 we can infer that he adopted the life and the occupation of his father-in-law and spent his time in the common, everyday work of the Midian shepherd. But we may also be quite sure that out there in the lonely wilderness, with nothing whatever to prevent his listening to the voice of God as it seemed to speak to him from the past, and with nothing to disturb his communion with God, he came to a deeper and clearer understanding of God's ways and aims with his people and learned to wait upon God's leading. The outdoor life gave him the vigorous constitution which kept him strong until his task was completed at a great old age. His daily wanderings over the wild desert and forbidding mountain region made him perfectly at home in the country thru which he later was to lead his people, and he learned to know the tribes that dwelt there and came to be on friendly terms with them. The names he gives to his two sons may afford some glimpse of the change thru which his spiritual life was passing. The name of the first, Gershom, "a sojourner", tells of his loneliness in a distant country, and of his impatience at the uneventful, apparently useless life. The name of the second, Eliezer, "God is my helper", tells of a new trust in God who has saved him from the vengeance of Pharaoh, and who will no doubt also make all else work together for good. These forty years in the wilderness enriched Moses' character, subdued his

will and taught him the lesson of patience. It is one of the most interesting studies to observe the working of divine Providence in making the necessary preparations for the beginnings of the Hebrew nations.

It was a very familiar thing that one day aroused Moses' attention and gave him the vision for which he had been waiting. While following his usual occupation he saw the brightness of a fire in an acacia bush. Acacia bushes were often fired and burned with a bright flame. After awhile he looked again, and looked in amazement. There was still the fire, but *the bush was not consumed.* He draws near in wonder to investigate so strange a phenomenon, and then and there he receives his commission to bring Israel out of bondage.

Let us bear in mind that the splendid vision of God and of duty came to Moses while he was busy with his *common daily task.* Forty years before he had attempted to take up the work to which he even then felt called in a spectacular way, so as to convince his people at once that their delivery was to be accomplished immediately. He had failed, for the people had not only not responded, but had even turned against him (Ex. 2 14). It is not the carrying out of our *own* plans, but of God's plans that makes our lives successful. The way in which we deal with the common tasks of every day is a test of faithfulness, and God can not use any in His service in larger things of His kingdom who have not learned how to be faithful in the small things of everyday life. A good many of us are waiting for some special opportunity to do some conspicuous thing that needs to be done. It is well that our eyes should be open to the need, and that our ears should await the divine call. But we shall be most ready to meet the need and to receive the divine call by being faithful *at those things which are easily recognized as the duty of the moment,* even if it does only consist in "little things that any one can do", until God's time for greater things has come. In that way we shall be absolutely sure of being in perfect harmony with the will of God at all times. Only in such a soil can thrive the spirit of perfect consecration to which Moses finally attained:

"I'll go where you want me to go, dear Lord,
O'er mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be".

Commencement (Elmhurst)

Continued from Page 5

our people. Besides the customary offering, which amounted to $567.39, the tags which a company of young ladies fastened to every one on the grounds produced an additional $221.83, so that the offerings of the day amounted to $789.22. Other sources brought the net proceeds to $1,238.44, the highest in the history of the institution.

Our heartiest thanks are due the committee of the Evangelical Society of Chicago, who worked so devotedly for this signal success; heartiest thanks also to the speakers, the collectors and the taggers, as well as the singers and the musical directors.

On Monday the seventh of June began the final examinations of the classes, which were concluded on Thursday. On the following Sunday, the baccalaureate sermon was preached in the chapel by Director Irion. The customary class day exercises, held in the gymnasium on Monday evening, were notable for the presentation of an original play by members of the class, depicting faithfully the joys and ideals of student life at Elmhurst. The commencement exercises on Tuesday afternoon in the chapel were memorable for the celebration of the twenty-fifth anniversary of Professor Bauer's service as a teacher at Elmhurst. Pastor Werning, chairman of the board of control, as the principal speaker, dwelt on the past year with the dangers thru which, by the gracious help of God, we have so safely passed.

To the graduates he addressed friendly words of farewell, and to Professor Bauer he voiced the gratitude and admiration of the Synod for remarkable abilities so faithfully and successfully spent in the service of the Church, as he presented an anniversary gift in the name of the Seminary Board. Professor Breitenbach at the same time, in behalf of Prof. Bauer's former students, presented another gift in the form of a cashier's check in acknowledging which the recipient gave eloquent expression to his emotions of gratitude to God and to his friends. Professor Crusius, who severs his connection with Elmhurst this year, to return to graduate work at Harvard, was also remembered by Pastor Werning with hearty words of farewell, and presented by the President of the graduating class, on behalf of the students, with a gift in token of friendly regard at departure.

The graduating class numbers thirty-one, of whom twenty-nine are expected to enter Eden Theological Seminary, while two intend to enter other collegiate institutions. To those entering Eden, Director Becker expressed words of welcome linked with deep wisdom on the significance of the occasion.

A scene of animation burst forth after the last solemn words were spoken, as the students took leave of teachers and fellowstudents. Such as remained over the next day gathered in the evening with the members of the board of control, the faculty, their families and friends, for a delightful spread in the dining room. Pastor Baumann, as the genial toastmaster, called on numerous speakers, who responded with well-chosen words in jest and earnest on the double occasion of jubilee and departure, recalling old times and blending memories of the past with hopes of the future.

Of the graduating class, three received their diplomas *'magna cum laude'*, five *'cum laude'*. Whoever wants to get a diploma must study diligently; whoever wants to receive *'cum laude'* must study more diligently; but whoever wants to receive *'magna cum'* must study very diligently indeed.

The number of applications for entrance next fall might be higher. In the room of the thirty-one graduating students, hardly more than half that number have applied for admission. We look forward to a considerable number of applications still to come.

The new band instruments cost $655. The subscriptions of the pastors to whom an appeal for funds was sent cover all but $16 of this. Subscriptions still forthcoming probably will take care of this sum and provide a surplus, which will be turned in to the music fund. Hearty thanks to all givers and to those who still expect to be givers.

D. Irion, Dir.

The Alumni of Ohio

Small sands the mountain, moments make the year,
And trifles Life."

Thus the moments spent in the West Side Chamber of Industries, at Cleveland, on the 4th of June, may become momentous enough, as they developed a marked feeling of enthusiasm, loyalty and devotion to the Evangelical Church and its splendid institutions, Eden and Elmhurst, in which and for which we are laboring to further the cause of the Master.

The Alumni Maul, Huebschmann and Schroeder had sent out the call, many responded, and all were content to vote the first banquet of the Alumni within the Ohio District a success. This is not to be taken in a mere material sense, as if we could do nothing else but enjoy a feast, which it was, nor a flicker of light that can easily be extinguished, the session rather meant for all a renewed consecration to our *alma mater* and the work for which they prepare. In this Jubilee year Ohio's Eden-Elmhurst Alumni will join hands with all loyal sons of the Evangelical Church to glorify the Lord and to do better work for Him there, where He has need of us.

Rev. W. L. Bretz, of Lorain, acted as toastmaster in a genial manner; our worthy president, who is also the president of the Board for Educational Institutions, the Rev. J. E. Digel, responded to the toast: Joys and sorrows of a President. This he was able to do in a much more acceptable manner than usual, because some poet had immortalized Kentucky, the state of his birth, and him, who is one of the boys, and esteemed by all.

Bro. Egli, of Sandusky, spoke of his first experiences in the ministry; W. F. Henninger, of New Bremen, pointed out the need of a co-educational seat of learning, directly under the supervision of the Evangelical Church, and S. Lindenmeyer, of Portsmouth, made alive the scenes of old by a reminiscent reference to long ago, when we were students, preparing to take up the burdens of the fathers for the sake of the Church we love.

Rev. Theo. P. Frohne delivered a splendid poem on "Father Schuetze", which deserves wide publication, and Rev. Geo. Maul sang as a master in the art: "Elmhurst ist ein schoenes Staedtchen".

The undersigned closed with an appeal to the alumni to take the lead in definite systematic and consistent gifts to our colleges, in order that a start may be made for the Million-Dollar Fund, which ought to become a reality within a few years, because of the gratitude of the alumni and those who have been served by them in things spiritual.

In conclusion the Ohio Alumni organized by electing T. Lehmann, Columbus, president; Theo. P. Frohne, Cleveland, vice-president; Karl A. Roth, Monroeville, secretary, and R. R. Fillbrandt, Zanesville, treasurer.

We looked into the past,and enjoyed ourselves; we appreciated the present, and formed new resolutions; we went forth into the shadowy future without fear and with a manly heart. We will lift higher the Evangelical Banner, and will stand by Eden and Elmhurst—so it was thought and spoken, so we prayed, and now by the help of God, so will we live.

Timotheus Lehmann.

San Diego, Cal.

Continued from Page 4

seen an official from your Synod yet." I had to admit: The man is right. While it is highly appreciated to know that the Synod has such unlimited confidence in us mission workers, it does not seem right to depend entirely upon the loyalty or neglect, the ability or inability of a mission worker without supervising their work. True, the officials of the Pacific District are not able to visit their missions as the treasury is more than empty and the expenses would have to be borne by the visiting brethren, which no one could expect. But some arrangement should be made whereby missions might benefit from official visits from higher up, and by their advice and assistance, if such work is to be carried on. Such a visitor would be welcomed by every missionary worker and his charge. Why should we not have that which has proven so successful in other denominations?

There is certainly a future in store for San Diego. It can boast of a beautiful harbor, the first on the Pacific coast north of the Panama Canal. At present a railroad making direct connections with the East is building. The climate is healthy and most agreeable. Visitors to the Exposition will testify to this. Our congregation also has a future, but needs loyal support and blessings from above

G. G., GES TR.

Turning on the Light

Continued from Page 6

stand what the exact position was. In the meantime, the policy of diplomatic drift has been complicating the situation in Europe, Asia, Africa, and America; and the moment is too perilous for this sort of procedure to be tolerated indefinitely.

What is the conclusion from this examination? To be honest, one must recognize that hell, if anywhere, is upon this earth, and that the agents of the devil are visible everywhere; but that the innate virtue of human character is always striving against the red-coated, blue-coated, and black-coated sentinels of Satan; to-wit, the military and the priestly castes. M. Kaustoff, the leader of the Russian Social Democrats, speaking in the Duma on the declaration of war between Russia and Germany, said: "The present war, the result of a policy of greed, is a war the responsibility for which will be borne by the ruling classes of all the countries now fighting; and we express the deep conviction that this war will, once and for all, open the eyes of the European masses to the true source of the persecution and oppression under which they are suffering." That true source is that the ruling classes of Britain and Europe are the real criminal classes; and it is because of the criminal doctrines that they set out in their military and naval hand-books that the world is witnessing the degradation of humanity at a rate which months ago would have seemed inconceivable.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Indiana Leadership Maintained

The social legislation adopted by the last session of the Indiana legislature maintains fully for that State the position of leadership in social progress which has distinguished it for some years past. The workmen's compensation law, which looks toward the prevention of industrial accidents, to adequate medical and surgical care for injured employes and to compensation for personal injuries or death, establishes a new principle in the State.

With the new family support law, which supplements the neglected children's act of 1907, and the family desertion and neglect law of 1913, there seems to be adequate provision for any case of non-support. This so-called "lazy-husband" law establishes the principle of payment to prisoners' dependent families. The law of 1913 is also amended to provide that in suspending sentence the court may require the defendant to make weekly payments to the court for the support of his children.

The anti-tuberculosis crusade received substantial aid in the law which brands the "white plague" legally as an "infectious and communicable disease, dangerous to the public health", and requires the registration of every case and compels the disinfection of premises following the removal or death of a tubercular person The duties of the board of trustees for the State school for the blind are extended to include the administration of the new law providing industrial aid for the blind. Another act requires the State institutions and the political subdivisions of the State to purchase articles produced under the supervision of the board of industrial aid to the blind. An amendment to the dependent children law of 1897 increases to forty cents a day the maximum allowance for maintaining children who are public wards.

The law for the abatement of houses of prostitution is modeled after one which has proven effective in the District of Columbia and in a number of States. It declares a house of prostitution to be a nuisance, and authorizes any citizen, as well as the prosecuting attorney, to institute proceedings for its abatement and perpetually to enjoin the person or persons conducting it or the owner from directly or indirectly permitting his property to be so used.

What Americans Know About Germany

In an attempt to characterize political conditions in Germany an editorial article in one our leading dailies recently described Germany as the country where the Emperor can punish criticism of his personal or official conduct by *lese majeste* proceedings.

Of course Americans—and the vast majority of Germany's population also, for that matter—have no sympathy with the *lese majeste* idea, and Emperor William would have been wiser if he had never undertaken to bolster up his authority with that sort of thing. But to use such ill-advised and rare occurrences as characteristic of German political conditions is about as preposterous as the time-honored story of the Englishman who described all Americans as red-haired because the first person he met on landing here happened to possess that variety of cranial adornment. The writer of the editorial alluded to should not have forgotten the Morocco incident of some years ago when the German Emperor talked too much—a weakness to which even American statesmen are occasionally subject—and was thereupon publicly called down by the imperial Chancellor, and not only that, he also admitted the error and forgot all about the *lese majeste* humbug. As far as the writer is able to recollect no American Secretary of State has ever attempted such a thing, altho to do so might have been eminently proper on some occasions in American history. Now Germans might call the United States an absolute despotism because no Secretary of State has ever dared to tell his President to quit talking; our only reason, however, for quoting the incident is to point out the superficial and imperfect manner in which American newspapers are handling information concerning foreign countries in general and Germany in particular. The trouble with Americans and their information concerning Germany is that it is either taken from British sources (which is about like going to Democratic newspapers for the facts concerning the conduct of Republican officials), or is the result of false impressions made by the conversation or conduct of certain classes of Germans. Americans have heard much of German militarism, intemperance and higher criticism, of which there is considerable, just as there is in the United States and other countries, but they have not yet had an opportunity to know the real character of the German people. And if the crisis that is now passing has done nothing but make leading Americans realize that their opinions concerning Germany may need revision, something worth while has been gained.

THOUGHT FOR THE WEEK

"Give, oh, give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time; he will do it better; he will persevere longer. One is scarcely sensible to fatigue while one marches to music."

Thomas Carlyle

The Evangelical Herald, however, has no direct concern with setting right the wrong conceptions Americans may have as to German political questions and conditions, and therefore gladly leaves that task to abler hands. In the present year, however, in which the Evangelical Church in America looks back upon seventy-five years of its existence, a due appreciation of the fact that the tap-roots of its life are firmly imbedded in the deep and fertile soil of German religious development, as well as considerations of loyalty to the people to whom our forefathers belonged, emphasize the need of a clearer understanding of German religious conditions than most Evangelical church members possess. Realizing this obligation The Evangeelical Herald desires to present to its readers, whether Evangelical or members of other communions, at least an outline of the development of German Protestantism during the nineteenth century, so that they may be in a better position to understand present conditions and tendencies. Neither the formal, confessional side of German Protestantism, which certain American denominations are fond of emphasizing, nor the extremely liberal theological views which have so often been sensationally proclaimed by many British and American preachers and periodicals, at all represent the religious convictions of the mass of German Protestants. The great war is bringing out again the positive faith and intense religious earnestness of the German people, a faith as sincere, positive, progressive and practical as can be found anywhere else. In a series of articles to be published at irregular intervals during the summer The Evangelical Herald is therefore attempting to protray the influences that have shaped the development of Protestant Germany during the last century, and the practical expression of that development in the German religious life of to-day. The writer of the articles is thoroly familiar with all phases of German Protestantism and a thoughtful reading of his presentation will well repay all who desire a true estimate of German Evangelical Christianity.

Is the End in Sight?

The report, by Associated Press, from London, that a Liberal member of the House of Commons has asked that Premier Asquith define conditions on which Great Britain would consider ending the war, and the manifesto issued by the governing board of the German Socialist party calling upon the German government "in the name of humanity and culture" to begin peace negotiations, again stir the hope for the approach of peace in Europe which has so often arisen during the past months only to be ruthlessly shattered by some new and savage "drive" at the enemy. We do not expect that Mr. Asquith will at once divulge what he thinks might be satisfactory peace terms, and the German government, while admittedly ready for honorable peace at any time, will probably await action by some other power. But every revival of peace talk in Europe emphasizes again the growing conviction of the several peoples that something must be done to bring the awful struggle to an end. Apparently the moment of exhaustion is approaching for each of the powers, a fact which seems to be confirmed by the reported shortage of ammunition on the part of the Allies. The losses of the Allies especially have been tremendous, with practically no gain anywhere to offset them, and while there is an apparent warlike attitude, and many boastful predictions still find their way into print, one cannot escape the conviction that all this is mere bluffing, which no one but the respective countries takes very seriously. There is less dissatisfaction in Germany than in the other warring countries, but even there a strong force is working for peace. Under the circumstances it is more difficult than ever to understand the opposition to an embargo on American shipments of arms and ammunition which finds it unfair to "change the rules of the game" while the conflict is in progress, as it might have a decisive influence in favor of one belligerent against the other. As if shipping arms to one belligerent and not to the other were not "a decisive influence in favor of one belligerent against another"! And if, as it appears, the United States cannot help favoring one belligerent as against another, whether arms are shipped or not, it would seem quite clear to any reasonable person that the only safe and honorable thing to do would be to stop the shameful practice at once in order to at least keep our own skirts clear of the price of blood, and also to hasten the day when the belligerents will be obliged to quit for lack of resources. Some hope that this may be brought about sooner than most of us expect may be found in the rising tide of popular indignation against the high-handed conduct of Great Britain in crippling American commerce, which may force the President to declare such an embargo as a means of bringing England to terms. Whether this may be possible or not, England should in any event be made to feel the full force of American resentment because of her insolent attitude. While Germany's act of sinking the Lusitania seems more cruel and inhuman, because of the loss of life accompanying it, it was not a deliberate trampling upon international law, as Germany's conciliatory attitude shows, but an act of desperation committed in selfdefense in a struggle against the greatest odds any nation ever had to face. Great Britain's acts, however, constitute a deliberate and wanton disregard of law and justice which has already received far too much toleration. President Wilson will disappoint the country if he does not use every means at his command to force England to acknowledge neutral rights on the sea.

THE COMMUNION OF THE SAINTS

"But dealing truly in love may (we) grow up in all things into Him who is the Head, even Christ; from whom all the body, fitly framed and knit together thru that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love", Eph. 4: 15, 16.

The significance of the expression "communion of saints" hinges upon the meaning attached to the word *saint* in Apostolic times. The believers in Jesus Christ were regarded as persons called and set apart from others thru the grace of God. Not thru any merit of their own but thru their relationship to Christ their lives were being sanctified (Eph. 1: 1; Col. 1: 2; Heb. 10: 10, 14), and thus the name is applied to those who, by baptism and the other means of grace, have "made their calling and election sure", 2 Peter 1: 10. To use the word of those who have been conspicuous for personal sanctity and holiness is non-Scriptural. The same is true of the idea of real and active fellowship with the blessed dead, or the joint ownership by various parts of the Church in the great treasure of the holy lives of the saints, which the words have been made to mean. In view of the sense in which the Apostles used the word saint, the expression "communion of saints" can only denote that unity of spirit which must show itself in the thoughts, words and deeds of all real Christians. Being members of one body, filled with the same life and guided by the same purpose, it should be the most natural thing in the world that they should "be of the same mind, having the same love, being of one accord, of one mind; doing nothing thru faction or thru vainglory, but in lowliness of mind each counting others better than himself; not looking each to his own things, but each also to the things of others", Phil. 2: 2—4.

In the preceding verses Paul has made mention of the special gifts for the perfecting of the saints—apostles, prophets, evangelists, pastors, teachers—for the sake of ministering to and building up the Church, the body of Christ, i. e., the Church *until such a time* as we, and all the members of the body of Christ attain to perfect manhood and reach the stature of His fulness. The aim of all the gifts Christ has given to His believers is only that of bringing each of them to "the unity of faith, to the full knowledge of the Son of God". The thing that stands in the way of reaching this goal is the weakness and childishness of so many believers, who are tossed to and fro and carried about with every wind of doctrine, the sleight of men, i. e., men playing at religion without any serious purpose, in craftiness after the wiles of error. The remedies for such a condition lies in truth and love, in the sufficiency of Christ, and in closer organization for the purpose of Christian intercourse and progress.

Truth and love are the fundamental principles of Christianity, and Christianity is the only religion that insists on both of them in the relation of man to God and man to man. Hence the importance the Apostle attaches to speaking truth, or, as the marginal reading in the Revised Version has it, *dealing truly* in love. Men unwilling to face the truth in regard to themselves, their character, their aims, and their relations to others are unable to receive Jesus Christ as a part of their life. Deception, falsehood, hypocrisy are to Christ and His spirit as water is to fire or night is to day. But truth is often hard, frequently bitter and sometimes even cruel in its relentlessness. Hence the necessity of dealing truly in love. Love is the Christian motive for truth; it speaks and lives the truth not to hurt or to condemn but to heal and to save. That is the background upon which the divine truth is revealed to man, and the same love must also dominate the relations of man to man. In the Apostolic Church the multitude of them that believed were of one heart and soul, Acts 4: 32, even to the extent of having all things in common, a sure sign of the seriousness of their purpose. Their method may have been mistaken, but their heart and their purpose was absolutely right. And it is only as Christians of today learn to realize the principle of love as a power for truth and righteousness, the love that suffereth long, and is kind; that envieth not, vaunteth not itself, is not provoked and taketh no account of evil; that beareth all things, believeth all things and hopeth all things, that they will be able to make definite headway toward attaining perfect manhood and reaching the stature of Christ's fullness.

Such dealing truly in love is impossible and even unthinkable without *growing up in all things* into Him who is the Head, even Christ. Only as Jesus Christ becomes the ideal of our lives; only as our conduct and our whole way of thinking is controlled and strengthened by the Christ-spirit, shall we be able to reach the unity of faith, the full knowledge of the Son of God. We "grow into Him" as we make Him our model and constant aim in our personal efforts after holiness and in our struggles too against wrong conditions round about us. The more we succeed in doing this the clearer will it become that all that has been or can be done in raising mankind, in stilling its strife and healing its wounds, has been and must be accomplished thru the power of the living Christ. It has been well said that "He is the Head of the Church and the Heart of the world". And the more His followers and disciples learn to thus "grow into Him", the more will they be able to do for the wronged, the suffering and the oppressed of every kind.

Such a unity of mind and heart in Christ must naturally lead to a *closer and more effective fellowship*. The children of light have a great deal to learn from the children of the world in the way of effective organization and co-operation, for that is just what the Apostle has in mind when he speaks of "all the body fitly framed and knit together thru that which every joint (or juncture) supplieth". It is altogether a mistake to imagine, as many well-meaning Christians do, that true spirituality is inconsistent with well-directed and effective organization. Christianity is life and power, and life and power that is not directed into channels of the largest and most intensive usefulness is simply life and power wasted. One of the chief reasons why the Christian forces of the world have not accomplished more is because they have not been better organized. The Apostolic Church had all the beginnings of a most complete and effective organization, as Acts 6: 1—7, 1 Cor. 12, and Eph. 4: 1—13 testify, until it was destroyed by the bitter persecution Church was obliged to suffer. When persecution ceased the organization was again taken up, unfortunately not for the purpose of building up the body of Christ, but the Roman priesthood instead. Today Protestant Christians are just making a beginning in getting together and working together, as organizations like the Y. M. C. A., the Christian Endeavor Union, the World's Sunday-school and Student's Associations and missionary conferences of many kinds abundantly show.

There is such a thing as wrong organization and over-organization, but every organization that helps to make the increase of the body unto the building up of itself in love deserves encouragement. The greater and more varied the task of the Church becomes, the more diversified will its machinery have to be in order to accomplish it; the more the Church realizes the number and the value of the gifts it possesses, the more will the channels of its activities need to be enlarged; the greater the zeal and the power of the Church becomes, the more will it need a sufficient means for their application.

"Let us not love in word, neither with the tongue; but in deed and truth", 1 John 3: 18.

His Farewell Sermon

BY REV. JOSEPH KENNARD WILSON, D. D.

II.

The road "over the hill" was a long one, if one judged from the time it took the minister to traverse it. For some reason or other he shrank from seeing any one, even the gentle, crippled woman he and his wife in deepest admiration and love had long since christened "St. Cecilia." But at last he reached her door, standing, as usual, hospitably open, and heard her soft voice bidding him "Come in!" She looked up brightly from her couch by the window as he took her hand.

"I knew your step," she said with a smile. "I wasn't surprised, for I have rather been expecting that you would come in to-day. I know that you are very busy just now, but I know, too, how thoughtful you are of the sick and shut-ins. I needn't tell you how glad I am to see you, and I *can't* tell you how much I am going to miss these calls after you are gone."

Deftly Mr. Langdon turned the conversation into other channels, and it was only as he was about to take his leave that the subject of the ending pastorate was again referred to.

"So you preach your farewell sermon next Sunday," said the invalid. Involuntarily the minister frowned again. That phrase, "farewell sermon," was getting on his nerves. "How I wish I could hear it! What is your text?"

"W-e-l-l," he temporized, "I have not definitely chosen the text. There are—er—several that have come to my mind—er—as bearing on the same subject."

"And that's true enough," he continued to himself in justification of what conscience admonished him was of the nature of a slight prevarication.

"Don't tell me what the subject is," broke in Mrs. Mather. "On second thought, I believe I'd rather not know. I'd rather lie here and imagine what you're preaching about, and it will be as good as a game to find how near I have come in my guess. Don't tell me! Whatever the text, I know that you'll say just the right and the best thing."

An uneasy recollection of certain vitriolic sentences in the unfinished manuscript on the study-table flitted across the minister's mind. He had thought them "right and best" when he wrote them, but now—he wondered.

"What kind of a 'farewell sermon' would you preach if you were in my place?" he asked with a half-smile, more because he must say something than with any real purpose in his question.

The woman turned her face toward the window, and looked out upon the beauty of the autumn's golds and reds before answering.

"I hardly know," she said at length, slowly. "You see, it's such a solemn thing. It's the last chance you'll have with these people. In a way it's like dying. I have often wondered just what I should want to do or say if I knew that it would be the last act or word of my life, and a farewell sermon is something like that. People will remember it as they remember nothing else, and they will remember you by it. Pardon me," she exclaimed, interrupting herself, with a flush on her pale cheek. "Here am preaching to *you!* I—I—didn't mean——'

"Please go on," implored her visitor thickly. "You don't know how you interest me."

A dreamy light was in her eyes as she continued.

"There are so many different people with so many different needs to be thought of and provided for in that last sermon. It's like getting up a dinner for a lot of people of different ages, from babies to grown-up men. There's old John Matson, who will need a bit of a staff for the rest of the journey; it's not easy for him to live down the habits of a life spent in sin. And Mrs. Doles, with her drunken husband, will be looking for a comforting word. And Deacon Boyce [the minister's eyebrows contracted in a scowl at the name] ought to get a vision of something beyond and above his narrow little world. And young Jim Sayles wants a heartening word to help him in his hard places. And there are the blessed children whom you have led to the Lord; they must have something special as a sort of keepsake word from you to help them to love Him and live near to Him. O pastor, you will need so much wisdom in choosing your last message! 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him,' " she quoted softly.

For a moment there was silence. Then the minister asked,

"Is there a Scripture passage that you think of that seems more than any other to meet and cover all these needs?"

"Why," she replied with a smile, "all the time those verses in Matthew have been running thru my mind: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' I shouldn't know how to do it, for I am not a minister; but it seems to me as if the Lord could be so held up in that passage as to make Him appear all that anybody could possibly need at any time or under any circumstances. At any rate, I think I'd like to be remembered by that as my last message if I was never to give another."

The Reverend Matthew Langdon, sitting late in his study that night, found it impossible to put that bit of Scripture out of his mind. It haunted him. It sang itself to the strains of a distant piano working overtime. It looked up at him from the pages of the manuscript of his sermon on "The Certainty of Retribution." It formed itself at the point of his pencil playing idly over the blotter—"Come unto me——"

"Pshaw!" he muttered finally. "I'm developing a fine case of nerves! I'll give it up, and go to bed. Tomorrow I'll feel better."

Next morning he had himself well in hand again, and addressed himself resolutely to his task. There could be no doubt that he was in the right of this matter. There were certain harmful tendencies in the life of the Wexford church that should be pointed out in order that they might be checked. The church was allowing itself to be dominated by a few men narrow in vision and arrogant in will, whole leadership was neither wholesome nor safe. He himself, as well as most of his predecessors, had reason to realize this. As he mused, the fire burned; and words of admonition, warning, rebuke, censure, leaped forth in turn tumultuously, and hurried to take their places in the fast-lengthening lines of the sermon. The mind to speak the truth must not be hindered.

It was a bit disconcerting, it is true, that the grinning face of Billy Thompson would occasionally look up at him from between the lines, and that in the writing of a stronger sentence than usual he would seem to hear the liveryman say, "Be sure you have your tar b'ilin' an' your feathers ready." But he couldn't help that. There was a duty that he owed to the church, to himself, yes, and to Deacon Boyce and his party; and he must not shrink from it. And he would not, no matter what it cost him!

He was sorry that St. Cecilia was to be disappointed in the kind of farewell sermon he was going to preach; he smiled a little grimly to think how far from the truth her "guess" was likely to be; and he was even more sorry that Imogene couldn't take his point of view and sympathize with him in his purpose. But this, again, was nothing that he could help. He was the minister, and he must preach the sermon; and he must preach it according to his light and his sense of duty. There was no alternative, unless he became false to what semed the only right thing to do.

And so at last the important document was finished, and lay upon his desk all ready for the Sunday. In black letters of large size its text of warning stood forth, "Whatsoever a man soweth, that shall he also reap." And under all other feelings Matthew Langdon had a prideful consciousness that, considered from the literary and rhetorical point of view, his last sermon in Wexford was not inferior to the best work he had done there.

But, when it came to the actual preaching of that sermon——

In the Other Fellow's Place

If it were in my power to choose for myself some special gift by which I might contribute to the comfort and happiness of those with whom I came in contact I believe I should select the ability to put myself in the "other fellow's" place. A friend of mine recently told me an experience of hers: "I was ashamed of my sex the other evening," she said. "I shopped a little before the afternoon concert, and, just by chance, opened one of my packages to show my companion what I had purchased. I found that I had the wrong parcel. When the concert was over I went back to the saleswoman who had handed it out and returned it to her. She gave me my own package in such a timid manner that I wondered, until she deprecatingly explained that 'ladies' under such circumstances usually scolded her severely, and that, being ill and nervous, she had made a number of mistakes of late. She thanked me so humbly and heartily for the 'pleasantness,' of which no well-bred woman could decently have offered a smaller sample, that I felt my cheeks burn. And the occurrence kept me thinking all the way home."

It's worth thinking about, too. So many of us, tired, nervous, worried, speak sharply to those who make trying demands on us, or make mistakes in our service. These momentary offenders are perhaps even more tired, more nervous, more worried than we are. Sharp words, cold looks, and a freezing manner never eased anyone's weariness, or lessened the rack of any "other fellow's" nerves, or undid mistakes. Such an attitude comes sometimes as the last straw to a back already staggering under its burden.

Of course irritation *will* come, sharp words *will* rise to the lips, so long as we have nerves and moods and humanness. The wrong lies in giving them expression; and for this the unfailing preventive is—stop a moment and put yourself in the "other fellow's" place, or try to, conscientiously. It will work a wondrous change in your mental attitude.

Ethel Colson.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

"My Heart Shall Have Its Fling!"

ARTHUR STRINGER

"I have thrown the throttle open
And am tearing down God's track;
I have thrown it out to full speed
And no hand can hold me back!
'Tis my arm controls the engine,
Tho Another owns the rail,
But for once I'm in the open
And the yardlights pass and pale."

Green lights! Red lights!
God has hung His signals out!
Caution here! Danger ho!
And what's the man about!
'Tis true he owns the Engine,
To do as he has done,
But how about the Final Word—
When he ends the run?

"So from siding on to junction
Now I shall have my day;
I have stopped to read no orders,
But I take the right-of-way,
Down the open grade I thunder
And around the curve I swing,
For my hand is on the trottle
And my heart shall have its fling."

Light lost! Life lost!
Flag, O flag the others back!
Switch the wreck! Ditch the wreck!
Dare any block God's track?
There creeps into the Terminal
The man who had his day,
But I wonder, O my soul,
Just what his God will say!

The Home Missionary

A friend who was visiting a young married woman noticed certain peculiarities in her way of entertaining, and spoke of them.

"When Clara Jessup was here, Katie," she said, "you got out your finest china, silver, and doilies, and spent all the forenoon in the kitchen, but the day that Mrs. Selden came you had the simplest possible sandwiches and wafers—not even an ice or salted nuts. Was that just caprice or is there a reason?"

The young married woman's husband happened to be in the room. He looked up quickly.

"It's not caprice," he said. "It's Katie's home missionary work."

"O Dick," cried the young wife, blushing, "I never supposed you had noticed! And anyway, that is too big a name for it." Then she turned to her friend.

"You see, dear, as a girl I always felt the atmosphere of the different houses where I visited. I shall never forget the dreadful impression that one unhappy home, where I spent a fortnight, made upon me. I was almost afraid to marry after that. Then there was dear Grandma Patterson's little house—surely, you remember how it breathed peace and tranquillity?"

"Yes," said her friend, "I do. But I don't see why you entertain your own friends so differently."

"I try to give to each one the sort of atmosphere I think she needs. Clara Jessup is a business woman, and a successful one. But sometimes I think she is in danger of forgetting the pleasant domestic side of life; so when she comes, I make everything as dainty and attractive as I possibly can. She carries away the impression, even if she is unconscious of it."

"And I suppose you treat Mrs. Selden to the simple life because she is wealthy, and has all the luxury she needs at home?"

"Partly that; simplicity is probably a relief to her. Then I like to be fresh and mentally alert when she comes because she has such a stupid family, poor dear. Did you notice how tired and bored she was at first? And how she brightened up as the afternoon wore on?"

"Yes, now that you remind me, I did notice it. Tell me more."

The husband broke in again: "When a 'new' woman comes she always brings me forward. She doesn't criticise public life for women—she's too sly a little reformer for that—but just acts the modest, adoring wife, and brings out all my strong points. Then, the other day, when I had old Denman out to dinner—a confirmed old bachelor, as he knew—she actually borrowed a baby for the occasion."

"O Dick!" expostulated the young wife, "You know it just happened that Mrs. Wilson was called to her sick mother, and asked me to take care of the baby."

"Well, it was a very pretty domestic scene we came home to," teased her husband. "I don't know much about babies, but I fancy you might have put it to bed before we arrived."

"I scorn such insinuations. Then the mock anger died out of the young wife's words, and she spoke in a lower tone:

"After all, it is a very simple thing that I am trying to do—just to show the world a happy home. If I show to each friend a different phase of home life, there is no deception in it. A happy home is the only thing in the world that is really worth while."

"And the best thing in it," said her husband, "is the home missionary."—*Sel.*

Quiet Strength

"O, yes, she's always pleasant," the speaker's commendation held a touch of disparagement very nearly allied to contempt. "She's a sweet, gentle little woman, but with no particular strength of character."

"Now I wonder," questioned a listener thoughtfully, "whether it does take no special strength of character to be always sweet and gentle."

It was a fair question. There is, of course, a sort of weak amiability that has no opinions of its own and placidly agrees with all that are offered, however diverse; that, however, is indolence or imbecility, not sweetness of spirit. But there are many who confound gentleness with weakness, and fail to understand that self-assertion and aggressiveness of manner are not force.

Gentleness calls for the very highest type of strength. Habitually to keep the tones ever kind, the manner sweet and pleasant; to remember little courtesies in the rush of daily work, and to be considerate of others even in the hours of stress and pain, calls for a soul that is both strong and unselfish. Impatience is weak, and yet it is a very common thing to find those who pride themselves on their forcefulness flying into fretfulness and irritability at every obstacle that bars their path. Only one who has mastered self and holds its moods and tempers in control can have attained to habitual gentleness, and whoever considers that trait a mark of weakness might well experiment along the line of possessing it.—*Forward.*

A Good Motto

There is an interesting story which tells of what at first question would seem to be a strange method to appear upon the face of a clock.

The old temple clock in London bears a curious inscription, the origin of which is ascribed to a chance remark.

Some 200 years ago a master workman was employed to repair and put in a new face upon the clock. When his work was nearly done he asked the benchers for an appropriate motto to carve upon the base. They promised to think of one. Week after week he came for their decision, but was put off. One day he found them at dinner in the commons.

"What motto shall I put on the clock, your lordship?" he asked of a learned judge.

"Oh, go about your business!" his honor cried angrily.

"And very suitable for a lazy, dawdling gang!" the cloakmaker is said to have muttered, as he retreated. It is certain that he carved "Go about your business" on the base.

The lawyers decided that no better warning could be given them at any hour of the day, and there the inscription still remains.

This is a very suggestive message. The flight of time emphasizing the urgency of your business, whatever it may be. It also hinted at the value of minding your own business.

Denominational

Ordinations

With the sanction of the honorable President General, and by the authority of the respective Districts, the following candidates for the ministry have recently been ordained as ministers of the Gospel:

May 30, 1915

Francis Zicha at Donnellson, Iowa, by the honorable President General, Pastor John Baltzer, assisted by the Pastors F. Werning and J. Ernst Birkner, president of the District.

Mr. A. Franke at Oshkosh, Wis., by Pastor H. Niefer, president of the Wisconsin District, assisted by the Pastors Th. Irion and W. Suessmuth.

On June 20, 1915, Mr. August H. Knipping at Granite City, Ill. (St. John's Church), by Pastor G. Plassmann, assisted by the Pastors F. J. Buschmann and E. R. Jaeger.

Installations

May 13, 1915

Pastor Emil Beyer at Marshfield, Wis., by Pastor E. Grauer.

Pastor E. Voegtling at Cowling, Ill., by Pastor L. Sternberg.

On May 14, 1915, Pastor G. D. Fleer as superintendent of the Orphans' Home at Bensenville, Ill., by Pastor J. H. Ellerbrake, chairman of the Board.

May 16, 1915

Pastor Arnold E. Klick at Grantfork, Ill., by Pastor Paul Buchmueller.

Pastor Francis Zicha at Washington-Valley parish, Iowa, by Pastor K. Scheib.

May 24, 1915

Pastor F. Jerger at Garrett, Ill., by Pastor C. F. Kniker.

Pastor G. R. Schmeisser at Bible Grove, Ill., by Pastor K. Barkau.

May 30, 1915

Pastor M. F. Bierbaum at Collinsville, Ill., by Pastor G. Plassmann.

Pastor Arnold E. Klick at Old Ripley, Ill., by Pastor C. Warber.

June 13, 1915

Pastor E. Bekeschus at Moniteau, Mo., by Pastor F. P. Umbeck.

Pastor G. G. Bratzel at Brookfield-Butler parish, Wis., by Pastor F. Moeckli.

Pastor E. Berlekamp at Billingsville, Mo., by Pastor J. Doellefeld.

The Merten Memorial Building

at Emmaus, St. Charles, Mo., is to be dedicated Sunday, July 25th, 1915, services to begin at 3 o'clock, P. M. All friends of the institution are most cordially invited to attend. Special Emmaus cars will run from Wellston to St. Charles from 12:30 to 2 P. M., every half hour. All who intend to take the street cars out are kindly requested to *notify their pastor*, who in turn is to notify *Mr. F. Riechmann, 2208 St. Louis Ave., not later than July 15*, of the number going, so we may know how many cars will be needed.

Very cordially,

The Emmaus Board,
per J. W. Frankenfeld, Supt.

Conference of the West Missouri District

In response to the kind invitation of Central Evangelical Church at Jefferson City, Missouri, the West Missouri District convened at that place for their 26th annual conference from May 26—30, 1915. Pleasant surprises awaited the members of the conference there. First among these was the capital city herself, beautifully situated amidst most romantic scenery, with broad paved streets, imposing public buildings—even without the new capitol which is in course of contruction—magnificent business houses and residences that proclaim the wealth and comfort of the citizens and make a real metropolitan impression upon the newcomer. A most attentive reception committee greeted the strangers at the station and the good ladies entertained them lavishly. The spacious church was tastefuly decorated with palms and flowers and the well-trained choir embellished the services with uplifting song. The conference was even taken to the state penitentiary, fortunately as visitors, soon to return with good resolutions, meditating upon the sad fate of 2,700 convicts interned there. The presence of the General Secretary, Rev. G. Fischer, on Saturday and Sunday, representing the President General, was very gratifying to the District.

The conference proper was inaugurated on Wednesday evening with divine worship at which Rev. O. Schulze conducted the liturgical part, Rev. J. M. Munz preached the sermon (Acts 1: 8), and Rev. P. Stoerker, in behalf on his congregation, addressed cordial words of welcome to the guests. On other occasions during conference days sermons were preached by the Revs. F. C. Klick, E. J. Becker, D. Behrens, C. A. J. Buck, J. W.. Frankenfeld, G. Fischer and P. Moritz. It was a time of special blessing that we were permitted to spend with the hospitable people of Central Church, and long will it be cherished in the memory of all participants.

Of the many resolutions adopted, a few of general interest follow:

With all true Christians the West Missouri District deplores the terrible war of nations and prays almighty God mercifully to grant speedy and permanent peace.

The District feels most painfully and deprecates the disastrous effects of war upon Christian Missions in all the world and implores the King of kings and the Lord of lords that a joyful harvest for God's kingdom may follow these distressing times.

The District thanks the Lord of His Church for His rich blessings and for the growth of our Synod during the past seventy-five years, recommending October 17th to be observed as a Jubilee day and urging all our congregations to contribute a generous thankoffering in keeping with the festive occasion.

We welcome the warm, active interest of the Evangelical League and the Evangelical Brotherhood toward our colleges, recognizing therein the rise of new vital power within our Synod.

With gratitude toward God the District acknowledges the Home Missions achievements, both as to the extension of the Kingdom and financial progress.

The District gratefully takes notice of the valuable services our Emigrant Mission rendered to stranded German seamen in these perilous war-times.

The District rejoices that our Church Extension Fund could give financial aid to so many churches, but regrets that so many needs still remain unrelieved.

For our Mission work in India the District makes earnest intercession with God for gracious protection under present critical circumstances.

The following officers for the ensuing year were elected: President, Rev. F. C. Klick, St. Joseph, Mo.; vice-president, Rev. P. Stoerker, Jefferson City, Mo.; secretary, Rev. J. M. Munz, Wellington, Mo.; treasurer, Rev. F. P. Umbeck, California, Mo. *"R."*

Conference of the Iowa District

In Lee County, Iowa, in the extreme southeastern corner of the State, there are five old Evangelical congregations, three of them having been founded sixty-five years ago. Having gained quite heavily in membership of recent years, one of these, the church at Donnellson, deemed itself strong enough to invite the District conference this year, the twenty-ninth in the history of the District. It took place from the 27th till the 31st of May.

Despite its Scotch name Donnellson and the surrounding community was settled by Bavarians, and the people living there now are almost entirely of Bavarian extraction. The Bavarians are reputed to be the most chivalrous Germans; if their kin in America are all like the Donnellsonians they will soon be known as the most hospitable Americans. It rained almost continually from the beginning of the conference until the day of the departure of the church councilors, but the cheery disposition of the local pastor, Rev. W. Kreis, and of the farmers, who drove to town over heavy clay roads four times a day to attend to the physical wants of their guests, and the efforts of the townspeople to make our stay as pleasant as possible made us delegates and ministers well-nigh forget the disagreeable weather.

On the first day of the conference a pall of sadness was thrown over the assembly by the death of Mr. Herman Eilert, delegate of the church at Horn, who had without apparent signs of illness suddenly passed away at the home of his host. A short memorial service was held in his honor on the following morning. Pastor M. J. Dammann was delegated to convey the sympathy of the District to the relatives and congregation of the departed.

Most of the conference services were held in a large tent, as the church was not large enough to seat all who wished to attend. The president of the District, Rev. J. E. Birkner, preached the opening sermon. The conference had the pleasure of hearing an inspiring sermon by the President General of our Church, Rev. J. Baltzer. Other German sermons were delivered by pastors C. H. Franke, L. Hagen, K. Fauth, E. Nabholz, G. Krumm and W. Schumann. Pastors A. Von der Ohe, F. Rolf and W. Bechtold preached in English. Rev. A. Muecke read a paper on the Diamond Jubilee of our Church. The Jubilee also received due consideration in some of the sermons and business sessions.

The resolutions adopted commented very favorably on the following signs of progress in our Church: the opening of new missionary fields in Mississippi and Florida; the resumption of the work at Salt Lake City; the faithful work of our home and foreign missionaries; the increasing interest of the congregations of our District in our benevolent institutions especially in the Hoyleton orphanage and the deaconess home and hospital at Marshalltown; the work at Elmhurst, Eden and Fort Collins; the appearance of splendid new publications such as the "Book of Worship", "Apt to Teach", by Mrs. Emma K. Bomhard; "Evangelical Tidings", the history of our Church, by Rev. A. Muecke, a book of sermons by Dr. L. Haeberle; and the appointment of Rev. Theo. Mayer as General Secretary of the Evangelical League and Sunday-schools.

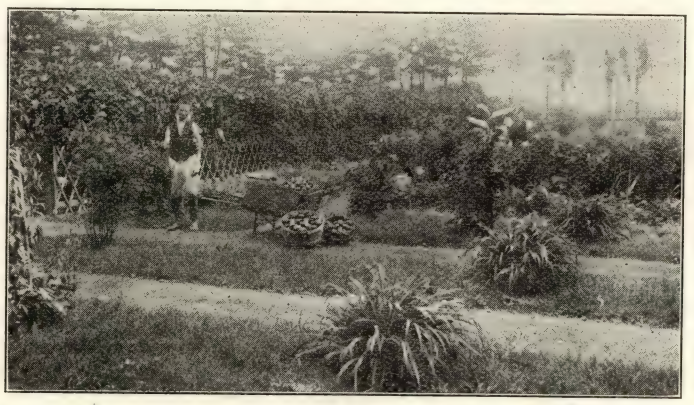
The following resolutions were also adopted and sent to the Associated Press and to several officials of our government:

Evangelical Summer School

Elmhurst, Ill., July 20-29

Two More Weeks

Only a few more days and the first Evangelical Summer School will be opened. The examination of the program reveals that a veritable feast has been prepared for all who may attend. This first year will never be forgotten. *Are you going?*



The College Garden
"Nice fresh vegetables for our dinning room!"

If you can not attend ten days, *come for part of the time.* We shall make you a special rate for any number of days.

Have You Registered?

July 1st 115 had already made their reservation. Acommodations at Elmhurst are of course limited. Those expecting to attend should *at once* send their name and address to the address below and then you will receive program, reservation card, Elmhurst time card and other helpful information. An early enrollment will insure the largest possible degree of satisfaction. First come, first served.

Special Rates

Special summer rate on all roads from St. Louis to Chicago, round trip, good all summer: $12.00. If you would like to join the "St. Louis Bunch" write to Mr. Reinhold J. Tietze, 2622 Indiana Ave., St. Louis, Mo., and he will inform you when and on what road the special car will leave.

Address all correspondence relative to the School to

Rev. Theodore Mayer, Secretary,
1716 Chouteau Ave., St. Louis, Mo.

The Iowa District of the German Evangelical Synod of North America, in conference assembled at Donnellson, Iowa, representing approximately 20,000 voters of the State of Iowa, loyal citizens of the United States, desires herewith to express its opinion in regard to the attitude assumed by the Administration toward the European war situation.

We sincerely regret the undignified attitude of our Government toward England, which we consider to be in direct opposition to the most sacred traditions of our National policy in the past.

While we heartily endorse the idea of strict neutrality toward all belligerents, as recommended by our President, we emphatically disapprove of that interpretation of such neutrality which manifestly favors one group of the belligerents at the expense of the other.

We especially condemn the campaign of lies and calumnies waged by England and her satellites in our own and in other neutral countries against Germany and her allies.

We implore our Government, in order to bring about a speedy termination of the great world conflict, to immediately take action, prohibiting the exportation of war material to any and all of the belligerent nations.

We confidently expect that our Government, representing the most powerful of all neutral countries, will in the very near future adopt the course pursued by the other neutral nations; furthermore, that it protests firmly and affectively against England's interference with neutral commerce which is absolutely contrary to International Law.

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A WATCHMAN IN THE NIGHT OF CORRUPTION

John Hus, an earnest Preacher of the Gospel and a forceful Witness against Romish Error and Corruption

REV. H. KATTERJOHN

On July 6 five hundred years will have elapsed since John Hus became a martyr to the truth and was burned at stake in the city of Constance by the order of the Church Council.

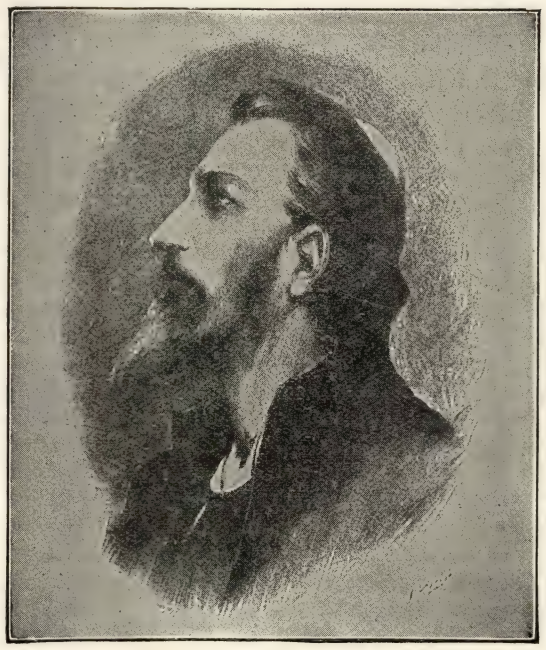
Such anniversaries offer an opportunity to consider the importance of such an event in its bearing on subsequent developments of the world's religious life. In destroying the witnesses of the truth the opponents of truth seek to force an artificial selection upon mankind, and to control the development of the religious and social life of mankind, regardless of the divine plans that are in process of development. We realize as never before that social progress is only possible where the divine life is permitted to find a correct expression of the heart's thoughts and needs. Human society is not free to choose the course of its development, its goal is definitely fixed, moulded and determined by the cry of the heart that longs for liberty from all bonds, and craves freedom found only in the immediate presence of its God.

The glaring flames of the burning faggots on that memorable day at Constance revealed not only the deep blush of shame on the face of Emperor Sigismund, whose knightly promise of safe conduct to and from the Council had been so shockingly broken, but also the frantic attempts of debased men to stifle the voice in the wilderness, without, however, being able to silence the cry of a nation's soul. Jesuitism was already in the air, altho it was not organized until more than a century later. It was not deemed necessary to be truthful and just to those who threatened the existing order of things by pronouncing judgment on existing corruption.

The Challenge of Corruption

Of all countries of Europe Bohemia was most naturally adapted by history and peculiar characteristics of the people to voice this protest against corruption. Bohemia was a melting-pot of nationalities. Where opposing nationalities are in the process of blending, there intellectual alertness, keen perception of personal rights, ardent desire for liberty are the prominent characteristics of the new people. The people of Bohemia were jealous of their ancient rights, and easily aroused to a defense of them.

The country had become Christianized thru the efforts of Greek Catholic missionaries. The military successes of Charlemagne had brought the country into the German-Roman empire, and with the political subjection came the submission under the Roman popes and the Roman Church. They had been accustomed to hear the Gospel preached in their native tongue and to receive both elements in the Holy Communion. Their priesthood was not bound by the vow of celibacy. Thus in its outward form the Christianity of Bohemia was different from that which the Church of Rome imposed upon them. Soon after the complete subjection under Roman influence the Latin language supplanted the native tongue in the service of the Church, the wine was no longer given to the participants in the Holy Communion, and the priesthood was compelled to submit to the vows of celibacy. Thus a barrier was erected between the clergy and the laity against which the people at once protested. This is why we find traveling preachers of the word in Bohemia, who preached the Gospel to the people in their native tongue. The ferment of a Reformation was always at work, awaiting the opportune time when true leadership might assert itself.



John Hus

To the spiritual yoke imposed upon the people, and the intense desire for spiritual food which characterized their inner life, we must add the corruption of the priesthood and the degeneration of the Church as one of the great factors that prompted the inauguration of the Reformation movement and secured the hearty co-operation of the people in the support of this movement. The Roman Church was divided, two popes claiming authority simultaneously, the one in Rome, the other in Avignon, France. Each claimed to be the true representative of Christ on earth. Each called the other a heretic, thief, despot, and traitor. The people saw the Christian Church decadent and Church authority crumbling. The corrupt, ignorant and inefficient priesthood, the divided, decadent, fading Church caused these people to look for new leaders in the spiritual realm. The people, being hungry after the word of God, sought to supply that need according to the best of their ability.

The Reformation Movements

A number of men appeared in Bohemia who sought to satisfy the spiritual hunger of the people by breaking to them the Bread of Life. *Milic*, archdeacon of Prague (died 1374); *Konrad von Waldhausen*, also of Prague (died 1369); *Matthias von Janow* (died 1394) and others were active in providing for the spiritual needs of the people and preparing for the coming reformation. Being itself divided the Church was unable to employ the power of the state in suppressing such heretic movements.

The Reformer Hus

In the night of unbelief and religious ignorance, a divinely called watchman raised his voice in behalf of the Gospel. July 6th, 1915, marks the five-hundredth anniversary of the death of Bohemia's greatest reformer, John Hus. He was born probably on the same date, in 1369. His early career as student, instructor and rector of the University of Prague are important only in so far as they served to prepare the way for that definite leadership which every large movement requires.

John Hus' influence began to assume a definite form when he accepted the call to preach regularly in the language of the people in the Bethlehem Chapel, which a rich merchant of Prague, Johann von Milheim, had erected on the condition that the Gospel be preached there in the language of the people. At this time John Hus was rector at the University, and had attained a great influence among the students that studied there. He began his work as a preacher in 1404. His sermons were a wonderful testimony of his faith, ardent and full of fervor, breathing forth a deep spirituality which touched the people. His daily life supported his confession, and men were able to see a true follower of Christ in this representative of the Church and priest of God.

Thru preaching the Word of God Hus' mind was gradually attracted to the inconsistent practices and teachings of the Church. The corrupt priesthood called forth his public condemnation. And when the writings of Wycliff, in which he presented the plain teachings of the Bible, found entrance in the University, Hus was more convinced than ever that the Church had indeed drifted far from its old moorings, and was practicing and teaching a faith that was not based on the teachings of the Master.

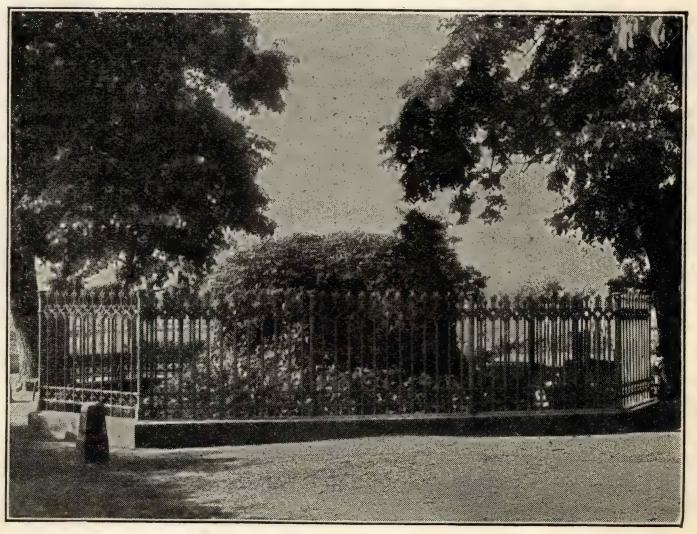
In the year 1412 a papal delegate arrived in the city of Prague, to conduct a sale of indulgences for the purpose of raising money for a new Crusade to the Holy Land. Indulgences were the substitution of money for punishment of an offense. In theory indulgences were to be granted only to the penitent, and they were to be substitutes only for the temporal punishment of evil deeds. But the people, who did not understand the real meaning of indulgences, deemed them a selling of the permission to sin, or the buying of pardon for transgressions. And the Church permitted this view to be cultivated among the people, in order that they might be made more willing to contribute the money which the Church needed.

The papal delegate who conducted the sale of indulgences in Prague carried the traffic on in the manner that would give him the largest profits, and enable him to send the largest sums to Italy. The sale was soon in full swing, and money chests were set up in all larger churches.

Hus protested against this shameless sale of indulgences. He succeeded in arousing the people to such a degree that three young men burned the papal bull sanctioning the sale at a public demonstration. These young men were summarily executed by the civil authorities.

Thus the conflict with the Church began. The council of the Church had assembled and unified the Church by electing a new pope. The authority of the Church had therefore again been restored. For a number of years the ruler of Bohemia supported Hus, but after a while he too submitted to the will of the pope and his advisors.

The emperor, Sigismund, felt it his duty to purge Bohemia from the stigma of heresy. He called the council of the Church and state leaders to meet at Constance in October, 1414. He invited Hus to appear before this council, promising him safe conduct



Memorial Stone

to Constance and a safe return to Bohemia. Hus responded to the request and appeared before the council. But he did not return home again. Accused of heresy by his enemies, unwilling and unable because of his conscience to retract or even alter his teachings, he was deposed of his office and condemned to death at the stake. On July 6th, the following year, he was led out to die as the council had determined. When he had been condemned to death Hus knelt and prayed with a loud voice, "Lord Jesus, forgive mine enemies! Thou knowest that they have borne false witness against me. Forgive them for Thy mercy's sake." At this prayer many bishops frowned and a mocking laugh burst from their lips. As the flames arose about Hus, he began to chant the Catholic burial prayer, "Christ, Thou Son of God, have mercy upon us." At the third line of the chant a gust of wind dashed the smoke and sparks into his face. His lips moved faintly in silent prayer, but his last words had been spoken. When the cruel flames died down, the executioners tore the ghastly corps from the stake, hacked the skull in pieces, and ground the bones to powder. These with every shred of clothing and the stake were reduced to ashes, and the ashes were cast into the Rhine. There remained not the smallest memento of Hus. But his countrymen dug out some of the earth at the place where the stake had stood, and carried it as a sacred relic to their native land. A huge bowlder marks the spot. On it are engraved the names of Hus, and Jerome, who suffered martyrdom at the same place a year later. Thus died John Hus for the faith which he believed to be true. In Martin Luther his work found its completion.

Hus' Reformation differed from that of Martin Luther in that the former remained only a great moral preacher, who directed his attacks against the sins of the people and sought to effect a moral regeneration of the people and the Church, while the latter was engaged in constructive work to the end of his life. Hus remained addicted to some of the doctrinal errors and superstitions of the Church. In the same chapel where Hus thundered forth his attacks on the sins of his times, there was preserved the traditional corpse of one of the infants whom Herod slew at Bethlehem. The great cardinal doctrine of the Reformation—justification by faith, without the deeds of the law—was not preached with such apostolic clearness and force as by Luther a hundred years later. But in criticising Hus we must bear in mind that he had barely reached that maturity in life where a clear understanding of the fundamental Christian truths might have been gained out of his own experience. Hus died when but forty-six years of age, at a period of his life when the inner life might have asserted itself with ever increasing force and formulated convictions that were supported by the ripening experience of these mature years.

The Church of Rome and the Reformation

In reading about the great work of the Reformers, and viewing in comparison the Gibraltar-like strength, and the boundless wealth of the Roman Catholic Church, we are prompted to ask ourselves: Will this Church as such ever reform and return to

Continued on Page 8

The Kingdom's Advance

Week-day Religious Education

Far more rapidly than churches imagined would be the case, state and city boards of education, and city financial authorities, this spring acceded to the Gary plan to combine secular and religious education of children. So quickly came the concrete task of taking the children from public to private schools for one day a week, or a part of a day, that Christian authorities have found themselves unable to meet the challenge. Catholics and Jews have come forward more promptly than Protestants to report themselves prepared to accept the responsibility. Among Protestants most educational board officials are foregoing vacations this summer to get ready for fall school opening.

Several bodies, notably the Congregational, the Disciples, the Catholics and the Episcopalians, early studied the Gary plan at Gary itself, and these and some others began almost at once to co-operate there. With the advance of the idea thruout the country, educational agencies of the various religious bodies are bestirring themselves to educate ministers to head the proposed work, to secure volunteer teachers from public schools where possible, and to find out what church plants possessed by them in cities where the idea is taking deepest root are available for and adapted to the new plan. So far as can be learned, religious bodies welcome the plan without reservation.

Episcopal religious education boards are setting up model schools, and encouraging visits to them for study and comparison. Congregational home missionary societies are looking to their pastors, and urging them to fit themselves if not competent already. Presbyterian and Methodist education societies report themselves well along in their plans of securing volunteers from public school, and Catholics report similar good fortune. In a dozen cities co-operative committees have this spring completed details ready to open work in the fall. In New York city, where several test schools have been agreed upon, city authorities taking the lead, a committee was early formed among Protestants only. Episcopalians objected and insisted that Catholics and Jews be invited. Thereupon a new committee was formed. Harmony has prevailed, and leaders in the various religious bodies report themselves ready. Some churches are already planning school houses of exact pattern of public schools, but for the most part existing parish houses will be used, at least until experiments have been tried out.

The Religious Exhibit at the Panama-Pacific Exposition

Members of Protestant churches will find at the Panama-Pacific Exposition an exhibit which, while not relatively so pretentious as some of the others in the Palace of Education and Social Progress, represents in its moral significance more than perhaps all of the others put together. It has been promoted by the Federal Council of the Churches of Christ in America, is under the immediate direction of the Committee of One Hundred appointed by the Council, and was prepared and installed under the direction of Mr. G. B. St. John. The exhibit shows fine judgment and good taste thruout, and effords a comprehensive display for the different departments of the Protestant Churches. It occupies nearly 10,000 square feet in the southwest corner of the building.

Not only has the field of the Constituent Bodies of the Federal Council been fairly covered, but other agencies, either officially or practically recognized by the Evangelical Churches, are also included. The section, in connection with which the other exhibits are grouped, representing the particular and immediate work of the Federal Council and its various commissions, while not occupying large space, is attractive and suggestive, containing as it does reports and official documents indicating the co-operation and united action of Protestantism.

The exhibit includes the following bodies: The Federal Council of the Churches of Christ in America and its Commissions on The Church and Social Service, Peace and Arbitration, Evangelism, Christian education, The Church and Country Life, Foreign Missions, Home Missions, Family Life, Temperance, Sunday Observance, Relations with Japan, as well as many of the departments and Boards of the denominations affiliated with the Federal Council. Other religious bodies are represented independently, and exhibits without classification, but which should be mentioned, are such as the Volunteers of America, the Bible Institute of Los Angeles, the Moody Bible Institute, the Salvation Army and similar movements more or less generally recognized as co-operative with the Evangelical Churches.

In connection with the exhibit a moving picture room seating 200 people, affords opportunity for daily illustrated lectures upon the home and foreign mission work, Sunday-school, educational, social service and the temperance work of the federated evangelical churches. Bulletins are displayed from day to day announcing the special features and program for the day. The immediate section containing the exhibit of the national office of the Federal Council has been adorned by dignified and beautiful ecclesiastical symbols. Replicas of the originals in the Madison Square Presbyterian Church in New York have been used. The displays take the form of decorative panels, photographs, reports, models and volumes.

The members of our churches should make a careful study of this exhibit and they will be impressed not only with the diversity of the work of the churches, its comprehensiveness and its completeness, but also with its unity. The various denominations have had an opportunity to present their work on an equal footing. Nearby are also the exhibits of many social and reform organizations which, while not officially included, are undoubtedly the creation of the churches and may fairly be taken into account as a part of the whole exhibit.

Presbyterians at Rochester

The annual Presbyterian (U. S. A.) General Assembly which convened at Rochester, N. Y., during the last half of May was notable for the things it did not do as well as for those that were done. The fact that the strongest and most efficient Presbyterian body, represented by nearly a thousand ministerial and lay delegates meets every year to discuss its work and plan for progress is itself remarkable. It is an expensive policy, but the close contact between the various branches of Presbyterian work and the lively interest in it sustained by these meetings is also very valuable. Dr. J. Ross Stevenson, president of Princeton Seminary, was chosen moderator, over Dr. George B. Stewart, president of Auburn seminary and Dr. Cornelius M. Steffens, president of Dubuque seminary. According to the official report there are 9,336 Presbyterian ministers for 10,130 churches with 1,458,085 communicants and 1,318,628 Sunday-school members. The gifts for Home Missions amounted to $1,447,129, $66,963 more than last year; those for Foreign Missions to $2,287,076, $115,816 above those for the preceding year. The sum of $262,939 (not including endowment receipts) was given for Ministerial Relief and Sustentation. The total gifts during the year for all benevolences amounted to $5,023,729; congregational expenses ran up the imposing total of $19,771,050.

Probably the most conspicuous thing the Assembly failed to do was to settle the Union Seminary controversy in the way expected by those who had made complaint. Union Seminary was organized on an independent charter which made its directors the sole guardians of all its trusts. Later those directors chose to enter into a voluntary arrangement with the Presbyterian General Assembly by which it was to assist in guaranteeing the character of the institution. This arrangement was later canceled by the directors, which action of course restored the original independence of the seminary, the fact that the seminary in its early years received gifts on the condition that it would always remain an exclusively Presbyterian institution notwithstanding. But the directors had obtained the consent of all its living benefactors and of all the heirs of dead givers, before the institution was changed from an denominational to an interdenominational institution, so that it cannot be attacked from that side. All that the report of the committee which, upon repeated and insistent complaints as to the orthodoxy of the graduates of the Seminary, had spent two years in investigating the status of the Seminary, could therefore positively state was that Union Seminary was an independent, undenominational school of theology, like those at Yale, Hartford and Andover; the Presbyterian Church is not responsible for the school, nor does Union Seminary want any Church to be responsible for it.

In view of the attacks that had recently been made on the Home Mission Board's policy of indorsing and promoting social welfare and service work, the adoption of a report embodying a hearty recognition of "the value of social service, immigration and rural community work" is perhaps one of the most notable things that *were* done. The significance of this portion of the report was further enhanced by the declaration on the part of the Board, thru Dr. Fullerton, one of its secretaries, that its interpretation of evangelism "contemplated a Gospel with power to make men just, fair and decent in their money-making and their social relationships." Another notable step taken by the Assembly was the passing of the overture on deaconesses, providing for the ordination and distinctive garb of woman workers in the Church, a step which had been unsuccessfully advocated for more than twenty years. The action of the Assembly bestows a definite official status on Presbyterian women who devote their life to church work and also regularizes the election of women to the board of deacons in the local churches. The uniting of the College Board, (the Presbyterian agency for establishing and maintaining Christian schools and colleges) and the Board of Education (which supervises the education for the Presbyterian ministry) by 1916 must also be regarded as important.

The next Assembly is to meet at Atlantic City.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

July 18, 1915, Seventh Sunday after Trinity

Evangelical Young People's League Convention, Central Kansas District

The second annual convention of the Central Kansas District of the Evangelical Young People's League was held at Trinity Church in Hudson, Kansas, on June 3rd. The session opened with devotional exercises, led by Rev. C. W. Meinecke, D. D., of Holyrood, Kansas. Rev. Pister, pastor of Trinity Church, Hudson, Kansas, gave the delegates present from every part of the District a most hearty welcome to which Rev. Meinecke, president of the League, responded.

After the usual business a very interesting and helpful address on "Personal Work for the Master" was given by Rev. C. W. Meinecke. "United Activity of the Young People" was the subject of a well written paper by Mr. Karl Bayer of Ellinwood, Kans. The Round Table discussion, led by Rev. H. Pister helped more to bring out the ideas and work of the societies than anything else. Discussions were had upon questions of vital importance to the societies, such as: "What special work has your society undertaken the past year"? "What are you doing for your congregation, for the community, for special purposes"? "How can we secure the entire youth of our congregation as members of our Young People's Society"?

The afternoon session brought us a rich and full measure of good things. Rev. Paul Moritz, Vice-president of the National Evangelical League, gave an inspiring address on "The Aim of the Evangelical League". Miss Olga Meinecke, of Holyrood, Kans., delivered a splendid address on "Women at Work in the Church". A Round Table "Religious Work", led by Miss Minna Bartels, of Inman, Kans., brought out many helpful ideas in regard to this sphere of the work of our societies. One followed fast after the other in telling of the good work accomplished. This was followed by a paper on "Twentieth Century Young People", by Miss Anna Bartels, of Inman, Kansas.

The circuit feels itself deeply obligated to the President of the National Evangelical League, Rev. Wm. Dresel, and thanks him sincerely for sending Rev. Paul Moritz, Vice-president of the National Evangelical League, who inspired the whole convention with his timely and most beneficial address.

Unanimously the Central Kansas District League voted to apply for membership in the National Evangelical League.

The officers elected for the following year are: President, Rev. H. Pister, Hudson, Kans.; vice-president, Rev. P. Brink, Hardtner, Kans.; secretary, Miss Anna Bartels, Inman, Kans.; treasurer, Mr. Karl Bayer, Chase, Kans.

The Young People's Society of Hudson, Kans., by their generous hospitality and strenuous efforts made the convention a success. Both at noon and in the evening all delegates and visitors met in the basement of the church where the most tempting dishes, attesting the best of cooking, were served. At 7:00 P. M. the visitors were given a twenty-six mile automobile ride, after which all met in the basement of the church for a social hour. Light refreshments were served and clever impromptu speeches were given. After the old familiar hymn, "God Be With You Till We Meet Again", the convention was adjourned.

Anna Bartels, Secretary.

Helps for a Good Meeting

Rev. Henry Katterjohn

BENEFITS OF CHRISTIANITY

M. July 12. Provided Salvation. Heb. 2: 1—9.
T. July 13. Purified. Ezek. 47: 6—12.
W. July 14. Enlightened. 2 Cor. 4: 1—6.
T. July 15. Brought Hope. 1 Thess. 4: 13—18.
F. July 16. Introduced an Ideal. 1 Pet. 1: 13—22.
S. July 17. Established Brotherhood. Jas. 2: 1—9.

Sun., July 18. Topic—What Christianity Has Done for the World. Matt. 13: 31-33.

Suggestions to the Leader

Our topic suggests that Christianity is directly responsible for all human progress. The evidences of human progress may be brought before the society in the following manner:

Select a number of departments of human life, such as philanthropy, business, medicine, science, etc., and have each department described by some one, as it existed at the time of Jesus; have someone tell in what way the world cared for its needy; another, how business was conducted; another, how medicine was practiced; another, what opportunities there were for securing an education. Then have others describe these same branches of human activity as they are existing to-day; have someone show how the Church cares for the needy and helpless; another, the extent and character of modern business; another, the progress of the science of medicine; another, our educational facilities. Thus the comparison between the conditions as they existed 1900 years ago with to-day will bring home to us what Christianity has done for the world. In closing the leader may emphasize the great truths that Christianity is the first organized human effort directed towards the aid and assistance of the weaker and needy ones. The ancient world recognized the rights of the powerful, but the Christian world recognizes and enforces the rights of the helpless and needy.

The Topic Presented

Christianity began small; there were but twelve men in a little country, whose loyalty was not questioned, whose energy was directed towards its propagation. But that small beginning has culminated in a conquest of the world. It seems strange that these few followers should from the very beginning have visions of a world conquest. Paul never for a moment doubted that Christ would in the end make real His promise of world power.

In three hundred years the Roman empire was won for the cross; in another thousand years man's mind surrendered completely to the influence of the Christ, and to-day the heart of this great world belongs to Him. And with the ascendency of Christ man's conception of duty grows clearer, his idea of life is higher. We realize to-day as never before that only he gains life who loses it for Christ's sake in the service of others.

Christianity has given to the world *new hope.* Hope was dead in the old world; men no longer expected better times.

Christianity has given to the world a *new freedom.* Under Christian regime slavery and oppression pass away, liberty and freedom are recognized as being the inalienable rights of all.

Christianity has given a *new learning to the world.* Schools and education are open and free to all. In olden times the slaves taught the children; to-day the teachers are the most influential and respected persons in the land.

Christianity has given to the world a meaning of *true love.* Love had but one meaning, the sensual, in olden days. Selfishness ruled the thoughts and minds of men. Now we think no longer in a small measure of limited groups; the entire world is the object of our devotion. When the call comes from starving India or stricken China, the white man responds because the love of Christ compelleth him. If you wish to know what Christianity has done for America, or Germany, or England, then visit darkest Africa, where the retrogression of the human race has not been halted, and passions have been permitted to rule unchallenged.

Some Questions on the Topic

How would your life be affected if Christianity were taken out of the world?

What common comforts has Christianity given us?

How can we best show our appreciation for what Christianity has done for us?

Some Scripture on the Topic

Gen. 12: 3; 49: 10; Psa. 2: 8; 22: 27—31; 65: 2; 85: 10—12; Isa. 2: 2—4; 35: 1—7; Matt. 16: 18; John 10: 16; Rev. 15: 4; 22: 1—4.

A Prayer

Thy Church, O Lord, represents the organized effort for righteousness, that which is right and needful for the happiness and salvation of men. Thru Thy Church the sacred voices of the past have come down to us, and join in the heart experiences of Thy followers to-day. Thy Word has ever been true, Thy promises have never failed. Grant that we may appreciate more and more the mission of Thy Church, to bring salvation and blessedness to all people. May we help hasten the coming of the day when all men shall bow their knees before Him and confess that Jesus Christ is their Saviour, Redeemer and King. Amen.

The Advanced Quarterly's Lesson

Delivering Israel from Bondage. Gen. 5-6: 1; Psa. 105: 23-36

Daily Bible Readings

M. July 12. Ex. 5. Israel in Bondage.
T. July 13. Psa. 46. God is our Refuge and Strength.
W. July 14. Deut. 18: 15—22. A Mighty Deliverer.
T. July 15. Ezek. 18: 19—32. God's Judgments are Just.
F. July 16. Dan. 4: 28—37. The Proud Humbled.
S. July 17. Psa. 2. Jehovah Reigns.
S. July 18. Matt. 7: 15—23; Rom. 8: 12—17.

The time for the next step in Israel's development into a nation was now at hand, and the divinely appointed deliverer was ready to begin his work. God also was ready to prove to His oppressed people that He was their refuge and strength, a very present help in trouble. After receiving some confirmatory signs and promises, Ex. 4: 1—9, and his own reluctance having been overcome, 4: 10—17, Moses returns to Egypt, meets Aaron, called a meeting of the elders of the children of Israel, and then went into Pharaoh to demand Israel's release.

After forty years of obscurity and silence Moses "comes back" to the magnificent halls with which he had formerly been so familiar. Perhaps some of the older men remembered him and how he had thrown aside the splendid opportunities for advancement which might have been open to him. Those who did probably shook their heads in pity at the visionary and his dream of releasing Israel. All their great worldly wisdom did not help them to recognize that the almighty God was back of Moses and his despised people and that even all the wealth and power of Egypt could not stay His hand. Men often make great and serious mistakes by judging by outward appearances only.

Of course the request for a deliverance of the people from Egyptian rule would be refused, so there was no use asking for that at the very first meeting with Pharaoh. But the request for a national holiday, as it were, a three days' journey into the wilderness that they might sacrifice to Jehovah their God, seemed reasonable after the long years of toil, and was a test of Pharaoh's disposition toward the Hebrews. Had Pharaoh consented the exodus might have been accomplished without trouble. Pharaoh, however, did not choose to recognize Jehovah, but determined to resist all the demands made by the people. If he knew not Jehovah he might have learned about Him; but he refuses to be informed. His inhuman disposition is shown by the way in which he increases the burdens of the people without regard for the suffering entailed thereby. For at least a century the guilt of the blood of innocent babes and oppressed and beaten men and women were upon Egypt, but the hard-hearted tyrant cared nothing. The difficulties of their labor were wantonly increased while they were required to do the same amount of work as before. All remonstrance on the part of the oppressed people is not only in vain but exasperates the oppressor still more and brings down reproach and insult. No wonder that even Moses himself was disheartened and the people entirely discouraged, so that "they hearkened not unto Moses for anguish of spirit and for cruel bondage".

The ten plagues were God's answer to Pharaoh's defiance. Accustomed to the veneration of his people and ignorant of the power of Jehovah, Pharaoh deemed himself secure in his opposition, and hardened his heart. Hence Jehovah resorts to drastic measures, gradually increasing in severity until Pharaoh should find it advisable to acknowledge his defeat. The plagues group themselves naturally into three sets of three each, with the tenth as the climax of all. The first three, the water turned into blood, the frogs and the lice are merely loathsome; the second group, flies or beetles, murrain and boils or blains, involved both the property and the persons of the Egyptians, while the third group, hail locusts and darkness, are yet more intense and terrible and showed plainly the relentless had of Jehovah against those who dared oppose Him. By means of their conjurer's tricks the malicious were able to counterfeit in some petty way the signs of Aaron's rod and the first two plagues—but they were evidently unable to deliver their king and their country from the power of Jehovah. It is worth noting also that they break down in their attempts at rivalry at the third plague, which came suddenly, and hence gave them no opportunity of preparation for any sleight-of-hand tricks.

But Pharaoh's heart was hardened. He set himself against the truth and would not admit that he was in the wrong. And then we are told that Jehovah

hardened His heart. It was a process of divine retribution, the natural and inevitable result of persistent rejection of the truth which is an act of God, called forth not by God's arbitrariness or cruelty, but by man's willful disobedience and opposition. Up to a certain limit man may choose between obedience and disobedience; beyond that limit change of heart has become impossible. Persistent disobedience to God's will is the most dangerous thing imaginable for the spiritual life. "It is a fearful thing to fall into the hands of the living God", Heb. 10: 31.

Conference of the Iowa District

Continued from Page 5

We call attention to the fact that Germany—having in many respects contributed largely to the prosperity and greatness of our nation—is entitled to our sincerest gratitude.

Finally we beg to remind our Government that the most loyal and upright friendship has been extended to our nation by Germany since the birth of our great Republic.

Therefore it is to be most ardently desired that these friendly relations under no circumstances be endangered by any unfriendly or unneutral action on the part of our Government.

The District secretary was instructed to send a letter of congratulation to Prof. C. Bauer on the occasion of the twenty-fifth anniversary of his professorship at Elmhurst.

The invitation of Zion Church at Hubbard to convene in their church in 1916 was gratefully accepted.

The election resulted in the re-election of the following officers.

Rev. J. E. Birkner, Remsen, president; Rev. G. Meinzer, Ackley, vice-president; Rev. K. Fauth, West Side, secretary; Mr. John Blaul, Burlington, treas-

A. H.

Conference of the Kansas District

The Kansas District had its twenty-sixth annual conference from the 26th to the 31st of May. This time it was the congregation near DuBois, Nebraska, that welcomed it with open hearts and ready hands. And truly as the roads were without bottom, the rain would not cease, nor the sun send a single beam of greeting thruout the whole conference; it was then that we felt and appreciated the welcome homes and the cheerful service of the people only the more.

It was the secretary of the Synod, Rev. G. Fisher, who in his opening sermon, struck the keynote that sounded thruout the conference. "And this is the victory that hath overcome the world, even our faith". It was now that the Kansas men showed that a little thing as mud and rain could not throw them off the balance, and only more vigorously did they use every minute of the conference time, and more, in laboring for His Kingdom in unison.

Several papers were given: "OurSynod in the Year of its Jubilee", by Rev. Aug. Jennrich. Further theses on the same subject were submitted by Rev. J. W. Helmkamp. Their value appears in the decision that they be printed in pamphlet form. Another paper was read by Rev. A. Albrecht on "The World-War of To-day".

Only very briefly can we give a few of the resolutions adopted:

1. The Kansas District unanimously agrees with the expression of the honorable President General of the Synod, asking God that He may help His Kingdom over this hour of tribulation, and give to the German nation the final victory.

2. The District looking ahead acknowledges that the work of the home mission is a vital and decisive factor in the existence of our Synod, and admonishes its members to vigorously and consciously work in its behalf.

The more do we thank God for His grace just in this part of our work. With joy do we receive the news that seven have become self-supporting, and that our Synod has taken footholds in two new States (Florida and Mississippi).

5. The District with the President General of the Synod is convinced that the evil of the present time can only be overcome by open confession and faithful preaching.

6. The District deeply impresses upon its congregations and pastors: That in this Jubilee year of our Synod they will not only rejoice in words, but back their thanks to God with a real Jubilee offering.

7. The District recollects in high esteem and love all those brethren that in the past year have gone into their home above.

8. Thru the death of the honorable President General of the Synod, J. Pister, D. D., our Church has suffered a painful loss. In deep gratitude will we remember him.

The following pastors were received as new members: Paul Brink of Hardtner, Kas., Henry Rieder of Marshall, Okla., Max Mueller of Nickerson, Kas. The ballot brought the following results. President, Rev. B. Slupianeck; vice-president, Rev. A. Walton; secretary, Rev. J. Endter; treasurer, Rev. E. Vogt. District mission board—Revs. G. Wullschleger, C. Gastrock, F. W. Weltge. Board of examiners—Revs. E. Vogt, E. W. Meinecke, D. D., J. F. Helmkamp.

But it was not work alone; we also received a great spiritual uplift in the various services. Rev. Sturm of Marthaville told us about the work of the epileptics and pleaded on their behalf. Rev. Krueger, kept from his work in the Baseler Mission in China on account of the war, is now our co-worker and spoke on the China Missions. Rev. Meiler had the preparatory service for communion. Rev. A. Walton brought an old but very needy and timely message, "Peace be within thy gates"! in heart, and Church, and nations. Rev. Rieder then spoke on home missions.

That closed the program. Our new president then embodied his closing message in the little verse,

"Onward, Christian soldiers! Marching as to war,
With the cross of Jesus going on before.
Christ, the royal Master, leads against the foe;
Forward into battle See His banners go!"

Max Mueller.

A Watchman in the Night of Corruption

Continued from Page 6

the primitive Church in purity, doctrine and organization? The very fact that the Catholic Church is stronger in membership and richer in wealth in this year of our Lord than ever before leads us to believe that after all, McCauley's words of its indestructibility, because of its superior organization, might be true.

But in the heart of Catholicism there are forces at work that must eventually bring about not a dissolution of the organization as such, but a destruction of the superstition and modification of its doctrines, insofar as they are in conflict with the teachings of God's Word.

The readers will pardon the writer for quoting only one of such men, whose words may serve as an illustration of the meaning which the statement of the writer seeks to convey.

In one of his pastorates the writer gained the friendship and intimacy of one of those rare men in the Catholic priesthood, whose inner life is truly spiritual and evangelical, even tho they are loyal to the Church they serve. We exchanged visits, Father S. was frequently a guest at my table, and very often I was a guest in the priest's house. Our conversation could not remain on the low level of commonplace themes, but drifted almost regularly to spiritual topics, modern sciences, theology, Church history and other related topics. Father S. was interested in the temperance movement in his Church. He was directly connected with the Father Matthew Total Abstinence Society, which seeks to induce priests to pledge themselves to total abstinence from the use of all alcoholic liquors. As president of this society he visited all of the Catholic Seminaries in the United States, and thus had ample opportunity to come into direct touch with the leading priests of his Church.

After one of these extensive trips, Father S. again called at the Protestant parsonage. I noticed immediately that he was very much depressed. I questioned him as to the progress of his work and the results that he had achieved on this his last trip. He almost immediately launched into a tirade against the corrupt priests of his Church and the language he employed might easily have been used by an editor of one of our anti-Catholic papers.

I listened in amazement to this denunciation of the priesthood. Finally, I said to him, looking him squarely in the eye: "Father S. don't you know that this corruption brought about the Reformation of the Church"?

He looked at me somewhat surprised, and then said: "I am talking to you now not as a Catholic priest, but as a Christian—you are right, the Reformation was necessary—the Reformation was necessary."

I am convinced that this is the real, earnest conviction of every spiritual-minded Catholic priest and layman. There are not a few of these in that old historic Church, and these few are the salt of that Church. Were it not for them the days of the Roman Catholic Church would be numbered. Is it not probable that God will save that Church for the sake of these ten?

Statement

of moneys received by the treasurers of the different boards or institutions or the General Treasurer of the German Evangelical Synod on behalf of work carried on in North America from March 15th to May 15th, 1915.

General Treasury	$ 2,766.98
Educational Institutions	4,424.83
Eden Theological Seminary	2,160.95
Elmhurst College	1,512.58
Ft. Collins Academy	189.07
Immigrant Mission	126.06
Church Extension (Building Fund)	2,765.09
Ogden, Utah, Church	5.00
Home Missions	3,949.81
Foreign Missions	5,418.70
India Orphans	486.25
Native Helpers	301.00
Leper Mission	106.37
Senana Mission	40.35
Ministerial Pensions and Relief	2,778.31
Red Cross Fund	1,726.39
Jubilee Offerings	229.80
Total	$28,984.54

Bequests

Forwarded by Pastor Paul Moritz, Independence, Mo., bequest of Mrs. Martha Horstmann, Higginsville, Mo., for Pastors' Home at Blue Springs, Mo., $100.

Martha Horstmann estate, Higginsville, Mo., Daniel Hoefer, executor, for Home Missions, $500.

Forwarded by Mr. Ahlers, Minonk, Ill., for Foreign Missions, $1,000.

Forwarded by Pastor T. Amacker, bequest of N. N., Femme Osage, Mo., for Eden Seminary, Elmhurst College, Home and Foreign Missions, $20 each; Hoyleton Orphans' Home, $10, a total of $90.

Forwarded by Mr. W. F. Wiegand, Inman, Kas., bequest of Mrs. Elizabeth Tuxhorn, for Home Missions, $100.

Forwarded by Mrs. Adele Ball, Owosso, Mich., "from a friend" for Educational Institutions, Home and Foreign Missions, Ministerial Pensions and Relief, and Emmaus Hospital for the Feeble-minded, each $216, a total of $1,080.

The Book Table

JOHN HUS, THE MARTYR OF BOHEMIA. By W. N. Schwarze, Ph. D., Professor of Church History in the Moravian College and Theological Seminary, Bethlehem, Pa.

This book presents the life of the great Reformer in a popular style. The author is well equipped for the task of writing such a book, being a professor of Church History at a Theological College, and above all, a member of that historic Church community known as the Moravian Church, which had its origin among the followers of Hus. The author not only presents the main facts of Hus' career in the style of a narrator, but relates the many facts of Hus' life and environments in a manner that reveals the philosophic, historic instinct.

This five-hundreth anniversary of Hus' death awakens in every Protestant an interest in this great man's life. To all such the study of this book is sincerely recommended. The price of the book is 75 cents net, postage not prepaid. Order from Eden Publishing House. *H. K.*

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

VOLUME XIV | ST. LOUIS, MO., JULY 15th, 1915 | NUMBER 28

The Supreme Court and the Grandfather Clause

A number of years ago conditions in many Southern States had become intolerable because of the frequently lawless and even violent measures taken by white citizens to prevent masses of illiterate and thriftless Negroes from controlling the government. The better citizens at last resolved to take measures to purge the suffrage without intimidation, fraud, etc., by adopting laws which set standards for the suffrage by payment of taxes, requirements for reading and writing, or sufficient intelligence to involve a desire for some education. In order to avoid the opposition of the white voters provisions were devised which made it unnecessary for the white voters to disfranchise themselves by adopting the new standards. The most common of these was the so-called Grandfather Clause, permitting the men whose ancestors had voted before the Civil War to vote now, even tho they were illiterate. In most cases this clause expired by its own limitation, so that in the course of a few years there would be no exceptions to the rule requiring newly registered voters to meet the standards of literacy or property. The Oklahoma provision of this kind seems to have been one of the few instances in which the Grandfather Clause evidently contemplated permanent race discrimination and was therefore vicious. It is this clause in its permanent form which the Supreme Court has recently annulled.

The decision of the Supreme Court is one of the most notable rendered in recent years, and since it annulled a law that disfranchised a great many Negroes, and therefore admits these Negroes to suffrage, it is significant that the opinion was written and read by Chief Justice White, a former Confederate soldier. Under ordinary circumstances the wiping out of such an exception would not wipe out the provision to which that exception was attached; but as the plain meaning of the Oklahoma law was that lineal descendants of those who could vote before Jan. 1, 1866, should not be disfranchised, and as such descendants would be disfranchised if the Grandfather Clause were wiped out without affecting the rest of the law, the whole provision for the literacy qualification was stricken out by the Court. If Oklahoma wants a literacy provision, it will have to enact a new law without such a Grandfather Clause. The decision, it seems to us, will not affect those States where the Grandfather Clause has already expired, for in such cases the voters who have gained the privilege by virtue of the Grandfather Clause will gradually die off, and as regards all new voters, there is no discrimination whatever, except the legitimate discrimination against the thriftless and unintelligent.

There is hardly a State in the Union that would not be better off, in every respect, if the ballot were withheld from every person unable to read or write. In a democracy, where the fate of the State and the Nation, to say nothing of the local community, depends upon the character and intelligence of the voters, reading is an elementary necessity of full citizenship. The only mistake made by the States that adopted the provisions in question is that they regarded illiteracy as less of a peril to the State in the case of the white illiterate than in that of the black.

Germany and Alcohol

All these months we have been hearing a great deal about what Russia and France have been doing to get alcohol out of their systems, and just as much about what the British government would do toward the same end—if the people would let it. But it is about time that some one pointed out that neither France nor Russia nor England would have learned *just what it meant* to have alcohol in their systems if it had not been for a German scientist, Dr. Emil Kraepelin, of the university of Munich, and his painstaking work begun some thirty years ago. The Germans have the reputation of being an intemperate people, and doubtless very many of them are, but it should also be known that the cause of anti-alcoholism has perhaps nowhere else made such thorogoing progress long before the war than in Germany. But to return to Dr. Kraepelin.

With the ergograph, a little instrument for measuring the weight-lifting strength of workers, Dr. Kraepelin found that on days when the alcoholic equivalent of a good glass of Bordeaux was taken, the amount of work done by the subjects was decreased by from seven to nine per cent.

A number of accountants were given daily, in divided doses, the equivalent of three and a half cups of claret. After two weeks of this steady, moderate alcoholic allowance, their average ability to add one-figure columns had decreased fifteen and three-tenths per cent.

Four typesetters, each drinking daily three-quarters of a tumbler of Greek wine (eighteen per cent. alcohol) lost an average of nine and six-tenths per cent. in efficiency by the end of one week.

In co-ordination tests, where the subject was required to snap down a telegraphic switch at the unexpected flash of a light or sound of a gong, the rapidity of the co-ordinating responses was decreased by liquor from six to eight and three-tenths per cent.

THOUGHT FOR THE WEEK

O, how shall I who have not seen
Temptation's sweet alluring face,
Condemn my brother's fall from grace,
And say I had more steadfast been?
Put to the test, might it not be
That I would fail as fast as he?

—Forward.

Prof. Durig, an expert mountain climber, found that on days when he took two glasses of beer, his instruments showed that he expended fifteen per cent. more energy than on the days when he did not drink, and that it took him twenty-one and seven-tenths per cent. longer to reach the top of a mountain.

In many industries, employes do but a single small piece of work, repeating the same motions, using the same muscles over and over all day long. Tests of Swedish markmanship illustrated the effects of alcohol upon endurance in such repetition work. Upon the alcoholic days the soldiers averaged only three hits out of thirty shots, while on their abstinent days they averaged twenty-three to twenty-six hits out of thirty. It is significant that they *thought* they were shooting better after they drank!

The drinking man cannot stand heat or cold as well, remember as well, smell as well, see or hear as well as the non-drinking man. Such is the finding of experiments performed by Professor Frolich, Dr. Ridge of England and Professor Vogt of the University of Christiania.

And one big national business, known as the American Navy, has also learned the alcohol-efficiency lesson. Just one year ago, as we write, an order went into effect prohibiting the introduction of intoxicating beverages into the ships of the navy, the naval stations, and all points under the jurisdiction of the Navy Department. It is not commonly known that one of the chief considerations which startled Secretary of the Navy Josephus Daniels into this action was the fact revealed by the medical inspector of the United States Navy, that there were nearly *ten times* as many admissions to the hospital for alcoholism in the American Navy as in the British Navy, and nearly *fifty times* as many as in the German Navy! If alcohol was sending so many men to the hospital, it was undoubtedly rendering inefficient a still larger number of men who did not get as far as the hospital. So alcohol in the name of efficiency was banned.

Five years ago, long before this action was considered, Germany's far-seeing Kaiser, in a great speech to his naval cadets, urged them to form total-abstinence societies as the British had done.

"Naval service demands a height of effort which it is hardly possible to surpass," said the Kaiser. "It is necessary that you be able to endure continued heavy strain without exhaustion in order to be fresh for emergencies.

"In the next great war nerve power will decide the victory. Victory will lie with the nation that uses the smallest amount of alcohol."

Conditions in Connecticut

At the opening of the thirty-eighth biennial session of the Connecticut Legislature, according to the report in the *Survey*, the State was face to face with an estimated deficit for the coming two years of about five million dollars, and prospects for passage of any social legislation were, therefore, not bright. Measures were brought forward which put the State on much firmer financial footing, however, making it probable that more liberal appropriations for social purposes may be expected.

Nevertheless there was keen disappointment at the failure to provide adequately for three much needed institutions: a woman's reformatory, a farm colony for inebriates, and a new institution for the care of the feebleminded. The request of the home for the feebleminded at Lakeville that an appropriation of $200,000 be given with which to purchase new property and to provide new buildings was amended so that this institution will now be combined with the recently established epileptic colony at Mansfield under a joint board.

Minimum wage legislation was defeated. Various bills to regulate further the hours of labor of women and minors in particular industries all failed of passage. Amendments to the child labor law providing for health certificates, for higher educational qualifications, for stricter regulation in certain industries, and for the appointment of a vocational secretary to the State Board of Education met the same fate.

The compensation law passed in 1913 was amended so as to exclude from its operations farmers and employers of five or fewer workmen.

A law was passed requiring that all contagious and infectious diseases be reported by physicians to local health officers, but it was not required to report the names of patients suffering from venereal diseases.

Bills abolishing capital punishment or leaving it to the discretion of the jury and bills abolishing the contract labor sytem in the State prison were not successful. A law was passed, however, allowing, at the discretion of the warden, the employment of prisoners on roads or other State and county improvements. A similar measure was passed referring to prisoners in county jails.

Several measures for widows' and mothers' pensions were defeated after little consideration. Four laws amending the strict "blue laws," and allowing amusements on Sunday under various restrictions were likewise defeated.

One law worthy of favorable comment is that which extended home rule to cities. The present act practically gives every incorporated city the power to handle its own affairs and to change its form of government.

FOR EVERY PERSON OF ALL TIME

"And He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem", Luke 24: 46, 47.

One of the writer's fondest wishes has always been that he might have been one of the disciples on the way to Emmaus, when the Master, beginning from Moses and from all the prophets, interpreted to them in all the Scriptures the things concerning himself. What a revelation that must have been to those men, and to all them to whom they told about it later on! And what a pity (at least in our poor, human way of thinking) that no one was at hand to take down verbatim those words of spirit and of life, spoken with the authority He alone of all men possessed! What a mine of sublime, inspired and eternal truth that discourse would have been in the midst of human error and limitations! And when a little later on that same day He himself stood in the midst of the eleven and them that were gathered together with them, and, as verse 45 tells us, opened their minds that they might understand the Scriptures, the why and the wherefore of His death and its connection with the remission of sins unto all the nations, why was not this discourse preserved for us in full, so that we might dig into it and ponder over it and get from it what we need so very much? Most of us are often tempted to wonder why we should need remission of sins anyway. It is a rather unpleasant matter of which people do not like to be reminded, and yet the Bible, and especially Christ and the Apostles, are insistently dwelling upon it. What is there about the remission of sins that the suffering, death and resurrection of Christ should have been necessary before it could be preached in His name to all the nations?

Remission or forgiveness of sin is necessary because of the reality and the sinfulness of sin. Therefore it can only be understood after the meaning of sin has been realized. And if those who heard the Master speak about the need of preaching of forgiveness of sins to all the nations in His name did not understand what sin is and why it needs to be forgiven, even His divine eloquence and depth of thought was wasted on them. The Bible uses a number of words with which to describe sin. One of them is *transgression*, which means "rebellion", and denotes the excess of the man in bursting forth from God's ways. The word *sin* means "missing the mark", and shows how man fails to realize God's purpose in his life. *Iniquity* means "distortion", and expresses the perversity of the sinner as he asserts his will against God's. *Guile* means "deceit", and indicates the hypocrisy and unreality of the man who does wrong. Beneath and back of these ideas is the fundamental truth that Man was created by God in His image, that there is thus *a definite relationship between God and man which man destroys at his own peril.* The sinner injures God, does Him an injustice, treats Him unfairly, takes for himself what belongs to God. He thus breaks the relationship with God, as a criminal breaks the relationship with the man he wrongs. Sin causes an irreparable loss both to ourselves and to God, and not only that, it puts us on a path that leads farther and farther away from God; it paralyzes our power to do right and leaves us helpless and impotent in the sight of God.

In this separation from God which sin inevitably brings about our only hope lies not in what we ourselves may do about it, but what God can do about it, for God is the only one who *can* do anything about it. And what God does about it is expressed in the word *forgiveness.* God can forgive sin because He is greater and stronger than sin. If our sins are a debt, He is rich and kind-hearted enough to wipe it out without loss or injury to Him, when He finds that the sinner is anxious to have this done. If it is a transgression, a missing of the mark, a distortion or a deceit, He is ready to forget all about it, when He sees that the sinner desires to be restored to the original relationship. "I, even I", He says, "am He that blotteth out thy transgressions for mine own sake; and I will not remember thy sins", Isa. 43: 25. God's forgiveness "stops the war between God and man that man started; it brings together the two who were over against each other; it brings back to himself and into His own very life the man or woman who was cut off by his own act from Him who alone is Life. And with the cancelling of the debt, and the restoring of the relations, God's forgiveness gives power instead of paralysis, victory instead of defeat, wealth instead of poverty". Those who have been forgiven by Him "may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith", Acts 26: 18.

And that forgiveness, and all that it implies, could not have been made available except thru the suffering, death and resurrection of Jesus Christ. Jesus Christ himself says so and He ought to know. If there had been any other way of bringing about forgiveness of sins, we may be quite sure that it would have been chosen. And as this forgiveness is open to all mankind, so that thru the Holy Spirit every person of all time can and may have part therein, according to the will of God; all who feel the need of it will be sure to accept it, subject, of course, to the one condition of repentance, i. e., conviction of sin, contrition for sin, confession and renunciation of sin, and a longing for grace. This is as it should be, because in the very nature of the case forgiveness is a free gift of God, a token of His infinite love and mercy toward a helpless, sin-stricken race, and because it would be folly to bestow a gift or a favor upon persons who do not desire or cannot appreciate the gift. *But the gift itself is eternal and universal.* The redemption in Jesus Christ was accomplished once for all, for all time as well as for men, and there is absolutely no restriction of any kind. Nothing emphasizes this so much as the sending of the Holy Spirit, the distributer of all spiritual gifts, who enables men to come to Christ and to remain with Him forever. In sending Him, as the Spirit of truth, to reprove men for their sins, to comfort and assure them of the grace of God, and to guide them into all truth and impel them to do all that is good, the Father has placed forgiveness of sins within reach of any and every human being anywhere and at any time. For the Spirit of Jesus Christ all the human differences of sex, color, age, condition, custom, dress or language do not exist. What He has done for one man or woman or for one nation or people He stands ready to do for all human beings of any description whatsoever.

Why forgiveness of sins has not yet come to all men and to all nations? Surely not because it was not available. The question is largely a personal one. "If that man claims to have his sins forgiven, give me an honest heathen", was a remark overheard the other day, "he can't forgive others, how can he be forgiven himself"? That is *one* reason why forgiveness of sins has not yet come to all men. "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent"? There must be volunteers for the ministry and the mission field, and there must be money to support them. That is *the* reason why forgiveness of sins has not yet been preached to all the nations.

God has done His part; the Church is ready to do her part; but somebody else's task is still waiting.

His Farewell Sermon

By Rev. Joseph Kennard Wilson, D. D.

III

It seemed as if the whole town was present that Sunday morning in the auditorium of the First church. As he stepped upon the pulpit platform, a vagrant wonder crossed Mr. Langdon's mind as to what the other ministers would do for hearers. The prophecy of the postmaster, "We're all coming," seemed abundantly made good. In addition to the regulars there were the postmaster himself; and Billy Thompson and some of his cronies down by the door; and Dr. Murchison, who called himself an agnostic, and whose appearance in a religious assembly was an event; and the De Puyster family; and—well, hosts of others known and unknown to the man behind the pulpit.

And there, too,—he almost wished that he could forget that they were there!—were those others of whom St. Cecilia had spoken—old John Matson, and young Jim Sayles, and Mrs. Doles, and Deacon Boyce, looking straight down his nose, and the rest. And there in the minister's pew, with head bent so low that he could not see the brown eyes under the brim of her bonnet, was the minister's wife; and for the first time in his three years of married life the minister wished that she was somewhere else than in his presence! He knew that she knew the nature of the fateful—it had become by this time almost the hateful—sermon; and he knew, too, that she disapproved of it. Why couldn't she have stayed at home with the baby that morning? he asked himself almost irritably.

The "preliminary services" ran along in the usual groove. Intentionally Mr. Langdon refrained from any allusion or reference to the peculiar circumstances of the occasion. It was not good strategy to give away his position beforehand, or to indicate in any way what his purpose was. Thus the service proceeded until the congregational hymn just before the sermon, and then——

While the people were singing, the minister was growing increasingly nervous, and was irritated beyond measure at himself because he was nervous. His sermon was all right! It was necessary for the future welfare of the church! Its assertions were irrefutable! If it was sharp and cutting at some points —well, surgery is not expected to be enjoyable! Besides, that Boyce party deserved all that he was to say, and more! O, it was all right, of course. Still—If he had not gone to see St. Cecilia the other day! If he could not forget what she said about a farewell sermon being like dying words! If——

The strains of the hymn died away. The congregation seated itself with the usual rustle of garments, and composed itself to expectant silence. Back by the door Billy Thompson bit off an unusually big mouthful of his favorite plug, and settled down to enjoy the tarring and feathering process.

The minister stepped to the pulpit desk, slowly arranged his manuscript on the open Bible, cleared his throat, took a sip of water from the glass beside him, hesitated—— Then he impetuously swept the leaves of his sermon together, and threw them under the desk. "You will find my text," he said, in a tone that to all in the house, even to himself, seemed at once strangely jubilant and tender, "in the Gospel according to Matthew, eleventh chapter, verses 28 to 30, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'"

In the minister's pew a head was lifted suddenly, and a glad light shone in the brown eyes. Then the head went down on the pew-back before it, and the light was extinguished in a flood of grateful tears.

Back by the door Billy Thompson sat with half-opened mouth, in his amazement forgetting to continue the grinding motions of his jaws. "What d' ye know 'bout that?" he muttered discontentedly, as one who foresees that he is not likely to get his money's worth. "Don't see how he's goin' to punch 'em up much with a text like that!"

Possibly the most remarkable effect of the naming of the text was that produced on Deacon Boyce, the leader of the opposition that had unseated the minister. At the first sentence of the familiar passage he had glanced up suspiciously. What now? He was prepared for accusation and denunciation; he had heard farewell sermons before. But what was the meaning of this new move? What had the preacher up his sleeve? He looked away from the minister to question mutely the astonished faces of certain others of the church who had stood with him, finding there no enlightenment. Then again his eyes rested upon the minister, rested upon him, and remained there, never moving until the last word of the sermon was spoken.

And Matthew Langdon saw none of these, knew nothing of this. He had even forgotten that this was his last Sunday in Wexford, and this his "farewell sermon." To him had come the vision that had come to the crippled woman on the hillside yonder; a vision of need—the need of sin-twisted lives, tempted lives, sorrowing lives; a vision of grace and power and sufficiency for every one and everything, of a gracious Redeemer and Helper and Lord, of a religion that soothes and strengthens, that rests and re-enforces. And he spoke in terms of the vision that he saw.

And, as he spoke, they who heard were conscious of a new chrism upon life and a new challenge to life. Some among them squared their shoulders and lifted their heads as in response to a bugle-call. And some of them felt as it were gracious hands of healing laid on hurt and wound. One sad-faced woman drew in her breath with a sob distinctly audible in the hush of the room as she got a glimpse of a new chance and a new helper. And even the children caught a new sense of the absolute reality and beauty of religion, and more than one young heart was drawn irresistibly to the Saviour's side.

And when the sermon was over, and the benedic-

tion pronounced upon the congregation sitting with bowed heads, as the custom was at the First Church, it was some time before the people began to stir and move from their seats; and even the organist delayed his postlude, reluctant to break in upon the solemn spell of the hour.

At the door Billy Thompson was waiting.

"Wall, pastor," he said, "not much hot pitch 'bout that! Queerest kin' of a farewell sermon I ever heered, an' I've heered slews of 'em. But say, it was all right! If you didn't scald 'em any you sartainly did melt 'em, for a fac'!"

But perhaps the tribute that the minister prized most was that given when Deacon Boyce, in the face of the people who knew the whole story of his alienation and opposition, with tears standing in his eyes, put out his hand and said:

"Pastor, that sermon broke my heart! Forgive me, and—and—pray for me sometimes!"

And yet we are not sure that we are right in our estimate. Perhaps the greatest tribute of all was the glow in a pair of brown eyes when once the parsonage door was closed upon the minister and his wife.

The Privilege of Poverty

BY EMILY TOLMAN

We read that Saint Clare, the daughter of an Italian nobleman of the thirteenth century, obtained from Pope Innocent III a "grant of the privilege of poverty." The words have a strange sound to modern ears. In these days few are likely to imitate her example. To most of us poverty seems a hardship to be shunned rather than a privilege to be coveted. Yet doubtless this Italian lady felt, like her illustrious countryman, Saint Francis, that a vow of poverty was a vow of liberty. It is said of him that he "renounced everything that he might the better possess everything." To most people this is property and poverty in a new light.

It is a common error to suppose that the more of this world's goods one possesses the more he enjoys. The number of millionaire suicides reported within the last few years should be enough to expose this fallacy. A distinguished writer has said: "To be content with little is hard; to be content with a great deal is almost impossible. Wordsworth wrote of "thankless thousands by the very wealth and pride of opportunity made poor." Thoreau from his hut in the Walden woods declared: "Superfluous wealth can buy superfluities only. Money is not required to purchase one necessary of the soul."

It is pitiful to see those who consider themselves poor failing to enjoy the privileges of poverty, but rather straining every nerve to bear the burdens that belong to the rich. They sometimes call it "keeping up appearances."

Among the privileges of poverty is that of living the simple life—so often recommended, so seldom followed—and of being free from the care of multitudinous possessions. He who has neither jewels nor gold nor costly furnishings need fear no thieves. If one's outward possessions are few, he has the more time for the things of the spirit.

It is a privilege of poverty to enjoy to the full the things which are free to all; like Saint Francis, to take infinite delight in the birds, the sunshine, the love of God; like Emerson, to have "all nature for our dowry and estate"; like Lowell, to rejoice in our "incomes from a flower" and in the "unfailing dividends of the seasons."

It has been well said that "there is no Calumet and Hecla mine that pays so large dividends as home. Now home life is becoming almost the exclusive privilege of poverty. People who own an elaborate cottage at the seashore, and an expensive bungalow among the mountains, besides a palace in the city, are likely to close them all, and go wandering over the earth in search of happiness. What do they know of the dear delights and cosy comfort of home? I verily believe it is easier for a camel to go thru the eye of a needle than for a rich man to enter the kingdom of home. It may be a privilege to travel; but those who have so many houses that they have no home, are likely to reach the state of that lady in a summer hotel who was heard to exclaim: "Travel for pleasure! I would as soon think of washing for pleasure!"

After all, when we come to consider it, these privileges are perhaps not altogether beyond the grasp of the unfortunate rich. It is possible that all of us, whether rich or poor, even without a grant from prince or pope, may enjoy some of the privileges of poverty.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Cheerfulness

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And showed no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books and my food, and summer rain
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose Thou before that spirit die
A piercing pain, a killing sin,
And to my dead heart run them in.

—*Robert Louis Stevenson.*

Like a Real Lady

A well-meaning and most benevolent lady recently invited a large number of East Side children to spend the day in the capacious grounds and gardens of her suburban residence, and a right royal time had those children. A liberal repast was provided, to which the little guests did ample justice, the lady bountiful herself superintending the feast.

One little girl of striking beauty, with those wonderful black eyes one finds only on the east side of New York, struck the fancy of the genial hostess in her rounds of hospitality. She was not more than nine years of age, and her coal-black orbs flashed with intelligence.

"Now," said the hostess, "you know who I am."

"Yes," replied the child.

"I am quite sure," went on the lady, "that you have a great deal to say to me. Does what you see here to-day please you?"

The child silently eyed her friend.

"Talk away," said the lady. "Don't be afraid."

"Tell me," said the child, "how many children have you got?"

Astonished, the lady hesitated a moment and then entered into the fun of the thing.

"Ten," she replied.

"Dear me," remarked the child, "that is a very large family. I hope you are careful and look after them. Do you keep them all clean?"

"Well," replied the hostess, entering into the joke, "I do my best."

"And is your husband at work?" inquired the little girl.

"My husband," replied the lady with pride, "does not do any kind of work. He never has."

"That is very dreadful," said the little one earnestly, "but I hope you keep out of debt."

Then lady bountiful lost her temper.

"You are," she burst out, "a very rude and impertinent child to speak like that, and to me."

"I'm sure I didn't mean to be, ma'am," she blurted out. "But mother told me before I came that I was sure to speak to you like a lady, and when any ladies call on us they always ask us those questions."
—*Selected.*

Things That Go Together

There are some things that most naturally go together; for example, good schools, good churches, and good farming. Bad farming, poor schools and weak churches go together. The country that has poor schools and poor churches is usually a country of poor farmers—poor farmers not in the sense of failure to produce crops, but failure to make a proper use of the crops which they do produce, in making life worth living in the country.

When we come to the details of farming, there are some things that naturally go together. We have tried, for example, to get farmers to test and weigh their milk, to find out what their cows are doing, to weed out the poor cows and get good ones in their places. We have never succeeded to any very great extent in getting farmers to do this, because there are certain things that must go together in order to get the result we aim at. The farmer is not likely to improve the milking qualities of his herd of cattle unless he puts up a silo, so as to have proper feed for dairy cows. Putting up a silo, however, is not sufficient. He must feed the cattle a balanced ration. This is not sufficient unless he has a clean stable, and even this will not solve the question unless he has it well ventilated and lighted. When you get all these things, you will find that the poor cow will go out and the good cow come in. These things go together.

An eighty bushel crop of corn does not come in without something else with it. What else? Thoro cultivation. But that will not do it alone. We must have a supply of vegetable matter in the soil, and to get that we must have a rotation of crops and grow clover or alfalfa or both. To get the good out of these, we must have live stock; and to make live stock profitable we must have better breeding and better feeding. These things all go together. You can't have one without the other; and you can't have any of them until the farmer has the ideal in his mind and has determination to realize that ideal.

There are certain things that can not be obtained by the individual alone. For example, you can't get a good school unless farmers get together. When we get a good school in the country, and the children are educated in the line of farming so as to make good farmers out of them, as well as good boys and girls, then naturally they will want a good church. When farmers get together on these lines, they will get together on every other good thing. The first thing is to get themselves together, and learn to understand each other, and to sympathize with each other, and to help each other. Then the other good things will naturally follow.—*Wallace's Farmer.*

Pointers on Alcohol

How Alcoholics May Save Money

"If you must have saloons," says the *Brooklyn Eagle*, "start one in your house. Be the only customer. You will have no license to pay. Go to your wife and give her $2 to buy a gallon of whiskey—and remember there are sixty-nine drinks in one gallon. Buy your drinks from no one but your wife, and by the time the first gallon is gone she wil have $8 to put in the bank and $2 to start business again. Should you live ten years and continue to buy whiskey from her and then die, she will have enough to bury you decently, educate your children, buy a house and lot, marry a decent man and quit thinking about you." The only trouble about the proposition is that few women would be low down enough to take it up.

Heat and Fire Water

"The alcohol-drinker," says Dr. Beveridge, of New York, "invites sunstroke. During the heat-waves many prostrations are reported, and they show a grave mortality. With the exception of infants and elderly people and those directly occupied as stokers or in similar tasks, *over eighty-five per cent of the heat prostrations are directly due to the use of spirituous liquors.* In the tropics, where malt and spirituous liquors are seldom used, heat cases are comparatively rare." And then this American doctor quotes an eminent army surgeon of that most favored of temperance countries—Sweden to wit. "In Sweden," he continues, "Dr. Mernetsch, the staff surgeon of the army, in his report made in 1905, called special attention to the fact that only those men, whether officers or privates, who drank alcoholic beverages were affected by the heat during the summer manoeuvers of that year." Then comes the explanation that the reason why *alcohol increases susceptibility to sunstroke is its poisonous effect* upon the center of the brain which in normal condition properly regulates bodily temperature.

For Hot Weather Thirsts

The Daily Mirror gives the following recipe for a hot weather drink: "Now that summer really has arrived, it is remarkable to observe the extent to which the familiar whiskey-and-soda has given way in the clubs to barley water. In case you don't know how it is made, here is a recipe which was given me by a member of the Junior Carlton. I didn't understand it myself, but my cook seemed to recognize the jargon at once, and she makes it adorably: A quarter of a pound of pearl barley, twelve pieces loaf sugar, the juice of four lemons. Put barley in strainer and wash thoroly. Stand over jug—add sugar and lemon. Let boiling water gradually drip, and keep stirring until finished. Sufficient for six pints."

Denominational

Central Sunday School Board

The regular semi-annual meeting of the Central Sunday School Board will be held at Elmhurst on the afternoons of Monday and Tuesday, July 26th and 27th. Members of District Sunday School Boards who may be in Elmhurst for the Summer School and others are invited to meet with us. All resolutions, suggestions, recommendations and wishes affecting the work of our Board should be sent to the General Secretary, *Rev. Theo. J. Mayer, 1716 Chouteau Ave., St. Louis, Mo.*

Paul Pfeiffer, Chairman
Central S. S. Board.

Admitted to Membership

In a special service conducted by the undersigned on June 6, 1915, St. John's Church, Montrose, Colo., was formally received into active membership with the German Evangelical Synod of N. A.

John Jans, Pres. Colo. Mission Dist.

The Real Aim of the Jubilee Offering

The manner in which the Jubilee is being advertised may have created the impression as tho the hard dollar were all the Church were trying to secure. It is only too true *that we need* the hard dollar. We have debts amounting to thousands of dollars and we are facing demands for cold cash that can only be met with hard dollars. By calling the money to be raised for the Church's Jubilee an *offering*, however, and making it an evidence of *gratitude and love*, we have endeavored to show the ideal character of the undertaking, the spirit that is back of it, and which reconciles us to the insistent advertising necessary to keep the matter before the people and makes the collection of the money a *noble Christian work*, an act of real Evangelical faith and devotion.

We have the *right* to appeal thus to ur Evangelical fellow-Christians. What we are aiming at is the filling of those treasuries of our denominational household which have in the past been somewhat neglected, which have not been remembered to the extent their needs required, or the circumstances of many of our people permitted and the self-respect of the Church called for. Our educational institutions have suffered most so that we have actually been unable to supply all their needs. We cannot help but recognize that a denomination of 262,000 communicants should have more than two or even three educational institutions. No church can strengthen its specific character and express its real life and being *except thru its own schools and colleges.* How can we face our task at all without promoting those institutions where our forces for the work are to be trained and educated? We have many forces slumbering in our midst that need to be awakened. Our people have not been educated up to the tasks of the Church, do not know them and are not interested in them. Personally we do not belong to those who fear the absorption of the Evangelical Church by other denominations, not even thru the general use of the English language. We are convinced that the union principle which we represent is a *principle of life and power that cannot die*, which rather must and will survive, because it tends toward uniting rather than separating. Its aim is not the fanatical zeal that consumes, but the constructive power that expresses itself in a living faith and in a love that seeketh not its own. "That they may all be one", was the Master's prayer. Must not this fundamental principle of the history of God's kingdom, the united effort toward a great purpose, be finally fulfilled?

But the Evangelical Church is not weak or indolent, even tho it has been backward in its development. A superficial glance at our benevolent institutions proves this. We have not less than ten deaconess homes and four orphans' homes. We have four homes for the aged and two hospitals for epileptics and feeble-minded, all of which are being supported in whole or part by our churches. Offerings from our churches are flowing into the work of many foreign and domestic missionary and benevolent societies, about twenty of them in Germany, Spain, Asia Minor, Palestine and China. If there were not a deep and fertile soil, so many different plants could not thrive in our midst. We have developed our benevolent activities first, where others have given

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On the other Side of the Earth

India's Needs are India's greatest Claim on our Help. Unless a more faithful and liberal Support sets in immediately, the Work must suffer

India's Cry for Help

MISS ADELE WOBUS.

When it becomes known that a Christian here at home has decided to take up foreign mission work, his or her friends often become busy trying to dissuade him from such intentions. Among the objections frequently urged are the following: "In our own country, or State, or city, there is much work that ought to be done; one need not go to the foreign field in order to find a place for service. Here at home are many who live in conditions as bad as those in heathen lands. Why not better them, before going to waste one's energies on a strange people?" If the new missionary is well educated, some one will say: "Why is it just you who should go? Let some one else go to these heathen, some one who is not so well fitted for work here, or who is not so capable as you. They do not need such well-trained teachers, for they themselves are altogether uneducated, and ignorant; some one less clever, or less trained, would do as well for them."

Miss Kettler and her helpers. Standing: Rebecca, Monika and the Matron; sitting: Helen and Jamnah

To these objections let me say that *India needs our help.* She cries to Christendom: "Come over and help us," and if we wish to be faithful followers of Jesus we must heed this cry. No one can be a true Christian and neglect the Master's command: "Go ye into all the world and preach the Gospel unto every nation." It is true that the need for faithful workers in our own country is great. But there are many, who for some reason or other, cannot go into the foreign field, but yet stand idly at the marketplace at home, and it is from these drones that the objection usually comes. If they want the work "in our own country" done why do they not get busy.

It is true that most heathen people have not what we call a good education, but that is no reason for sending poorly equipped men and women to work among them. We do not in our own school system give the training of our lower grades to untrained teachers, because the children have as yet "no education," but we deem it necessary to have well-qualified teachers for them. So I contend that every missionary should be as well equipped, mentally and physically as possible, tho I would not for a moment put education above consecration and spirituality

India's cry for help is manifold in its origin. The *prevalence of disease* is very great, typhoid, consumption, cholera, small-pox and plague carrying off thousands every year. In one week in April, 1910, 9,111 persons died of plague; in the same year 22,478 were killed by poisonous reptiles; 2,382 by wild animals. In cases of such a disease as typhoid, the patient is, according to the native custom, carefully shielded from air. I remember a case, where a little school girl had the "twenty-one-day fever," as they call typhoid. When I went to see her, I found her in the farthest corner of a dark room, all covered up with heavy cloths, a vessel with burning charcoal under her bed, and all doors and (I wanted to say windows, but there weren't any) tightly closed. The child had a high fever. Upon asking her mother why she allowed no air to enter, she said that it would increase the fever! If one is stricken with plague or cholera it is not uncommon to have him hidden in the house, for fear that the English may take the patient to the hospital and treat him. And yet again it happens that the sick one is driven out of the house because the relatives fear contagion!

Much of the prevalence of disease is due to the unsanitary living conditions. The homes of the Hindus are usually small and dark, in cities and villages closely crowded together; often as many as six people sleep together in one small room. It can easily be seen that under such conditions disease spreads rapidly. And then the methods of treatment are very primitive; for sore eyes a treatment frequently used is lime-juice, or that of onion, or in severe cases even red pepper. The belief is that thru these "medicines" the inflammation will be burned out; in fact, however, they only ruin the eye-sight. If a baby has colic, the red-hot point of a sickle is put all over its little abdomen to relieve the pain. The pain of the colic may become less noticeable, but what of the burns?

These are only a few illustrations that show how great the need of help for India is. There are thousands able to help relieve misery in this country, but only a very few for India's millions.

A Letter from Bisrampur

Owing to the famine conditions in Bisrampur the work there has been extremely difficult last year. The illness of Mrs. Goetsch in the very beginning of our sojourn here was also a serious drawback. Thru all our troubles, however, we were glad to experience the Lord's rich grace and so the hard times were turned into blessed times.

During the year the *material growth* of our congregation has been satisfactory. This growth, however, is restricted to the auxiliary stations, the membership in Bisrampur and Ganeshpur having decreased. A large number of our members moved away, altho some of them live in our sub-stations; many have moved to Raipur and other main stations. In my opinion very few of these are lost to our mission. A total of eighteen, including six catechist students and their families moved to Raipur. We had thirty deaths, and quite a number of these from Ganeshpur were due to smallpox. Particularly sad was the case of three brothers who lost their wives thru this disease. On two occasions the government sent me a doctor to vaccinate the people, but as he always arrived during the busy time on the field, very few people were vaccinated. Unfortunately last year's crop had been so bad that I did not have the

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more attention to the educational. We have provided the broad foundation, are we not also entitled to the superstructure, and have we not the ability and the means to construct it? The Jubilee year should certainly bring about a change. It should convince us of the necessity of *completing the structure of our Church*, and thus escaping the danger of losing our power by spreading out our energies over too broad a surface. We shall create a deep channel for our energy and activity and concentrate our forces by filling the denominational traesuries and thus provide the means for *educating our own forces* for the accomplishment of our great tasks.

We hear of other denominations which are setting their aims still higher. Methodists are calling for a fund of $1,500,000, and Presbyterians for even twice that amount, and they are not even celebrating an anniversary. We do not claim to have their resources, but they shall not exceed us in proportionate ability, nor in the earnest determination to achieve our aim. The Jubilee Offering is an Evangelical appeal to your pocket book, dear fellow Christians, a reminder of the willingness to give which you have always shown in the past, an appeal to your Evangelical consciousness, to your honor, your faith, your love, your gratitude. Let the echo of a great enthusiasm come back in response to this appeal, in a manner that even our fondest hopes may be exceeded.

H. Bode, Chairman Jubilee Offering Committee.

Conference of the Ohio District

The annual conference of the Ohio District was held in Zion Church, Cleveland, Ohio, from June 3—6. Two years ago an invitation from the same congregation had been accepted, but owing to the death of Mrs. Th. Leonhardt, the wife of the pastor, the invitation was withdrawn. This year, under altered circumstances, the members of Zion again invited the Ohio District to convene in their midst, and a highly successful and enjoyable conference was held.

Surely a word of appreciation must be given the pastor and the members of Zion Church for the generous and courteous treatment shown all their guests. Especially do the kind ladies deserve honorable mention for the excellent and appetizing meals they served to the visitors.

All public services were beautified by the voices of the mixed choir and the male chorus who rendered special music for each service.

A new departure was inaugurated to open every morning's session, namely, a half hour of the customary devotional exercises at the beginning of the day's program was given over to an inspirational Bible study, conducted by Rev. H. Kamphausen. The new step found favorable reception and will be made a regular part of future conference programs.

During the conference the Ohio District entertained a number of honored guests: Rev. F. E. Haas, a representative of the denominational Board for Benevolences; Rev. S. A. John, the representative of our beloved Educational Institutions; Pastor K. Nottrott, Bisrampur, India, who, in a very graphic way presented the needs and the results of foreign mission work; Rev. Alfred Meyer, a member of the Central Home Mission Board; Rev. J. Meister, superintendent of the Home for the Orphans and Aged at Detroit; and Rev. John Baltzer, the honorable President General of the Evangelical Synod, who delivered a forceful sermon on Sunday morning.

The Cleveland pastors by mutual consent had dismissed their services on conference Sunday, so that all, ministers as well as members might attend the service held at Zion Church.

Besides the routine work of the conference, several very interesting papers were read. Rev. Tim. Lehmann delivered the first on the theme: "The Synod in the Year of its 75th Anniversary"; Rev. Max Schulz read a paper on the topic: "The Value of Pericopes for the Pastor and the Church". Several others were read, among them an instructive one by Pastor Nottrott on the subject: "The Relation of the European War to Our Mission".

Each evening of the conference a church service was held, during which the various activities of the Evangelical Church were ably presented by the represented by the men mentioned above. On Saturday evening a memorial service was held in honor of the departed brethren. Rev. D. J. Helmkamp preached

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GERMAN PROTESTANTISM IN THE NINETEENTH CENTURY

How the scattered Forces gradually came together. Schleiermacher gives a new Vision to the new Generation of Protestant Preachers and recasts German Protestant Thought

FOR THE EVANGELICAL HERALD BY PROF. G. BRAENDLI, EDEN SEMINARY.

I

Ever since the conference at Marburg, in October, 1529, between Luther and the Swiss Reformers on the subject of the Lord's Supper, the Church of the German Reformation had been hopelessly divided into two camps, the Lutheran and the Reformed. The confessional differences between the two were most pronounced in Germany itself, where both existed side by side, and for that very reason the desire for a reunion was strongest there also. From the beginning the Lutherans were opposed to any attempt at closer approach, while the Reformed were favorably inclined toward better relations. The cause of the Lutheran opopsition was the emphasis upon "pure doctrine", which usually led to a neglect of true

Frederick Daniel Ernst Schleiermacher, 1768—1834

Christian life. The differences in the form of worship and in the administration of church affairs were comparatively small. As long as the chief interest of religious leaders centered in the formulating of creeds, the value of the Church's *teachings* was naturally overestimated, and any attempt at reunion only served to make the existing differences more prominent. Such was the condition during the sixteenth and seventeenth centuries, and it was only after Pietism, i. e., the movement looking toward a *practical* expression of a living faith in upright conduct, which arose during the seventeenth and eighteenth centuries, had undermined the influence of formal orthodoxy, and the Enlightenment and Rationalism had brought about the downfall of ecclesiastical orthodoxy, that the way was cleared for a renuion of the two divisions.

Rationalism was the common foe of both pietism and orthodoxy. The fundamentals of the Christian religion were set aside as old-fashioned and unimportant, and a "reasonable" faith in God, virtue and immortality was set up in its place. This rationalistic tendency found its chief support among the educated classes, and wherever it gained a firm footing the confessional differences certainly disappeared, but a union of the different confessions was not sought. What the rationalists called "tolerance" was only a means of developing Christianity into a so-called world-religion.

A Change for the Better

A strong reaction against the superficial tendency of rationalism set in with the beginning of the nineteenth century. What may be called Bible Christianity, which had maintained itself by the side of orthodox and pietism, and in spite of rationalism, among the substantial middle classes of the population, began to find support also among the educated classes. At the same time the popular conviction that Lutherans and Reformed really constituted one Church began to take more definite form. Ernst Moritz Arndt, the well-known poet of the War of Liberation, is an eloquent witness to the reawakening of true Evangelical piety at that time. The idea of union of the two Churches, which had been indignantly rejected when it raised its head timidly only a century before, suddenly became popular. Prominent preachers and theologians like Plank, Schleiermacher and Sack became its promoters. But it was not until the third centenary of the Reformation in 1817 that the idea could be realized.

The beginning was made in Nassau, August 5, 1817, where the government had recommended that a reunion of the separated confessions would be the most beautiful and worthy celebration of the event. The suggestion was enthusiastically received and a great mass meeting had unanimously declared in favor of such a reunion. In Prussia King Frederick William III actively promoted the reunion. In his proclamation of September 27, 1817, he expressed his conviction that the two Protestant Churches were really of one mind in regard to the essentials of Christianity. His idea of union was not the conversion of Lutherans to the Reformed point of view, or vice versa, but an *actual getting together* of the two divisions, in the spirit of Jesus Christ, into one Evangelical Church.

The royal proclamation was joyfully received thruout the kingdom, and a number of the smaller States soon followed Prussia's example: the Rhenish Palatinate in 1818, and by 1822 also a large part of Hessia; of the Anhalt principalities Bernburg adopted church union in 1820, Dessau in 1827, while Koethen waited until 1880. While the churches of the Palatinate, after joining the movement, declared the Scriptures as the sole guide of faith and conduct, those in Rhenish Hessia retained the symbolic books as doctrinal standards. Thus the union principle permitted perfect *freedom* in regard to creed, while aiming at *unity* in the form of worship. From the beginning the adoption of a common form of celebrating the Lord's Supper was regarded as recognition of the Union.

Schleiermacher, the Leader

The theological and religious development of Germany during the nineteenth century was dominated by the influence of Schleiermacher. Born at Breslau, Nov. 21, 1768, he represents the great turning-point in the religious life and thought of the German people at the time of Prussia's deepest humiliation. As Luther was the reformer of the German Church, Schleiermacher 300 years afterward became the reformer of German *theology*. We find him at the height of his power at the time when King Frederick William III was seeking to establish the idea of Church reunion. Regarding himself not only as a servant of scientific theology, but as the servant of religion and the Church as well, he was naturally an enthusiastic champion of union. Since 1807 he was pastor of Trinity Church in Berlin, where the cream of the educated world of the city thronged to hear him. A year later he was given a professorship at the newly organized University of Berlin, and for the remainder of his life that city remained the scene of his varied and influential activities. The fact that the king undertook the founding of the University at a time when Prussia's doom was apparently sealed, bears witness to his vision and his wisdom. With royal generosity he furnished the means for such an undertaking from the profound conviction that the political emancipation of his people could be achieved only thru its intellectual and spiritual regeneration. It is perhaps due to the peculiar characteristics of the time that the personal, human element in Schleiermacher's life is to a great extent obscured by the intensity and extensiveness of his intellectual and spiritual achievements. There is practically no record of his personal or family life.

Schleiermacher's father, a Reformed army chaplain, had taken part in the Seven Years' War under Frederick the Great and had later settled in Breslau. His mother also came of a ministerial ancestory, but the home atmosphere was that of mere outward orthodoxy without positive Christian convictions. At the age of fifteen young Schleiermacher was sent to

the Moravian school at Niesky, in order to be safe from rationalistic influence, and later to the seminary at Barby. At first he was wholly captivated by the peculiar piety of the Moravians, who did their utmost to protect their students from the higher critical atmosphere of the enlightenment. But these efforts only made Schleiermacher all the more anxious for first hand acquaintance with the new spirit, until, in 1787, he wrote his father that he was no longer able to believe blindly. But he had already determined not to rest until he had reached firm and positive religious convictions thru thorogoing study from every point of view. But the critical theology he found at Halle repelled him and caused him to turn toward philosophy. Kant interested but did not convince him. During his first stay at Berlin (1796—1802) Schlegel influenced him to some extent, but fortunately only for a brief period. It was at this time that his *Monologe* (Monologues) and *Reden ueber die Religion an die Gebildeten unter ihren Veraechtern* (Speeches on Religion addressed to its Cultured Despisers) appeared. Both these works, however, are of a general religious character rather than positively Christian.

Realizing the Task

His first service in the ministry was at Stolpe in Pomerania. After the period of storm and stress at the university the quietness of village church life had a most wholesome effect, tho at first he regarded it as a sort of exile. Here he found not only leisure for uninterrupted serious study and the development of sound Christian convictions, but also the direct contact with the life of the people which opened his eyes to the sore and crying religious needs of the Church. Back of this need was a ministry utterly lacking in spiritual life and vision, void of Christian ideals and indifferent toward the best and highest interests of the people. When, therefore, in 1804, he entered upon his academic career (at Halle) it was with the courageous determination to promote the spiritual regeneration of his people by creating a new generation of Evangelical pastors.

His personal experiences were intensified by the tremendously important events transpiring in Germany at that time. The national distress and humiliation and the hopelessness of the people was a personal burden that he felt keenly. He realized the justice of the divine judgment, tho he understood that its aim was not destruction but repentance. His call to Berlin in 1807 gave him the desired opportunity to devote all his time and strength to the religious awakening and rehabilitation of the nation. His whole life and work are henceforth dominated by the firm conviction that *everything:*—religion, culture, morality, must be renewed thru *faith*, if Germany is to arise to a new life. Amid the destructive influences of the time faith in God and Jesus Christ alone create a new national life.

The immediate goal which Schleiermacher had set for himself in his far-reaching scientific and practical labors in Berlin was that of making clear to his contemporaries *the imperishable glories of the old faith from the modern point of view.* Associated with him was *De Wette*, who will always be a model of strictly scientific research in the New Testament; *Neander*, whose genius made clear to the present the great importance and significance of the Church's past. And the youthful *Luecke*, a pioneer in the field of New Testament interpretation, saw in these three men the promise of a new life and a better day for the Church, a day in which the demands of science and of faith should both be met. That this promise has been fulfilled is due to te work of Schleiermacher more than to any other one man.

Fitted for the Task

During his first period in Berlin, 1796—1802, as Reformed Pastor at the Charite hospital, Schleiermacher had joined the ranks of the so-called romanticists, i. e., poets, philosophers, critics and other learned or literary men who were tired of the superficial and meaningless philosophy of rationalism. This movement, however, was sadly lacking in religious and moral emphasis, and could not permanently satisfy a man of Schleiermacher's deep and firmly laid religious convictions. But in realizing the high ideals he had set for himself he eagerly made use of the intellectual discipline and the new vision in regard to the religious things, both past and present, which the movement had given him. The Christian training he had received at home and his temporary connection with the Moravians had deeply influenced his religious life, so that his character combined, in a sense, the most valuable and beautiful tendencies of his time. His keen reasoning power protected him from the rationalistic influences that surrounded him; his genuine godliness matched well the pietism of his day; instead of exalting orthodox dogmatism he clung tenaciously to all the essentials of the old faith, while his sincere devotion to Christ as his Redeemer embraced all that was valuable in the mystical piety professed by many of his contemporaries. Such was the man who put his stamp upon the religious thought and activity of Germany at the opening of the nineteenth century.

And the younger of generation of religious leaders whom he led to the fountain-head of truth and knowledge have seen to it that his influence has come down even to the present day. We can mention only names like *Nitzsch* (1787—1868), whom Schleiermacher induced to forsake the ways of rationalism, and who built up practical theology into a scientific system; *Dorner* (1809—84) whose monumental System of Christian Doctrine closely follows the lines laid down by Schleiermacher, and *Julius Mueller* (1801—78) who has become the pioneer theologian of the Prussian Union.

Religion to Dominate the Whole Life

It is not surprising that a man of such prominence and influence should draw upon himself the hostility of those who regarded themselves as the champions of ecclesiastical tradition and an antiquated theology, and also of the leaders of romantic school. But Schleiermacher was pre-eminently fitted to bridge the gulf between the old faith and the new conditions. And it was necessary that this should be done, for in no other way could the future religious development of the German people be safeguarded.

The political influence of Schleiermacher upon his time was second only to that of Luther upon his. In masterly eloquence he raised his voice to show that religion must have a deciding influence upon the policy of the nation, that the kingdom of God must be the model for every truly Christian State, and at the time of Prussian's deepest humiliation his voice was almost prophetic. The innate godliness of the German people, inherited from the great days of the Reformation, is the anchor of his hope in a better political future for Germany. And he hopes for a similar re-awakening of popular morality and of German art and science. It was a favorite saying of his that men should do nothing *from* religion, but everything *with* religion, i. e., religion should not be the purpose, but the motive for human conduct.

Schleiermacher regarded theology as an eminently *practical* science, whose value is measured by the ability for church leadership and a successful ministry which it confers. His labors in the interest of a practical pastoral ministry, and as an organizer of the Church, and as a systematic and effective promoter of evangelical union cannot be overestimated. His influence paved the way for the inward unity of the Protestant Churches of Germany by establishing the principle that a godly life is far more important than correct teaching. Christian union established upon such a basis will not conflict with any creed or confession, because no Scriptural creed or confession is hindered in its freest possible expression.

Schleiermacher is thus the spiritual leader who, at the beginning of the nineteenth century, opened a new path for scientific and practical theology in Germany. In the shape in which he presented it the Gospel of Jesus Christ again became a power in the spiritual and intellectual life of the German people and an essential influence in the regeneration and reconstruction of the whole national life. Schleiermacher's whole life and work is a living witness of the liberating, strengthening and transfiguring power of the Spirit of Jesus Christ.

A Letter from Bisrampur

Continued from Page 4

courage to force them to submit to vaccination as they were entirely dependent upon this year's crop and could not spare the time away from their work. Several members had to be expelled from the congregation on account of gross sensuality and idolatry.

The congregation grew mostly thru the *baptism of children* from Christian parents, which numbered seventy-five, the largest number since 1904. No converts were baptised. Quite a number of candidates had been instructed for some time, but as they wished to become Christians on account of the material benefit they might reap, I had refused to baptise them. Quite a number of people desire to become Christians in order to remove to Bisrampur or Ganeshpur, and I had to tell them that I would gladly and willingly give them instructions and would baptise them provided they would show their true Christianity during the time of probation, but that I could not permit them to move here as we would be unable to give employment to more than we already had. As soon as they understood that they could not procure any land here their desire to become Christians disappeared. The steady growth of our Sunday-schools in Bisrampur and Ganeshpur is a special pleasure.

One of the keenest disappointments of a missionary in India is the fact that comparatively little *real spiritual life* is to be found among our Christians. Perhaps we expect too much from our Christians, and the Lord in His great mercy may prove more lenient than we are. But we have to measure things according to the standard of the holy Gospel, as we have no other. I must confess that this lack of spiritual life among our Christians is a source of great concern to me and is the cause of much fervent supplication in their behalf. Will you not think of them in the same manner and pray that they may be filled with the fruits of the Holy Spirit?

During the year we have accomplished much *evangelistic work* at Bisrampur and the sub-stations. Several new sub-stations, like Tran-Khamaria and Newra, could be organized this year. Newra was formerly a center for our book canvassers. It is admirably suited for this as it is a large village and frequently visited by the people of the vicinity, and also because it is possible to sell Christian books to people traveling thru on the trains. I have therefore again placed a bookagent there and have requested a native helper for this place. Trans-Khamaria is also a good-sized town, situated between Simga and Lohara. We had a good opportunity to start a sub-station there, and two native helpers are now at work there. All of the catechists located on sub-stations report large audiences, but very few exhibit real interest in the words they hear. To date we have not been able to experience a general movement in our portion of the great mission field as has been the case in other parts of India. Surely our work is preparatory to such a movement and with God's help we will get ready for it. A native worker for Bhatapara has been procured, an elderly man, Allah Baksch, who has much experience and is a converted Mohammedan, as his name indicates, highly educated. No doubt he will be able to do good work, especially among the many Mohammedans in Bhatapara. Four young men attend our school for native helpers in Raipur.

Our *schoolwork* shows apparently better results than our evangelistic work. With one or two exceptions our schools are in a good condition. Our school in Arjuni had to be closed as the owner of the village prohibited instruction in biblical history. During the last few months I held a Bible examination in our schools and was very well pleased with the result. Particularly interesting was a comparison between the knowledge of Christian and non-Christian children; the advantage was almost invariably with the Christian children.

Owing to the good rains during the past year our harvest was exceptionally good, but part of the harvest was spoiled by insects which invaded our fields last October. Many of our tenants had severe losses. On our own lands the harvest was considerably better, but even there the loss was considerable.

The value of goods turned out by our *industrial school* was Rs. 1,100, nearly $400. They consisted mostly of doors, windows and other articles necessary for the new buildings, repairs and schools. Then our brethren from other mission schools have placed orders with us, so that we could keep our pupils employed all the year round. We also had outside patronage, but are not able to compete with business houses in Raipur as our boys have not attained the speed possessed by practical carpenters in large factories. Our location in Bisrampur is also too far removed from a ready market, so that larger orders are not easily filled.

Under present circumstances it is impossible to do justice to the agricultural part of our work as well as the spiritual part, and as a result we are unable to push either of them as we should like to do; on the other hand our industrial work is not carried on in the business-like manner in which it should and would be if we had the necessary time. The industrial department should be in charge of a lay expert,

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"Thy Word is a Lamp unto my Feet and Light unto my Path"

July 25, 1915, Eighth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

CHRIST IN ME

M. July 19. In Me by Faith. Eph. 3: 16—21.
T. July 20. The Condition. 1 John 3: 21—24.
W. July 21. Seeking Admission. Rev. 3: 20 .
T. July 22. Lost in Christ. Gal. 2: 20.
F. July 23. Christ's Aim. John 17: 23.
S. July 24. Indwelling Spirit. Rom. 8: 8—14.
Sun., July 25. Topic—Christ in Me. John 15: 1-11.

Suggestions to the Leader

The metaphor of the vine and the branches which Jesus uses in our lesson is an aplication of a natural law, a pertinent demonstration of the fact that all laws are divine laws, in force in every department of human life, in the physical as well as the spiritual world. To point out the exact analogy existing between the life of nature and the life of the soul, would prove interesting and profitable.

The summer season is with us, with all its glory. Do as the Master did, turn to the growing vine and fruit-bearing tree for illustrations of the divine truth, that likewise we can bear fruit only if we remain on Him, the great Tree of Life, Jesus Christ, that from His fulness we may receive life and strength to produce something abiding, helpful, life-giving, which Jesus calls fruit.

The Topic Presented

Christ in me, for what purpose? Is Christ to be in us that a precious glimpse of a divine creature might be given to the world? The idea of beauty and sacredness are never an aim in themselves; they are but the tools of a greater service. Christ would be in us, that we might *bear fruit*. Fruit is that which the human body needs for sustenance. Whatever is helpful in creating and sustaining divine life in others is fruit. Our example, our divine experience, our testimony, our sacrificing, selfdenial spirit, our revelation of heavenly truths, these constitute the fruit which we must produce for the sake of others.

How can we produce this fruit? The term *Christ in us* is not a mere figure of speech, but a reality. Christ becomes the motive, the source of strength, the *life* in fruitful Christians. We cannot understand the nature of radium, but it is the very embodiment of life, radiating unseen influences. Christ in the Christian produces results that we otherwise could not account for. We receive Christ in us by entering into an organic relationship to Him. We must be grafted on to His body. Only life-producing faculties are grafted on to Him, and thus we enter into His being, as He grows one with us. We cannot tell where the branch begins or the trunk ends, both are so closely organically identified with each other. In the plant world the bud changes the character of the trunk, the wild-rose becomes highly cultivated; the sour apple tree becomes a bearer of sweet fruit. In the spiritual world the tree transforms the bud. The Christ influence transforms the wild, unregenerate man or woman into a child of God. Christ has the power, and the willingness to transform; have you the willingness to become one with Him, and to submit to that transformation? Christ cannot be in you except as you are in Him. You must yield yourself to Him before He can yield himself to you.

Some Questions on the Topic

1. What does Jesus mean by *bearing fruit?*
2. Describe the analogy between a vine and its branches and Christ and the Christian.
3. How does Christ dwell in us?
4. Why can we bear no fruit except Christ be in us?
5. How does the Father take away the branch that beareth no fruit?
6. How does the Father *cleanse* the branch that it may bring forth more fruit?

Some Scripture on the Topic

Prov. 11: 28; Hosea 14: 5, 6; Isa. 60: 21; 18: 5; Dan. 4: 14; Rom. 11: 17, 21; Psalm 80: 15; Isa. 4: 2; 11: 1; Jer. 23: 5; Zech. 3: 8.

A Prayer

We pray, our heavenly Father, that we may grow more and more into a life-relationship with Jesus Christ, our Saviour and Redeemer. He came into the world, assuming human form, bore the disgrace and shame of our sin, endured the bitter pain of the cross. He invites us to enter into the divine life, clothes us with glory and honor, grants us joy unspeakable. And yet we are ashamed of that glory, and hesitate to enter into that divine life of joy and forgiveness. Help us break the bonds of sin with which we are holden, that in the full freedom of the soul we may fly to the Cross, there to receive cleansing in the blood, forgiveness of sins and life everlasting. Jesus was never ashamed of our mortal weakness; may we ever glory in Thy divine life. We ask it in the name of Him who is the Life. Amen.

The Advanced Quarterly's Lesson

The Passover. Ex. 12: 1-28

Daily Bible Readings

M. July 19. Ex. 11 and 12. The Passover Instituted.
T. July 20. Psa. 81. God's Goodness and Mercy.
W. July 21. Josh 5: 10—15. Arriving at the Promised Land.
T. July 22. 2 Chron. 30: 1—22. The Covenant Renewed.
F. July 23. Luke 22: 1—23. The Lord's Supper.
S. July 24. 1 Cor. 11: 20—34. The Worthy Partaking.
S. July 25. Matt. 7: 15—23; Rom. 8: 12—17.

Golden Text:—"*For our Passover also hath been sacrificed, even Christ; wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth*", 1 Cor. 5: 7—8.

Before the last plague is visited upon Egypt God is taking steps to unify His people. A bond stronger than a common ancestry is needed to hold them together when Pharaoh's fetters shall have fallen from them. What the new nation needs even more than political freedom is spiritual *life*, the consciousness that Jehovah rules their destinies and that He has called them into fellowship with Him. This is what God seeks to give to the children of Israel in the institution of the Passover.

The Passover is the earliest Hebrew legislation, the only legislation given in Egypt, the first sacrifice by divine command, and the first national institution. To the thoughtful Israelite it signified a threefold beginning: the beginning of a *new year*, a regular system of reckoning time; the beginning of a *new nation*, the congregation of the children of Israel, and the beginning of an *orderly system of worship*. God is a God of order, and everything He does is done in an orderly and systematic manner. Israel must have time to grow into the new order of things, and Egypt must be given time for repentance. When Israel left Egypt it must be in an orderly, well-prepared manner, without confusion or delay, in a way that left no doubt that the movement was divinely planned and directed. To see Israel quietly get ready for the departure regardless of Pharaoh's refusal to let them go was to be additional evidence of Pharaoh's impotence and the power of a great faith that must have filled thoughtful Egyptians with awe and fear.

It is noteworthy that the Passover was a sacrifice brought *by and for the family*. It stood for human fellowship consecrated to God and placed a new seal of divine approval upon home and family life. The man without a family was an outcast, as it were, from the nation's religious fellowship; he could enter into communion with God only by being received into some other group or family. The home and the family was the fundamental unit upon which the welfare of the nation rested, and the unity and sacredness of the family must be duly recognized and hallowed if the national life was to be righteous and successful. The Jewish people have learned this lesson well, for nowhere else is a more tender and beautiful family life to be found than among the Hebrew people. Their national life would undoubtedly also have persisted with the same tenacity if they had been as faithful and obedient on a national scale as they were in their home life. The most serious danger that threatens our country at the present time is the decay of the Christian family. By forgetting or ignoring its fellowship with God it is losing its power and influence for the benefit of the nation. A thoroly Christian national life is unthinkable without a thoroly Christian family life in at least the majority of the nation's homes.

The Passover was to commenorate the deliverance from bondage as *an act orf God's mercy*. Their freedom from opression and their dwelling in the land of promise was a free gift of God rather than an achievement of their own. If it had not been for the Passover and the death of the lamb as a sacrifice in the highest and best sense, in the place of their first-born, the pride of their race would have perished with the Egyptians. It was literally the blood of the lamb upon the lintels and door-posts of Hebrew homes that saved the life of the coming generation. The bitter herbs as a sign of repentance and the unleavened bread as a symbol of purity were to be eaten with the lamb. Only the continued recognition of their sinfulness and of the mercy of their God could keep Israel in the constant enjoyment of the divine fellowship and blessings.

"The Passover was a prophecy of immediate deliverance from bondage, but still more so of a far more important spiritual deliverance yet to come, thru the Lamb of God that taketh away the sins of the world, John 1: 36. In the sacrifice of Jesus on the cross the Passover of the Old Testament found its complete fulfillment. All the conditions were complied with: He was the first-born of Mary, the only begotten of the Father; His life was without sin or blemish, John 6: 46; no bone was broken in His crucifixion, John 19: 36; His death occurred on the regular day of the Passover festival, and at His death the veil of the curtain in the temple was rent in two, Mark 15: 38, thus signifying the completion of the old institutions. We are saved by the Lamb of God, who "knew no sin", 2 Cor. 5: 21, yet was "made sin for us", 1 Peter 1: 19.

In the Lord's Super we have the Christian interpretation of the Jewish Passover. It was a portion of that ancient ceremony which Jesus transformed and lifted up into the commemoration of His death for the remission of sins, and of the fellowship of His believers with each other and himself. To neglect it or ignore it is to neglect and ignore the Saviour's own life and work for us. As long as human beings are in need of the divine life the Lord's Supper, with the outward signs of the bread and wine which Jesus himself has made the vehicle thru which the spiritual life is to be nourished and maintained, will rightly be considered the most sacred institution of the Church.

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the memorial sermon. Holy communion was celebrated as usual in the opening service on Thursday evening.

The Ohio Federation of Evangelical Brotherhoods held its annual convention on Sunday afternoon in a well-attended and enthusiastic session. Three brotherhoods were admitted into the federation. The officers were all re-elected. Large delegations from Cleveland churches and neighboring towns attended this meeting.

On Friday afternoon, June 4th, about forty-five alumni of Elmhurst and Eden gathered at the West Side Chamber of Industry for a banquet. After a delightful supper, enlivened with humorous and serious discussions and toasts, a definite organization of the E. E. Alumni was effected with the unanimous election of the following officers: T. Lehmann, president; Th. Frohne, vice-president; K. A. Roth, secretary, and R. Fillbrandt, treasurer. Annual meetings will be held in connection with the District Conference.

Before reporting the various resolutions passed mention must be made of the excellent exhibit of Sunday-school material and equipment arranged by the Ohio S. S. Board in Zion Hall adjoining the church. The exhibit was well attended by the delegates to the conference and by many Sunday-school workers from the Evangelical Churches in Cleveland.

One pastor, Rev. J. Keller of Winesburg, Ohio, formally received into membership with the Evangelical Synod.

Resolutions

The Ohio District sincerely deplores the loss by death of so many of its able workers, and especially that of the Hon. Dr. J. Pister, who for many years stood at the head of our Synod as its President.

We regret that the measure introduced in the Ohio Legislature providing for the regular use of the Bible in the Public Schools failed to pass, and we hope that the efforts made in the coming year to attain this end will be crowned with success.

The Ohio District is pleased to note that the work of Home Missions is being extended into our Southern States and that the contributions have increased materially within the past year, and admonishes all of its members to continue to support this important branch of our Church with their gifts and prayers.

The District is glad to hear of the progress made

in the three mission churches in Ohio and wishes these congregations and their pastors God's choicest blessings in their pioneer work.

We heartily endorse the plan as suggested by the President General in his report to become an organization, by which

a) the unchurched can be effectively reached and interested in the work of the Church,
b) the spiritual needs of the souls within the Church can be met,
c) the enemies of Christianity can openly and strongly opposed,
d) the laymen can be encouraged to co-operate with the pastors in fostering Evangelical principles and ideals.

We designate the 17th day of October, 1915, as the day on which every Evangelical Church in the District shall celebrate the seventy-fifth anniversary of the Synod. Every effort shall be made to have *all* congregations express their thankfulness to God and their love for the Synod in a special Jubilee offering.

We do not wish to have our former relation to the Federal Council of Churches changed in any way.

The Ohio District rejoices that a Society for the Promotion of a Deaconess Home in Cleveland has been organized.

We sincerely regret and condemn the injustice shown to German missionaries by the English since the beginning of the war, by which action the work of the Kingdom was injured. Fortunately our mission work in India has not been greatly hampered on account of the war, and we earnestly plead with our churches not to allow their interest in the foreign mission cause to wane.

We are glad to note that the Central Sunday School Board has arranged a "Summer Training School" at Elmhurst and urgently request all pastors to bring this fact to the notice of their Sunday-school workers.

In the closing service of the conference the newly elected officers were formally installed. They are: President, Rev. J. E. Digel; vice-president, Rev. B. F. Wulfmann; secretary, Rev. S. Lindenmeyer; treasurer, Mr. Conrad Wiegand.

A Letter from Bisrampur

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who combines business methods with practical knowledge and who would be energetic enough to overcome the passive resistance on part of the men against everything new.

Up to the latter part of September, 1914, we had a "famine kitchen" and supplied on an average fifty people with daily meals. Nearly all of the beneficiaries came from Bisrampur and Ganeshpur, and very few from other villages, except beggars on bazaar days. With the money for this famine relief work I continued the improvements on the roads leading to Ganeshpur, begun by Pastor Nottrott. This road has proven very useful, as we were enabled to pass from one village to the other on dry ground where formerly there was a swamp. We could also do some other work with this money.

From January to September our laborers also received relief according to our established schedule. This relief applied only to those who received the least pay, thus enabling them to tide over the time of famine. The really appreciative portion of our congregation have instructed me to convey their gratitude to the members of the Synod for the support accorded us, instructions which are herewith carried out. May all who consider it their privilege to receive and our duty to help them learn to realize the good done them and become grateful towards our mission and their God. *F. A. Goetsch. GES.Tr.*

This and That

From the Field

On several occasions we have mentioned to our readers that a Christian *mela* or convention had been called during February in Manku Ghat, near Chandkuri. Our missionaries took advantage of this occasion for a conference in regard to several important points, some of which are the following:

Several native helpers had refused to remain at the places assigned to them, especially when located on distant outposts. In such cases order of course had to be preserved and proper punishment was meted out; one particularly obstinate helper had to be temporarily reduced to the station of a Kuli. As our mission expands it becomes necessary to regulate systematically the assignment of all employes, even their change from one station to another. It was therefore decided that Bible women, like the catechists, are to be received by the District commission composed of the officers of our mission, who will assign them to the respective missionaries.

Students preparing for native helpers must henceforth pledge themselves at the beginning of their term to serve for a term of three years in any position assigned to them; otherwise they are required to refund the expense connected with their studies.

The annual conference of our missionaries will take place in Mahasamudra in the latter part of July. This particular place has been selected in the expectation that a helpful influence may be exercised on its population and the work going on there. Pastors Feierabend and Twente are joyfully looking forward to this prospective help.

Missionary Koenig's continuous efforts to secure government help for a mutual loan association for his farmers have been unsuccessful. He is, however, being encouraged by the conference to continue his efforts along different lines by interesting primarily such who already have some property and are able to give security. It is to be hoped that this enterprise may later on be extended to those who are without means and need help the most, that they may obtain loans and thus be freed from the hands of usurers.

As the war has handicapped all intercourse, especially the mail and money remittances, our friends will be glad to hear that Pastor Stoll, the treasurer of the conference, has deposited monies in two different places—a reserve fund in Bombay and a working capital in the bank of Raipur. The conference inquired into the reliability of these banks and received the assurance that their solvency could not be questioned. In order to meet all contingencies, however, the reserve fund money now invested as a savings account has been transferred to a current account.

Friends of our mission should be induced by the above information to send their donations as promptly as possible so there may be no delay in making remittances from here. For some time the treasurer of the Board, Rev. Lehmann, has not been able to make the quarterly remittances in full or on time. This should be avoided.

A letter recently received from Pastor Koenig brings the lepers to ur special notice. At Easter time he received the Chodlis and Kurtas made for the women during the summer and wishes to convey thru these columns his heartfelt gratitude for the large number of them (700) received. These were not only sufficient to provide each one of the leprous women in the Chandkuri and Raipur leper asylum with two jackets each, but they also sufficed to furnish the women in the asylum for the blind in Parsabhader and Raipur, as well as the girls in the various homes for girls. The shipment of these articles has brought joy to many and has proven a lasting benefit to all.

Should some of our friends who have assisted in this shipment feel impelled to continue with such work it would be well to remember the *men* and *boys* this time and to make jackets for them out of strong muslin or duck. Rev. Menzel (1920 G. St., N. W., Washington, D. C.) will gladly furnish additional information.

But the days on which these gifts were received were not the only happy ones in our asylum. In February the lepers again received the usual remittances which enabled us to restore to the sick the four cents which had been deducted monthly from their allowance in order not to strain the demands on the treasury of the Mission for Lepers, as we found that this treasury had not been drained as much as we had feared and it therefore became unnecessary to deprive them of this benefit. Naturally the joy of the patients was great and in their gratitude they contributed the sum of Rs. 35 ($12.00) on Bible Sunday of this same month.

"If we include fifteen leprous children and eighteen sent us by the government," writes Pastor Koenig, "the number of lepers has passed the 400 mark. This is really fifty more than we have room for, even if we take into consideration the new building in the women's department, which will soon be ready for occupation. We are badly in need of two more buildings for the women's department which would cost $500.00 each and one for the men for $800.00. Is not one of our readers able to present us with one of these? The building for women would give room for twelve patients in each and the one for men could accommodate twenty-four lepers.

"Last week a committee consisting of Pastors Jost, Goetsch and myself attended a conference at Bilaspur in order to arrange the boundaries of our mission field with the mission of the Disciples of Christ located there. The field of labor assigned to us is large and we have acquired a territory in which we have as yet not begun any work."

What is written in Matth. 9: 37 and 38? "The harvest is large but the laborers are few. Pray to the Lord of the harvest that He send laborers into His harvest".—And then we are expected to *restrict* our *activity* along that line?

During the hot season (May and June) the schools have all been closed for a vacation. Miss Kettler reports that for the present she is alone in the Koehring Memorial Home, a photograph of which was recently presented in this department, with six girls from the boarding school who had no home to which they could return. She was enjoying good health, and the larger part of the letter was a report of the formal dedication of the Koehring Home, which had, however, been opened for use on January 1, 1915. Altho carefully curtained *tongas* (ox carts) had been provided in consideration of the *purdah* custom, which excludes respectable Indian women from the street and public gaze, many of the invited guests declined to come, a large number, however, boldly slipped out of their secluded senanas into the tongas and were safely conveyed to the home and back again. The program consisted of songs, Bible lessons and addresses. Bible mottoes had been hung on the walls, in the hope that the visitors would remember the texts. The Bible women took part in the program with prayers and song selections. One of them, Rebecca, gave a brief history of the work among and for women in Raipur. According to Indian custom refreshments consisting of *pan* (several spices and lime rolled together in a leaf and pinned together with a clove), betelnut, spices and sweets, and wreaths of flowers were hung about the neck of the guests. Among those present were several women of rank, and one of them, the wife of a lawyer, gave Miss Kettler five rupies.

"We have just received another woman into the Home," writes Miss Kettler, "with two children. The woman is very poor and ignorant and guilty of gross sin; the youngest child is but one and a half months old. This class of women must of course be reckoned with in a Home like ours, and their treatment will require much grace, love and tact. Will you not pray for us that the women who come to us may receive that which will help them to a purer and a higher life."

Pastor Stoll, the treasurer of the missionary conference, reports that in consequence of the high rates of exchange he has been obliged to submit to a discount of about $150 on the money sent to India during the first quarter of the present year. "This is offset," writes Pastor Stoll, "to some extent by the premiums we have been receiving regularly for many years, and we cannot complain, altho we keenly feel the loss of every dollar." This is another reminder to be *punctual* in sending the regular allowances.

Far more serious, however, is the news that Pastor Nussmann's throat trouble seems to be growing worse, so that, for the present at least, he is obliged to give up his work and until his condition has improved. May God grant, both for Pastor Nussmann's own sake and that of his work, that the desired relief may be speedily found. *P. A. M. GES. Tr.*

CHANGED ADDRESSES

Rev. Fr. Bechtold, R. R. 1, Morrison, Mo.
Rev. Ph. Blaufuss, Denver, Iowa.
Rev. E. C. Brink, 544 Reynoir St., Biloxi, Miss. (Change of address.)
Rev. Theo. F. Fischer, R. R. 2, New Brighton, Pa.
Rev. G. Koch, Bensenville, Ill.
Rev. R. Kofer, 2103 C. St., Granite City, Ill.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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What Michigan Did Not Do

Those who have tried to follow the trend of the political currents in the Middle Western States since the November election cannot help noticing a general spirit of reaction toward social measures, especially in radically progressive Wisconsin, and to some extent also in Iowa and Illinois. Michigan has always been known as a steadily progressive, rather than a radically progressive State, but this did not hinder the forty-ninth Michigan legislature from being a negative one as far as social legislation was concerned. A chief factor contributing to the defeat of many important social measures was the lack of unity among the social agencies of the State, who will yet have to learn that they must fight as a unit for a united program instead of fighting in little groups for special bills and having no vital interest in the larger and more comprehensive social and socio-economic problems of the State. It is only fair to add that the reports indicate that it was a legislature free from undue lobbying pressure and from the influence of any one boss or set of bosses.

The most important legislation passed includes a substantial State appropriation for a fight on tuberculosis; a "blue sky" law to replace the one passed by the forty-seventh legislature, but later declared unconstitutional by the Supreme Court; a bill for the mediation of labor disputes; a retirement fund bill for teachers without State aid, and a bill regulating the interest charges of "loan sharks".

The bills considered and urged by various social agencies of the State, but either voted down or killed in committee, are the following: The "full crew" and the "train limit" railroad bills; a State-wide prohibition bill; an anti-treating bill; an anti-patent medicine bill; a bill increasing liabilities under the workmen's compensation law; a housing reform bill; a bill setting a minimum wage for women; a bill providing for a women's reformatory; a modified eugenics bill; and a bill creating State districts for administration in health matters.

Spirituality and Organization

The convention season has again opened, and from now on until September, and perhaps even later in some sections hardly a week passes without some gathering devoted to some special religious, educational or social purpose. Their number is bewildering and their aims sometimes still more so, especially when compared with the comparatively small achievements that may be placed to their credit. Persons inclined to be pessimistic see in all these larger or smaller gatherings only an indication of a superficial, busybody spirit that attempts a great many things without ever accomplishing anything worth while. To them the time, money and effort employed in holding these meetings seem utterly wasted and they long for the days of old when it was not so easy for people to get together. This sort of pessimism is especially well developed in regard to religious gatherings, and many earnest church members sincerely deprecate the multiplication of organizations and conventions of many kinds which seems to be a part of the spirit of the times. It has even been claimed that the spirit of organization was directly opposed to the work of the Holy Spirit, which worketh where it listeth, without in any way depending on human effort or efficiency.

We differ altogether from views like these. Over-organization and mis-organization has probably been responsible for a good deal of indefensible planning and activity, and all organization is certainly subject to all human weaknesses and limitations. But organization in itself is a practical necessity wherever it is desired to make human effort accomplish a maximum of results with a minimum of effort. And anything less than this is inefficiency and wastefulness and opposed to all reason. It is only thru organization that business and industry has been so highly developed. Unfortunately, in many instances, the less desirable agencies or features of business and industry have been most highly organized, a fact, however, which by no means makes organization as such less desirable, but which rather makes the organization of the better features and agencies in these lines an absolute necessity. And we fail to understand why something that is helpful and even indispensable in legitimate business and industry should be detrimental when applied to the purposes and enterprises of the Church. Still less can we conceive that the work of the Holy Spirit, who might, in modern terms, be called the Efficiency Engineer of the Church, should be opposed to the organization of the various forces which the Church has available. Real spirituality is not only not inconsistent with effective organization, but actually encourages and even demands it. Spirituality and organization do not exclude but supplement each other. The Apostolic Church, which certainly was Spirit-filled if it was anything, had all the beginnings of a complete and effective organization, as Acts 6: 1—7, 1 Cor. 12, and Eph. 4: 1—13 testify. Organization is only the co-ordinated and unified activity of several forces on behalf of one purpose, and there can be no real life and activity without it. We may well compare the Church with a vast manufacturing establishment, in which the Holy Spirit furnishes the power, but in which men have provided the machinery by which that power may be utilized. The greater and more varied the task of the Church becomes, the more diversified will its machinery have to be in order to accomplish it; the more the Church realizes the number and the value of the gifts it possesses, the more will the channels of its activities need to be enlarged; the greater the zeal and power of the Church becomes, the more will it need a sufficient means for their application.

In the Evangelical Church the danger is not that of over- or of mis-organization, but rather of insufficient and inefficient organization, and it will be far easier to correct or prevent the evils of the former than those of the latter. If the latent forces which the Evangelical Church possesses in its Sunday-schools, young people's societies and brotherhoods—and pray, why should not the women's societies in Evangelical churches have the benefit of closer organization?—are to be used to the best advantages they must be well organized, not only on national lines, but in every District and its subdivisions, so that the whole power available may reach and set to working every member of the whole body.

A THOUGHT FOR VACATION

This is the gospel of labor—ring it, ye bells of the kirk—
The Lord of Love came down from above to live with the men who work.
This is the rose that He planted here in the thorn crushed soil—
Heaven is blest with perfect rest, but the blessing of earth is toil.

—Dr. Henry van Dyke.

Germany's Reply

The contents of the German reply to the last American note seem to have considerably excited a good many of our periodicals because of the alleged "mailed fist" spirit which they claim to have discovered. People who know little or nothing of German character and are biased by the sentiment which the pro-British Associated Press dispatches are continually seeking to impress upon American readers may find cause for such a construction of the note. But all who understand the present temper of Germany and desire to be fair to the German people will regard the propositions contained in the not not as conditions laid down by Germany for the United States, but as friendly suggestions designed to make ocean traffic under present conditions safe for Americans. The entire tone of the note is friendly and conciliatory. The very propositions it contains are an acknowledgment of the right claimed for Americans by the President in the previous notes. Those who regard the note calmly and without prejudice see absolutely no reason for fearing a "crisis" nor for "strained relations" between the two governments, and it is greatly to be deplored that certain press dispatches from Washington reported the "disappointment of the American Government" even before the text had been received, and President Wilson had read the note. Who is it that presumes to speak for the "American Government" on the most important national issues before the chief executive of the nation has had an opportunity to study the matter and given his views as the policy of the nation? Our Eastern friends, who were so doubtful of the loyalty of the "hyhenated" citizen, will do well to remember that the "hyphenated" citizen had nothing to do with such an attempt to influence and prejudice the country and handicap the President in the exercise of his constitutional authority. It is quite plain that some element of the population is interested in creating and fostering a hostile spirit against Germany among the people of the United States, and that this element, whatever it may be, is not all scrupulous as to the means employed to achieve the end. Perhaps it is only the jingo spirit, parading with a chip on his shoulder, perhaps it is some kind of a League seeking to create a demand for something it has to sell. Fortunately the excitement does not seem to have gone farther than the newspaper offices, and we hope that the saving American quality of sound popular common sense may be sufficient to keep things from becoming worse.

In the meantime one cannot help wondering why this self-appointed "American government" which is apparently so deeply concerned for the rights of the comparatively few who expect to travel over the ocean has so little to say about the way Great Britain is treating the rights of hundreds of thousands of American business men whose trade has been paralyzed for months by the arrogant seizure of American goods. They are apparently also very indifferent to the great army of cotton planters of the South, with their threatened loss of $300,000,000 or more on this year's crop, because the belligerents continue to keep that commodity on the conditional contraband list just because some of it might be used for gun cotton and other explosives; nor do they worry about the intolerable restrictions which Great Britain is placing about the American rubber trade. Reports from various centers indicate a degree of hard times far greater than those of 1893 or 1907, and those who are really concerned for the welfare of the people should not find it difficult to see the proper direction in which to get busy. Every week brings the country nearer to the beginning of a new session of Congress, and whatever further political program the present administration may have will become far easier to carry out if the real interests of the people have been safeguarded. This may be all the more important as the administration's working majority in the House has already been reduced almost to the vanishing point at the last election.

THE RESURRECTION OF THE BODY

"For the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment", John 5: 28, 29.

The question of Job 14: 14, "If a man die shall he live again?" has been discussed in all ages by all men. The learned and the ignorant, the savage and the civilized have occupied themselves with it, and there is no scheme of philosophy or system of religion that does not give it a prominent place. *And the overwhelming majority of men have answered in the affirmative.* The wisest among the ancient Egyptians, Babylonians, Greeks and Romans, the Chinese and the Hindus have held to some form of conscious life after death, and the great German philosopher Kant calls the belief in immortality one of the three postulates of practical reason—with God and duty as the others. The belief is alike required by the unity of man's self-conscious personality, which is indivisible and therefore imperishable, by the insufficiency of the earthly life for the highest human aspirations, which aim at the infinite, and by the universal sense of justice in the human soul which calls for adequate rewards and punishment which the present life does not afford. This reasonable basis for the natural belief in immortality finds its final answer in the divine revelation of the Old (Gen. 25: 8, 9; 37: 35; 1 Sam. 28; Job 19: 25, 26; Psa. 16: 10; Isa. 26: 19; Ezek. 37: 1, etc.; Dan. 12: 2, 3;) and the New Testament (John 11: 25; 5: 24, 28, 29; 17: 3; 1 Cor. 15: 17; 1 Tim. 6: 16; 2 Tim. 1: 10). Among the most emphatic teachings of Jesus is this, that all men, whether believers or unbelievers, are obliged to give an account of themselves, and that believers shall receive eternal life and unbelievers shall receive their final doom. Divine revelation thus satisfies fully the best and highest demands of human reason.

The resurrection of the body is inseparably connected with the Christian idea of immortality. Not only the soul, which man has received from God, but also the body which was formed of the dust of the earth, has a part in the future life. If the words "all who are in the tombs shall hear His voice" mean anything at all they can mean nothing else than that another form of existence is in store for the mortal remains of the body that has housed the soul. Jesus has shown His power to raise again the body of the dead by raising the daughter of Jairus, who had just died, Luke 8: 49—56; the son of the widow of Nain, who was about to be buried, Luke 7: 11—17, and Lazarus, John 11: 17—44, who had been in the tomb four days. Old and young are subject to His authority, and the condition of the body is no bar to the exercise of His authority. And if such was the case in the days of His flesh, how much more will it be the case now, after His own resurrection, and with all the authority in heaven and on earth which the Father has given Him. And since neither the daughter of Jairus nor the son of the widow of Nain were, as far as can be known, believers in Christ, the fact that they were nevertheless awakened from death by the voice of Christ is sufficient proof that His voice will reach the tombs of all, of believers and unbelievers alike.

And it is this fact that brings us face to face with the fact of human *responsibility.* There can be no doubt that there will be a resurrection for all the dead when Christ shall come in His glory on the day of judgment, but *just what that resurrection will mean* for each one depends upon whether they have done good or evil. Whether the resurrection will be one for eternal life or for eternal punishment depends on what each one has made of the life that preceded it. It is the voice of Jesus Christ which those who are in the tombs shall hear and in obedience to which they shall come forth, and it is only natural that the resurrection is closely connected with the person and the work of Christ. It cannot be otherwise, therefore, than that the outcome of the resurrection is determined for each individual by his attitude toward Christ. Those who are with Christ, who have accepted Him as their Saviour and come to share the purity of His life and the power of His conquest over sin, naturally partake of the eternal life and blessedness which He enjoys. Those who have rejected Him cannot, in the nature of things, have any claims upon Him and must inevitably take the consequences. So while it is Christ who brings the resurrection it is you and I who are responsible for what it will bring to us. The days we are spending on earth are a *seed-time* that is certain to be followed by a harvest; a *testing-time* that will eventually show the real character of our lives; a *growing-time* upon which will depend our eternal destinies. A great deal of the harvest appears already in this life, and much of the character of men and of their final destiny becomes apparent in their conduct, but on the day of judgment nothing can be concealed. There will be no more deception and hypocrisy, the hearts and the character of all will be shown to all in their true light. This judgment will require no trial and no verdict, the trial is already over and the verdict is self-pronounced. He that believeth on the Son will not be judged; there is no need of it, for his attitude and character are plainly evident; he that believeth not hath been judged already—*by himself* because he hath not believed on the name of the only begotten Son of God, John 3: 18.

But with what body do they come? 1 Cor. 15: 35—54 answers that question completely as far as those who receive eternal life are concerned. There will be a body, tho it will not be the same body we have had in this life. Christ had a body like and yet unlike that which He had before His resurrection. The body we shall have in the resurrection will have the same relation to the present body as the oak has to the acorn, the apple to the apple-seed, the rose to the rose-slip. It is sown in dishonor and weakness; it is raised in glory and in power. Here it is often weak, emaciated by sickness, worn by disease and care and trouble; there it will be a glorious spiritual body, the veil and the weight of the flesh taken away and able to see things as God would have us see them. The Scriptures tell us nothing about the body of the unbelievers in the resurrection; it would be difficult to understand how their bodies could be regenerated and glorified then, since they have refused to let Jesus Christ do it before, and it is doubtless best that we know nothing about of what will really happen to them.

What concerns you and me, dear reader, is not what happens to the unbeliever, but that you and I and all whom our influence can reach shall be found among the believers.

The Lure of the Doughnut Jar

"Seems if I can't bear to fry doughnuts now that Fred isn't here to eat them. Such a hand for doughnuts as that boy is. I don't suppose he'll get any that are fit to eat at a boarding-house, either." Motherly Mrs. Martin sighed as she set the jar of lard back on the shelf without using any. She had insisted on bringing a big jar of lard that she had herself "tried out" when she moved from the country to the city a month before. "Fred does like doughnuts so well and I want to be sure I have good lard to make them of," she explained.

Only the week before, Fred had left home because there seemed to be a better chance of getting work in another city. His first letter had come that morning. It was full of funny descriptions of his experiences, but between the lines the mother could read the heart of a homesick boy. The letter ended, "I wish I had about a dozen of your doughnuts right now, mother. Your kind don't grow at the place where I board."

Because her thoughts were so much with her own absent boy, Mrs. Martin's eyes grew keen to detect the home hunger in other boys' faces. Less than a block up the street was a large boarding house. As long as Fred was at home Mrs. Martin had hardly noticed the boarders who passed and repassed. But now, every boy that she saw reminded her of Fred, and she wondered if this boy, too, was away from home, and homesick.

"I believe that tall, freckled-faced boy is as homesick as he can be," she said to Mr. Martin one day. "The first time I saw him he came striding down the street as straight as a soldier and looking as if he meant to conquer the whole world. I thought at first he was Fred. But lately he goes along with his head down and his shoulders drooping. I'm sure he hasn't found work, and likely as not he's all out of money. I'd like to call him in and give him a plate of doughnuts. I believe they'd hearten him up a little."

Mr. Martin smiled. "Boys and doughnuts are pretty closely connected in your mind, aren't they, Sarah?" he suggested, his kindly eyes twinkling.

"Well, I don't suppose Fred's the only boy in the world who likes good homemade doughnuts. I haven't a doubt but one would taste like home to this boy; he's from the country, and it's likely he knows what a good doughnut is like."

The smile had died out of Mr. Martin's face but the kindly lines had deepened. The rheumatism kept him in his arm chair near the window most of the time, and he, too, had been watching the faces that passed. "I don't doubt but there are a good many of these boys hungry for mother's doughnuts," he agreed. "There are so many of them come here from the country this time of year when the fall work is done. Some of them are lonesome and are getting into bad company, and some of them can't get work, I can see it in their faces."

The next day the freckle-faced boy looked more downcast than ever. Because he reminded her so much of Fred, Mrs. Martin could not get him out of her mind. "There's a look on that boy's face I don't like," she said. "He's making up his mind to do something—and I'm worried about him." Presently she brought out the molding board, the rolling pin, and the jar of lard. Mr. Martin smiled.

"You needn't smile," she said, as she brought out the eggs and sugar. "Yes, I am worrying about that boy. I keep thinking, 'What if it were Fred.' O, I know it's foolish of me to start in making doughnuts. But I always made a batch for Fred when he was downhearted about anything, and some way it seems to kind of relieve my feelings."

An hour later the last one of the doughnuts had turned to a golden brown. Just then the doorbell rang. Mrs. Martin opened the door, and there stood the freckled-faced boy! Under his arm was Nig, the Martins' black kitten. "Isn't this your kitten?" he inquired, doffing his hat. "I found it crying up in a tree down the street. I was sure I had seen it on your porch, so I coaxed it down and brought it along."

"O, I'm so glad you did," Mrs. Martin exclaimed swinging wide the door. "Bring him right in and give him to Mr. Martin, won't you? My hands are all flour."

As the boy entered the room, to Mrs. Martin's satisfaction his eyes turned toward the kitchen door as if looking for the source of the appetizing odor. "Just wait a minute," she said impulsively as he turned to go, "I want you to try some of my doughnuts. My boy likes them. Sit down and talk to Mr. Martin while you eat. He gets real lonesome since we came to the city. Neighbors don't run in here, the way they do at home." She put a half dozen of the big doughnuts on a plate while she talked, and Mr. Martin swung a rocking chair around invitingly.

The boy's face lighted up. "It's awfully good of you," he said. "I was thinking this noon I'd give a good deal for one of mother's doughnuts. These look just like them. And they're hot, too! They certainly are good!"

Before the plate was emptied, they had heard of his unsuccessful search for work, and had guessed at his discouragement. "There's one place more I'm going to try. If I don't get that—" He left the sentence suspended in midair. Mr. Martin looked at him sharply and waited. "There's a place I can get," the boy finished. He evidently had not intended to say that.

"Don't you take it," Mrs. Martin interrupted.

The boy looked startled. "Why, how do you know about it? Well, what is a fellow to do when he's down to his last quarter? He's got to live, hasn't he?" The boy thrust his fingers nervously thru his shock of hair, leaving it standing wildly on end.

"Don't you ever believe it, young man," Mr. Martin spoke abruptly. "A man doesn't *have* to live—if living means doing an unworthy thing. I'd say, 'A man has to do right, doesn't he?' If he dies in the doing of it, why then, die he must."

The boy's head went up, his shoulders went back, his gray eyes flashed response to the martial ring in the man's voice. An instant and he was on his feet, his hand, still brown from the harvest field, shot out impulsively. "Thank you, for that," he said, a resolute in his voice. Then he turned to Mrs. Martin, a winning smile lighting up the freckled, boyish face. "You won't need to worry about my taking the place now, if I never get anything to do," he said. "And thank you for being so good to me—the doughnuts and letting me sit here and talk, and everything."

"I just did what I'd like to have someone else do for Fred," Mrs. Martin said.

"Drop in to-night and let us know if you get a place this afternoon," Mr. Martin urged. "We'll want to know."

The boy went swinging down the street, head erect, shoulders back, step buoyant, in spite of the

lone quarter in his pocket. His changed bearing would go far toward getting him a position.

That evening he came back, jubilant, to tell them that he had the place. He and Mr. Martin celebrated the event by eating more doughnuts.

After that day there was always a jar of doughnuts at the Martin home. The freckled-faced boy dropped in often, and soon he began bringing others with him. Scarcely an evening passed without at least one boy, sometimes half a dozen boys. It was remarkable how soon they found that there was a place that seemed like home, where they were welcome and where someone was always interested in what they were doing and, perhaps, not least of all, where "Mother Martin's" doughnut jar was always ready for them.

To Mr. and Mrs. Martin they were "our boys," second only to Fred in their hearts. It is doubtful if they ever really realized that that bit of home life had been the saving of many of those boys.—*Selected.*

A Heroine

Mrs. Holman came once a week for years to do our laundry work. We were provoked, in a way, at what we termed her love of money. She had a husband and several sons who were drawing large salaries. Yet she took in washing and ironing and went out for days' work. She had a daughter of seventeen. Bertha was a dainty creature, whose white waists were the envy and admiration of all the girls.

I remember hearing a conversation over the back fence one morning when the clothes were being put on the line. Mary, the maid of all work next door, had evidently been criticizing someone. Mrs. Holman's voice came clear and strong. "What's the matter with the woman to let anyone speak about her man so! I suppose my John's got faults. He must have, seeing that he is only human; but I've never seen them. But if he was as full of faults as a porcupine is full of quills, nobody would come to me talking of them. I'd send her flying with a bee in her bonnet."

Miss Allison gave private lessons in German. Mrs. Holman was of good Dutch stock. One day she went to the tutor with a request. "I wish you'd teach Bertha German," she said. "She's stopped school. It was her last year in high school, too. If you wouldn't mind, I'd rather she would be home by eleven o'clock and—" she paused. Just how much could she say without betraying the shortcomings of her own family?—"and it's just as well not to say anything about it to any of our folks. What they don't know won't hurt them much. But I'll see about your pay. I'll wash and iron and keep you clean as a dime."

Bertha began her lessons. She was quick to learn. Sometimes while she sat starched and stiff in the library, her mother on hands and knees was mopping up the hall floors.

Little by little we learned how Bertha hurried home, got into a dark working dress and prepared dinner for four hungry stalwart men. We learned how the German books were hidden so that these same men could not give expression to their feelings about "women knowing so much" and "wasting time and money on foolishness."

Gradually the story of the midnight hours when mother and daughter pored over the books together, cooped up in a close little bedroom, came to us. The ambition of the girl to be educated, to earn her living, and the desire of the mother to have her do so, all unfolded in natural order like the beautiful sequence of a well-written romance.

We learned at last, but never from Mrs. Holman herself, that from the very first days of her married life she had been tyrannized over; that she was forced to earn every cent that she and Bertha needed for clothes or to give to a good cause.

Yet she had listened to our "runnings" on her being covetous, had borne the imputation that she was greedy for money. She let us misjudge her rather than have us know the unpleasant truth about her husband and sons. She had borne this for thirty years—slow torture and harder to bear than an hour of the most exquisite agony. What heroism could excel this—the sacrifice of her comfort and her standing to shield the man she had promised to "love" and "honor"?

If we had met her between the covers of a book, we should speak of her heroism in glowing terms; but because day after day we rubbed elbows, she resolved into a commonplace, ordinary individual—the woman who does your washing.—*The Continent.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

"Before Me Lies an Unknown Sea"

Before me lies an unknown sea,
The port I left behind;
Strong waves are foaming at the prow,
The sail bends to the wind.

What is my quest? Why fare I forth?
Not mine it is to say;
He whom I serve has given command,
I have but to obey.

So to the over-guiding Will
My own I gladly yield;
And while my little craft outstands,
I sail with orders sealed.

I may not read them if I would,
I would not if I might;
Nor hold the duty less, but more,
Whose chart is faith, not sight.

Some time, I know not when or how,
All things will be revealed;
And until then content am I
To sail with orders sealed. —*Exchange.*

A Creed of Work for Women

BY LAURA DRAKE GILL.

I believe that every woman needs a skilled occupation developed to the degree of possible self-support.

She needs it commercially, for an insurance against reverses.

She needs it socially, for a comprehending sympathy with the world's workers.

She needs it intellectually, for a constructive habit of mind which makes knowledge effective.

She needs it ethically, for a courageous willingness to do her share of the world's work.

I believe that every young woman should practice this skilled occupation, up to the time of her marriage, for gainful ends with deliberate intent to acquire therefrom the widest possible professional and financial experience.

I believe that every woman should expect marriage to interrupt for some years the pursuit of any regular gainful occupation; that she should pre-arrange with her husband some equitable division of the family income, such as will insure her position in a partnership, rather than one of dependence; and that she should focus her chief thought during the early youth of her children upon the science and art of wise family life.

I believe that every woman should hope to return, in the second leisure of middle age, to some application of her early skilled occupation—either as **an** unsalaried worker in some one of its social phases; or, if income be an object, as a salaried worker in a phase of it requiring maturity and social experience.

I believe that this general policy of economic service for American women would yield generous by-products of intelligence, responsibility, and contentment.—*American Magazine.*

The Only Mother They Know

They dwell in a West Side tenement, two little girls and a baby, and the big and busy city is all around them. Yet they are almost as alone as if they lived away off on a prairie farm, miles and miles from a town or a railroad, in the days when the West was in the winning and the pioneers were pushing out into the wilderness.

In fact, they are more alone, for on such a farm, even when their father was gone, they would have at least a dog for company and a cow and chickens, and in the summer time there would always be the wild bees and the butterflies; maybe gophers or ground squirrels, and "bob whites" and yellow-breasted meadow larks and lots of other birds.

They would have all outdoors to play in, anyhow, instead of only one room, and locked into that when father is away, because the street below is full of heavy wagons and whizzing trolley cars and chugging automobiles, and so is a dangerous place for a baby who can't even walk yet and two little girls not much bigger.

Have they no mother? Oh, yes, they have a mother; and that is the saddest part of it. For one day their mother took sick and didn't get better and began to act so strangely that even the little girls were frightened by her sometimes. So doctors and policemen came and took the mother away. The little girls hope she will be cured and come back to them some time. All they can do is hope and pray.

Then there is a special reason why they must be locked up just now. For both the little girls have tonsilitis and the baby has the whooping cough. The other mothers in the tenement house wish to be kind and they are—just as good and kind as such hard-worked women can be. But, of course, they had little children of their own to think about and guard against sickness.

That's the situation that the visiting nurse found in that tenement house the other day. She straightened things up and saw there was food for the children until the father came home, and left tickets provided by kind people who have sent money to the Herald with which to get ice for sick and poor children.

There is one hour in the day that the two little girls look forward to. That is when they hear click in the lock the key that the neighbor keeps, and the door opens and a woman in light blue gingham gown with a wonderful black bag comes in. For she is the visiting nurse who comes every day and "mothers" them as long as she can.

They are very glad to see her come and very sorry when she must go, for the days get very long when you are sick and have to be locked up in one room. She is the only mother they know now, tho the little girls are hoping and praying night and morning that their real mother will get well and come back to them soon.—*Chicago Herald.*

Parents and Children

When parents turn their backs on the church, make light of holy things, speak of Christian work in disparaging terms, neglect the reading of the Bible in their homes, never mention the name of Christ except in blasphemy, never offer prayers at the table or bedside, or anywhere else and do nothing to shed abroad the light of salvation, it is safe to prophecy that the children of those parents will not grow up to be good moral men and women with lovable and trustworthy characters and high ideals and ambitions. This being true, it follows that the souls of such children are murdered by the neglect and indifference of their fathers and mothers, except as God in His mercy brings them to Christ and His salvation thru other agencies, and are rendered unfit for that standard of life which makes for the progress of true civilization.

This is a terrible thought, but need not be. A proper appreciation of parental responsibility, a little genuine love for children and an unflagging effort to train the young hearts in the ways of righteousness for Christ's sake will turn away from the home and family all danger of falling under the condemnation of God because of neglected duty and despised opportunity. If children become heathenish after their parents have honestly endeavored to rear them carefully in the light of truth and wisdom, then there is no room for censure except with the stiff-neckedness of the children themselves. But where the nurture and admonition of the Lord dwells in the midst of a home there is small chance indeed for any "if's." How are you treating your children in this respect? Are you giving them a fair chance to grow up in the knowledge of Christ?—*Lutheran Messenger.*

Sewing Without Thread

"I like to sew when there is no thread in the machine, it runs so easy," said a little girl just now.

A good many people, I think, are pretty fond of running their machines without thread.

When I hear a boy talking very largely of the grand things he would do if he only could, and if things and circumstances were only different, and then neglecting every daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

Ah! this sewing without a thread is very easy, indeed, and the life machine will make a great buzzing, but labor, time, and force will in the end be far worse than lost.—*Selected.*

Denominational

Don't Miss This Opportunity

An unprecedented opportunity to secure big value for little money is now open to all who are not yet readers of THE EVANGELICAL HERALD:

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Eden Publishing House,
1716—18 Chouteau Ave.,
St. Louis, Mo.

Weal and Woe

of Retired Evangelical Pastors and Widows of Deceased Pastors

Last year the soliciting committee of our Pension and Relief Fund published several letters written by two retired pastors and three widows in which they described their circumstances. Thereupon the undersigned, among others, received the following letter:

My Dear Brother Sch:

Enclosed find $5, which you will please distribute among the aged brethren and sisters referred to, whose plaintive cries have touched my heart. I see that they are much poorer than I am. If I could, I would give ten times five dollars, but it is impossible.

Give about two dollars to the poor brother, two dollars to the widow that is eighty-two years old, and one dollar to the other widow, who has accepted the position of janitress in her church, or divide it as you think best. The five dollars are pitiably insufficient. Under all circumstances *do not mention my name.* The five dollars are not exactly given by me alone, either. The Lord will know to whom to give credit for them. I did not think that there is so much poverty among our retired ministers and their families. Poor Synod, do help. The Lord will surely help.

With heartiest greetings, I remain,
Fraternally yours, *N. N.*

While the Board for Ministerial Pension and Relief does not solicit special gifts for individuals, because its purpose is to give adequate support, if possible, to *all* who are in need, yet because of the personal interest manifested by the writer of the foregoing letter, the members of the Board were glad to make an exception in this case, and thus the gifts were forwarded as directed.

The grateful joy with which these gifts were received is shown by the following acknowledgment:

Dear Pastor:—I feel impelled to express my hearty thanks to you for sending the gift and to the unknown donor. May the Lord repay him richly with heavenly gifts, for "whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward". This experience again shows me how wonderfully the Lord provides for His people. My deceased husband would often comfort me, when suffering bodily pain, by saying: "The Lord knows our needs". During the ten years that I am a widow, I have often thought of these words and more than once it has been my experience that the Lord provides for us. To His honor I can say, that we have never been in want, but have always received as much as we needed from the good Lord. By accepting the position as janitress of the church, I have burdened myself quite heavily, and for this I have often had to suffer. Sometimes when I come home I must first lie down and rest before I can do anything else, for I am not as strong as in former years. If my children would not help me so faithfully, it would not be possible for me to do it. God knows that I am working hard. But if our dear God abides with us and keeps us well, then we shall also get along so well in the future that we shall be full of wonder and gratitude.

I wish you and the kind donor God's grace and blessings.

With kind regards, yours, *N. N.*

Among the seventy-nine retired pastors and teachers and the 152 pastors' widows and orphans at present on the pension list and therefore receiving $100.00 (widows $80.00) annually, there are forty-six pastors and fifty-six widows, whose circumstances are such that they were obliged to ask for more support from the relief fund. An average of only forty-seven dollars per family was appropriated to them from this fund, which is maintained by the voluntary offering of Evangelical Christians. *Should we not do more for them?* The Board is willing to appropriate more for those who are in need, but is limited by the funds available. Therefore we earnestly solicit your gifts and do not become weary of asking and exhorting: "To do good and to communicate forget not, for with such sacrifice God is well pleased."

The Soliciting Committee,
J. Schoettle Chairman.
211 Fairview Ave., Scranton, Pa.

The Echo

Here are some echoes to the recent appeal for the Jubilee Offering. The first one comes from Bethel Church, St. Louis. In response to the energetic and enthusiastic appeal of the president of that church the council pledged the congregation to an offering of *ten dollars* for every year of the Synod's existence, i. e., the sum of $750. The church council realizes that it will require a great effort to reach this goal, as the church must raise several thousand dollars this year for repairs, besides having a debt of nearly $30,000, and has only a few well-to-do members. We agree with Bethel Church, however, that if this enthusiasm is found in all our churches the aim of the Jubilee Offering may easily be reached.

Another echo comes to us from the modest country church at Burton, Texas. When the pastor submitted the matter to the council, it was their opinion that they did not need pledge cards and all that. One of the members suggested instead that *each person give one dollar*, an idea which was unanimously adopted. That settled the whole matter at one stroke. Such an example should encourage others to do likewise.

The pledge cards in themselves are not important; they are merely a means to an end and if the end can in some localities be reached easier in another manner, let it be done by all means. On the whole, however, we believe that the best results may be obtained in this way. That they are a most valuable help appears from the fact that second orders are coming in from many churches, even from far-away California, which proves that the waves of enthusiasm are going high even on the uttermost limits of the field.

Another instance. Already midnight quiet was settling over the place where the church council of Zion Church, St. Louis, were earnestly deliberating on the best way of raising the Jubilee Offering. The outcome was that the following very practical plan was adopted: The council pledged the church to raise an offering of *one thousand dollars;* the communicant list was divided into districts according to the residence of the members, and an offering committee of fifty was appointed. All the names and addresses were turned over to them with instructions to divide them among themselves as most convenient and go to work. The members of the council pledged themselves for a considerable sum, as an example to the others, and appointed a propaganda committee to wage an active campaign in the interest of the cause. The offering committee consists largely of young people who are doing splendidly and are making every effort to raise more than the appointed sum. The canvass is already bringing good results in other ways; all persons connected with the church are being visited and encouraged in their interest for the church and the denomination, the lists are corrected and brought up-to-date, which will be most useful for the future. Whosoever sows shall also reap.

The following comes from Texas: "Please receipt enclosed check for $25 to my pastor; it is my personal Jubilee offering and I want to surprise him with it. In the fall you shall hear from me again."

We are listening for further echoes. From week to week a special statement of receipts from the Jubilee offering by churches will be found on page eight, and it is "up to" all the pastors, churches and church members to make this statement most cheerful and interesting reading.

Missionary Jottings

Among the candidates for the ministry recently graduated from Eden seminary we find John Jost, the son of Pastor Jost, of Chandkuri. His sister, Miss Anna Jost, is assisting her parents in Chandkuri in their labors among the women.

Harold N. Auler, secretary of the Elmhurst Mission Society, in his report for the year just brought to a close, gives us a synopsis of missionary conditions in Elmhurst College. This society meets semi-monthly and has 100 members, sixty-two of which are engaged in mission study. In these meetings special study was made of Naylor's textbook: "Daybreak in the Dark Continent". Preparatory to similar meetings in the coming year Professor Crusius has begun to train a small circle of leaders in Sherwood Eddy's book: "Asia's new Era".

The most pleasant news contained in this report is perhaps the announcement that not less than ten "volunteers" among the Elmhurst students have declared their intention to serve on the foreign mission field, if the Lord permit, after the close of their college term. What position do we, as a Church, take to this? Will we send only half of this number and raise the means to accomplish this? We can if we will, i. e., if we are *sincere* and *serious* about the conversion of the heathen.

In view of the fact that our treasurer could only make belated remittances from quarter to quarter, and only partial remittances at that, the president of the Missouri Conference urges us to show our earnest intention to advance this work by giving our hearty and continued financial support. He told me in words which were and could not be misunderstood: "Permit me to say that the remittances, especially at this time, should not be delayed. In an emergency it would be much more difficult to borrow money now than in time of peace, and I hope something may be done along this line. Perhaps one or more of our well-to-do friends would be willing to step into the breach. Thank God we are not hampered in our work in any way despite the war". And sometime later he again writes: "The treasurer writes me that he was again unable to make the quarterly remittance in full. That is bad. The board of control should by all means determine some way to raise the money. I again emphasize the fact that it is absolutely impossible for us to borrow money here at this time. If it is not possible to obtain the necessary financial aid thru voluntary contributions in the congregations over there, would it not be possible to make loans from wealthy Christians which could be repaid later on?"

No doubt our readers and friends will consider earnestly whether they are not in a position to make us these advances. Or better still, can we not arrange for a *regular flow of donations* which would prove that the steady growth of this work is our heart's desire?

The work itself can not stop but *must* go on. The natural growth of this work must urge us to show an increase in our love by more earnest endeavors. We learn that during April a conference of missionary delegates in Bislaspur arranged new boundaries for our field of missionary labors. As a result, Mahasamudra has to look after a territory covering at least 100 sq. miles, and Sakti still more. In each one of these provinces there is only *one* white missionary. The same is the case in Bisrampur with its many branches of work. Every one of our missionaries, even in larger and better cared-for stations, faces much work which should be done but can not be accomplished as he lacks the strength to do it. The entire letter is an *earnest appeal for more laborers* and gives expression to the fear that the present number of missionaries will not be able to show an advancement of the work but rather retrogression. Such is the true status of the work. But under these conditions we should not consider retrenchment but rather form the resolution: *Let us arise and take possession of the city for which our God has laid the foundation.*

Several days ago Mr. W. M. Danner, representative of the Scottish Leper's Mission to Lepers, passing thru here on his way to Carville, La., called on the writer. He was on his way to take part in a most peculiar dedication ceremony to take place. The occasion was the dedication, on June 14th, of the very first house of worship here in North America for a

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GERMAN PROTESTANTISM IN THE NINETEENTH CENTURY

Professor Beck at Tuebingen, a modern Daniel in the Lion's Den of Destructive Criticism, restores the Bible to its rightful Place in Protestant Theology

FOR THE EVANGELICAL HERALD BY PROF. G. BRAENDLI, EDEN SEMINARY.

II

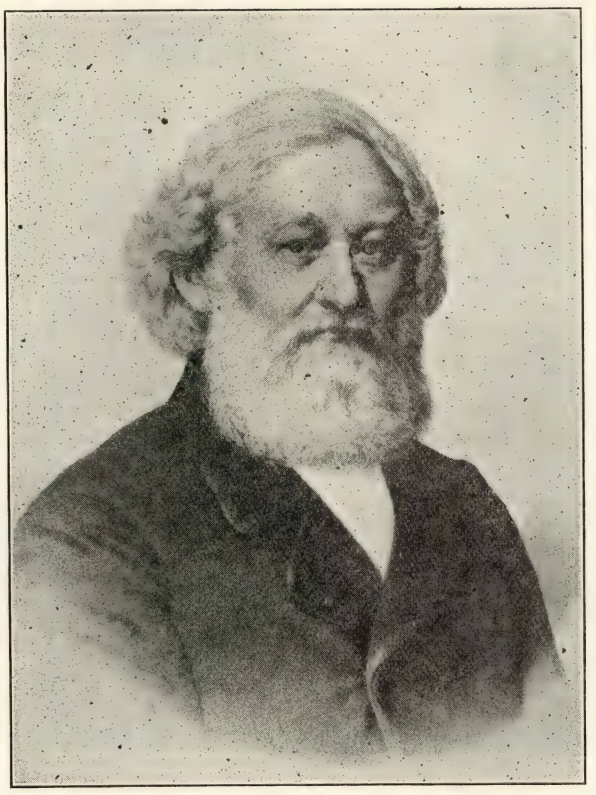
Schleiermacher's life and work very naturally had a tremendous influence upon Protestant thinking in Germany in many ways, and the attitude of the leaders of scientific theology toward him was in accordance with the valuation they placed upon his principles. His *Darstellung des christlichen Glaubens nach den Grundsaetzen der Evangelischen Kirche* (A Presentation of Christian Belief according to the Principles of the Evangelical Church) satisfied the strictest scientific requirements of the day. To him faith and knowledge are by no means mutually exclusive; he shows, rather, how both may be harmonized by the higher unity of the Christian religion. Thus it was possible that not only conservative Lutheranism but also the liberal and what has been called a "mediating" school, i. e., those theologians who sought a middle ground between the Lutheran and Reformed postions, have received a new impulse from him. The Lutherans gave him credit for holding fast to the heritage of the Reformation, while the liberals freely acknowledged the freedom with which he applied scientific research to theology. The mediating school has, with some modifications, been most faithful in following in his footsteps, and all of them have been friendly to Church union. They departed from the original union program, however, to the extent of seeking a *doctrinal* union, while the primary purpose of the union had been unity of *worship*. This school has conserved the scientific character of Schleiermacher's theology and has also maintained friendly relations to modern culture. They are postitive in their convictions and without an exception are illustrious representatives of nineteenth century theology.

This is something that cannot be said either of conservative Lutheranism, which seeks to re-establish the teachings of the seventeenth century, or of extreme liberalism, which has thrown the teachings of Christianity overboard as unreasonable and old-fashioned. Even the better representatives of this school dilute the concrete life of Christianity until it becomes a mere abstraction, and D. F. Strauss with his "The Old and the New Faith", in which he flippantly and summarily dismisses the Christian religion reveals only the complete bankruptcy of liberal theology.

Some Leaders of Positive Christian Thought

The most original and forceful representative of the mediating school is *Richard Rothe* (1799—1867). In his *Ethik* we have the scientific resume of his great life-work. A modern Church historian's verdict in regard to this work is unqualifiedly correct: "It is generally recognized today that no theology has led us farther in the universal knowledge of that which has been planted in the world thru Jesus Christ. Rothe's *Ethik* has become an *Imitatio Christi* in the highest sense". *J. A. Dorner* (1889—1894) must also be mentioned in this connection. His *System Christlicher Glaubenslehre* (System of Christian Belief) and his *System der Christlichen Sittenlehre* (System of Christian Ethics) seek to combine Christian religion and philosophical idealism. He points out that not only the final stage of revelation in Jesus Christ, but also the temporary and preparatory stages of revelation in nature and history are guides for our beliefs. *Matthias Schneckenburger* (1804—1848) is known for his ingenious and thoughtful manner in his investigations into the deeper relationship between the Lutheran and Reformed conceptions of godliness and system of doctrine. This work is valuable not only in a comparative study of the different confessions, but also in the efforts toward union.

Among those who have also made important contributions to the many-sided religious thought and life of Protestant Germany during the nineteenth century the names of *F. A. G. Tholuck* (1799—1877) and *Julius Mueller* (1801—1878) must not be overlooked. The former ranked high both as a Bible teacher thru his commentaries on the New Testament, and as Church historian thru his *Description of the Period of Lutheran Orthodoxy*. He is the scientific representative of pietistically evangelical German Christianity. His decidedly Christian personality exerted a decisive influence on Mueller, who is the classic representative of Schleiermacher's teachings as to Church union. The tremendous deepening of religious life brought about by the German War of Liberation effected, in his case, that transformation which he himself has well characterized thus: "I am now in need of a calling that is always in direct relation to the highest



Johann Tobias Beck, 1804—1878

things in life, and to God himself". We close this array of witnesses for a wholesome development of religious life and thought in Germany with the names of two men whose work reaches down to the threshold of the present: *Julius Koestlin* (1826—1902) and *Willibald Beyschlag* (1823—1900). Koestlin represents the mildly Lutheran orthodoxy along the lines laid down by Schleiermacher; Beyschlag typifies a moderate liberalism on the same basis.

Into this period of religious and scientific development belongs the unique personality of *Johann Tobias Beck* (1804—1878), the pioneer of a true Bible theology. For his theological position can be explained only on the basis of the most thoro and scientific penetration into the true sense and import of the Scriptures. His attitude toward the Scriptures is determined not by ignorance, or by lack of scentific interest, but by the relation of his knowledge to his faith. He was perfectly at home, both in philosophy and in the theology of his day, and had definite and positive convictions in regard to each. Orthodoxy, rationalism and pietism had also left their traces in his development. But none of them could satisfy the heart and mind of one whose aim was fixed upon the highest goal of human thought, the *unhindered unfolding of the power of the Word of God in the human soul.* It is thus that he became what his biographer (Riggenbach) has called him, "a scribe who hath been made a disciple to the kingdom of heaven" (Matt. 13: 52).

Beck was a native of Wuerttemberg (Balingen) and was born on February 22, 1804, in a home that gave him the first impressions of simple but earnest godliness. These impressions were deepened during his early school years, and while he was being prepared for confirmation he made up his mind to devote himself to the ministry. His confirmation was the beginning of hard and persevering study, as those preparing for the study of theology were required to undergo most thoro and difficult examinations. But his instructor (Osiander) made it possible for him to enter the advanced school at Urach after only two years of study.

After four years here, devoted chiefly to the study of ancient languages, he was able to pass with honors the examination admitting him to university study. At the University of Tuebingen he spent five years in the study of philosophy and theology, completing his studies in 1827 with a thoro theological training as well as a positive Christian character. Soon after he received his first charge at Waldthann and was married to Louise Fischer, who proved to be a fitting and able companion in his intellectual and spiritual efforts.

His Labors as Pastor and Educator

Shortly after beginning his labors at Waldthann the following entry occurs in his diary: "To a pastor wickedness should seem so natural that it neither annoys nor angers him; at the same time it should seem so unnatural to him that he cannot tolerate it". We shall better understand just what this entry meant when we learn that the young men of his parish, from their seats in the gallery of the church, actually fought for the seats in the front row, so that they might see the girls below, sometimes becoming so violent that blood flowed down to the floor below. Such scandalous conduct naturally challenged Beck's most determined and relentless opposition, and he had the satisfaction of being able to abolish the most flagrant abuses. His chief concern was the better education and training of the young people. He insisted on regular attendance at school, worked out a definite study plan for the somewhat incapable teacher and assisted personally in teaching. After two and one-half years conditions in the church had much improved, and the young pastor accepted a call to Mergentheim, where, as principal of the high school, he also received preliminary training for his later academic career. After seven years of faithful pastoral and educational labors, Beck accepted a call to the University of Basel. His literary labors, the first of which was a study of the first portion of St. John, had paved the way for such a call, especially A Study of some Introductory Thoughts on the Scientific Conception of the Atonement in Connection with the Death of Jesus, which was of the utmost significance, as it illustrated Beck's attitude toward the Scriptures. This is his effort to co-ordinate the testimony of the Scriptures *into one organic whole*, and his later mastery of Bible interpretation was founded on this fundamental principle. His conception of how the sinner is justified thru Christ's redemption is also made very plain. He emphatically rejects as un-Biblical the legal point of view, according to which the sinner is *declared* righteous, and shows that the question is, rather, one of bringing about the *actual state* of righteousness in the sinner in the sight of God.

His Stand for Bible Truth at Tuebingen

Beck thus became the representative of a Biblical theology characterized by sound historical judgment. He regards the books of the Bible as records of the stage of revelation and spiritual activity *of the period in which they were written.* The meaning of the Scriptures is therefore always determined by the *Spirit that speaks from the Word*, and which also enables man to obtain a true idea of Bible truth. Beck also has a unique conception of the kingdom of God and His righteousness. Christianity opens to us all the wealth of heavenly realities and also is the source of the perfect moral life. All his writings and his whole pastoral and academic work is guided by these fundamental theological convictions. Beck reached the height of his career as professor at Tuebingen, where he was called in 1843. The larger opportunity of such a position he owes to Ferdinand Christian Baur (1792—1860), the founder of the later Tuebingen school (representing the principle of objective criticism). It was Beck's originality and his scientific independence that caused Baur, tho a theological opponent, to urge his call to Tuebingen. And Beck did not fail to make plain his point of view in relation to the other members of the faculty, when he wrote to the dean: "But it is quite natural that my scientific method in its spirit and in its form, will be guided by the peculiar needs of the subject and by the laws which govern the knowledge and development of biblical doctrine, rather than by the prevailing method". "The Relation of Christianity to the Life of the Times" was the subject of his inaugural address in which he emphasized that he who would honorably bear the title of professor must also be a *confessor.* Very clearly and unmistakably he declared his opposition to a scientific method which antagonizes or rejects the Scriptures, and also his serious doubts of an orthodoxy which lowers the Scriptures to a mere tool and instrument in the pursuit of its

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congregation of lepers. Not less than 108 lepers have been assembled by the State of Louisiana in a State asylum in Carville. For some time the New Orleans Pastoral Conference, encouraged by the Mission for Lepers, has taken a lively interest in the spiritual development of the inmates and thru their influence the erection of this house of worship has been accomplished. Another instance where a foreign missionary enterprise (the "Mission for Lepers"), has to point out to us our duty at home.

Ohio District

On Friday evening, June 18, about 700 members and friends of St. John's Church at Massillon, Ohio, gathered quietly in the spacious Sunday-school auditorium of their church. A hush was upon the entire assembly, all unnecessary noise was carefully avoided. They had gathered, not for a funeral, but for a rather joyful occasion. It was to be a surprise reception for their pastor, Rev. J. E. Digel, in honor of the completion of a pastorate of twenty years at Massillon. All plans were carefully laid to keep the meeting a secret from his watchful eyes, and the efforts were crowned with success inasmuch as the pastor had not the faintest intimation of the proceedings. When everything was ready the unsuspecting guest of honor was led into the meeting, while the Sunday-school orchestra rendered a lively selection. A program, consisting of vocal and instrumental numbers was rendered in a highly pleasing manner. Rev. D. J. Helmkamp of Canal Dover and Rev. G. Kreuzenstein of Baltic, gave expression to the general sentiment of congratulation in a few well-chosen words. The Bible Class presented the pastor with a beautiful bouquet of roses, and the two Ladies' Aid Societies remembered their leader with a handsome, comfortable easy chair. The recipient of the gifts was deeply touched by these expressions of kindness and appreciation and spoke briefly concerning the disappointments and the joys which he had experienced in the twenty years of his pastorate at Massillon.

Owing to excellent organization and thoro preparation, the large assemblage was taken to the dining room of the church and served with a dainty luncheon in less than an hour. The remainder of the evening was spent in delightful social intercourse.

The entire meeting has done much to promote a friendly atmosphere among the members, and to cement the ties of confidence and mutual regard between pastor and congregation, and the interest shown augurs well for the future of St. John's Church.

To relieve the crowded condition that hindered efficient Sunday-school work, the St. John's congregation at Millersburg has erected a substantial and practical addition to their church. The large room, which was added to the rear of the church, is large enough to provide a seating capacity of 250. By means of folding doors this large hall may be divided into several classrooms, when used for Sunday-school purposes, but otherwise provides a convenient hall for social purposes. A kitchen was also added. The entire building is equipped with gas, electric lights and water. The total cost of the addition is about $2,200 and by a supreme effort the faithful members of St. John's Church have succeeded to dedicate this building to the service of God without an indebtedness. On Sunday, June 27th, a dedicatory service was held, which was well attended. Rev. J. Keller of Winesburg preached the sermon and the formal act of consecration was performed by the pastor of the church, Rev. H. J. Hahn. May the sacrifices so cheerfully made in the erection of this building be rewarded by a steady growth in numbers as well as in efficiency.

E. F. T. I.

Indiana District

Sunday, the 30th of May, was a day of praise and rejoicing for Philippus Church at Cincinnati, O. Twenty-five years ago the congregation had been organized by the late Rev. Dr. Jacob Pister, Sr. The large congregation, we may well say, is a noble monument to the memory of its founder.

From the beginning the membership of the church was large and with its Sunday-school and Ladies' Aid was an active force in the community. At present the congregation numbers 380 members (fam-

Concluded on Page 8

The Kingdom's Advance

Lutheran General Synod

The General Synod, one of the Lutheran general bodies in America, at its session just held, denounced by resolution as un-Christian and inhumans the manufacture and exportation of war munitions to the warring nations, and as American Christian citizens disclaimed "before God all willing assent and willing participation in such shameful commercialism". The same body also urged Lutherans to read again their own Augsburg Confession and be guided by it in keeping out of movements of varying kinds, and in sticking to the task for which the Church of God exists, viz., the preaching of the Gospel and the administration of the sacraments. It furthermore urged Lutheran pastors not to take part in corner-stone laying of buildings containing in purpose or even in architectural decoration any recognition of a secret order.

A large body of Lutheran pastors in Eastern Pennsylvania give "Billy" Sunday plans their stout opposition, and decline to take part in a movement of ministers to bring Sunday into that region. They say they do so because they prefer the method always followed by Lutherans, or orderly work, and the usual administrations of the Church. General Synod and General Council pastors are in the protest.

The Lutheran General Synod, already mentioned, has taken action looking to larger use of laymen in public services of the Lutheran Churches, agreeing for the first time to license them as lay readers of the service, and a licensed catechists, which gives them the right to make religious addresses. The net gain in membership of the Synod Lutherans last year was 10,371, which is above the average, and the total gifts last year were $3,587,000.

Christian Endeavor at Chicago

Christian Endeavor is booming in all its parts, according to official reports just made to the World's Christian Endeavor Union and the public. In four big departments numbers were never so large, or members so active. There are what are called Comrades of the Quiet Hour 95,000 strong. These are people who "wait upon God" as the phrase has it; try to live the spiritual life in the highest ideals. Then there are 34,000 men and women who practice giving a tenth of their income to others. In an efficiency department there are 5,600 experts, and in recruits of young people giving their lives to Christian work are 1,033.

It is now claimed there are 77,776 Christian Endeavor societies with an estimated membership of nearly 4,000,000. Endeavor leaders add to these a multitude of societies that use their methods and do their work, so they believe their total strength is 100,000 societies and 5,000,000 members. These are resident in sixty nations, and belong in more than eighty religious bodies.

In this country the three lines of effect that Christian Endeavorers report themselves most active in are: 1. The cultivation of the missionary spirit in the churches at home, and the leading of that spirit up to the world missionary idea; 2. To stamp out race prejudice; 3. To fight the saloons on a campaign that hopes to put all of them out of business by 1920.

At the world's convention just closed in Chicago, Endeavorers have entered upon a two-year program, or until the convention of 1917, that, as far as bigness and ambition is concerned, seems to have set a new record in religious work. When presented at Chicago by President Clark it is said to have made the weak members gasp because of its immensity, but the sane leaders, realizing what Endeavor movements have accomplished, voted it and are already entering upon it. The main features of the program are:

Securing within two years one million of converts to the Gospel, from among people of the world not now calling themselves Christians.

Getting the million of Christians into active service, trying to spread the Gospel.

Inducing one million men and women to become members of some of the evangelical churches.

Helping to raise $1,000,000 to go to missions at home and abroad.

Strengthening the World Peace Union, which is a Christian Endeavor department and not one of the many peace societies, by adding to it one million new members.

Organizing ten thousand new Christian Endeavor societies.

Seeing to it that 20,000 additional men and women take time daily to sit down, if but for a moment, and seriously consider the cause of God in the world and their own relation to it.

Finally, getting 10,000 more people to give annually a tenth of their incomes, 10,000 others to become experts in Christian work and methods, and 5,000 to give their lives to Christian service. Endeavor leaders have certainly set a task to the spirit of youth in American churches that is worthy of its best and noblest efforts. Many Christian Endeavor members say they will not wait until September before entering on this campaign for millions.

Advertising Men and the Church

Last month a company of advertising experts, holding a convention in Chicago, spoke in some fifty churches in that city and a dozen or more in near-by cities, including Milwaukee, Detroit and Indianapolis. Careful inquiry among the churches as to what sort of speeches the advertising men made, and whether what they said amounted to anything helpful; and among the advertising men about their impressions of the churches, and whether they seemed likely as at present conducted to help that world of affairs with which advertising men are familiar:—these have been made by the Church News Association of New York, and with interesting results.

No Chicago church was found to regret having invited the advertising experts, but only one or two were found claiming to have gotten any real help. The trouble, so the churches say, is that the methods of working of each class are so different that they touch each other at hardly any point. Churches propose better acquaintance on their part, feeling that such acquaintance is the proper remedy.

Half a dozen advertising experts, questioned concerning their impressions of churches and church leaders with which they came into touch by reason of the speaking campaign, were courteous in what they said, but inclined to be impatient with what seemed to them to be slow ways.

One advertising expert, a Church leader of many years, frankly said, after visiting both Chicago and Detroit, talking with advertising men and also ministers, and weighing his words with care:

"There is very little difference between the Church and the advertising people as regards methods and success. I believe the men and women, and especially the women, who manage the churches, are as competent to go into advertising conventions and tell the advertising experts how to stick to the truth, how to make others believe they stick to the truth, in short how to succeed in general, as are the advertising experts to go into the churches to there ask men and women to apply business methods to Christian work. True, few speakers either in Chicago or Detroit churches spoke openly in their addresses of the efficiency of churches. Some did, however. But during their own convention the advertising men privately had much to say about things they saw and heard in the churches. It was an excellent plan that was followed at Chicago. Acquaintance is a mighty good thing for both. But I am convinced, and never more than since the Chicago experience, that the affairs of churches are as well conducted as the affairs of advertising and most other secular work.

One expert, speaking in Detroit, said the churches have need of organization. He declared they ought to lay aside their differences, and get together. If they were to do so this speaker declared there would come an end to jails, and even policemen could be sent about other business. All of which sounds well, but this speaker, who is head of a great concern, *is fighting competitors tooth and nail.* In his line there is no more unity than in the church line. He manages his business, as I chance to know, not one whit better than do the churches whose affairs I happen to know also.

"There was one feature of the advertising men that interested me, after being with them for a week. It was that a larger proportion of them than I had expected to find actually belong in some Christian body, some of them actually serve on Christian and civic committees of prominence. I found them to entertain a higher conception of the Church as an institution that had played a world part, and could play such part still, than I had expected. Indeed, there was more real religion in the bunch, more desire to express that religion in help for God and others, than I had supposed would be found there."

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Aug. 1, 1915, Ninth Sunday after Trinity

MISSOURI DISTRICT CONVENTION for Evangelical Sunday-school and League Workers,

Hermann, Mo., August 3-5, 1915

The teachers, workers and officers of Evangelical Sunday-schools, as well as all Evangelical pastors, in the Missouri District are cordially invited to attend this Evangelical Sunday-school and League convention and share the help and inspiration that is to be offered. Every effort is being made to have the program as varied, interesting and helpful as possible, and the details will be announced just as soon as all the arrangements have been made. It is desirable that those expecting to attend should notify *Pastor R. Kasmann, Hermann, Mo., as early as possible, and by no means later than July 25th.*

Be sure to give this Convention a place in your plans for the Summer.

Rev. H. Katterjohn,
Chairman District League Board.
Rev. J. H. Horstmann,
Chairman District S. S. Board.

New York Dist. Y. P. L. Convention

The twelfth annual convention of the New York District Evangelical League will be held at *St. Stephens' United Evangelical Church (Rev. W. Schild), Buffalo, N. Y., August 5—8* inclusive. All those expecting to attend the convention are requested to return their credential card to *Rev. W. H. Cchild, 308 Adams St., Buffalo, N. Y., not later than July 20.*

Rev. Louis Miller,
Pres. N. Y. Dist. Evang. League.

Helps for a Good Meeting

Rev. Henry Katterjohn

EVERY-DAY KINDNESS

M. July 26. Mutual Courtesy. Acts 28: 7—10.
T. July 27. Good Rules. 1 Pet. 3: 8—13.
W. July 28. Dispenser of Kindness. Prov. 15: 1—4.
T. July 29. Our Example. John 13: 1—15.
F. July 30. Lowly Service. Matt. 10: 40—42.
S. July 31. A Widow's Reward. 1 Kings 17: 8—16.

Sun., Aug. 1. Topic—Little Every-day Kindnesses. Eph. 4: 25-32. (Consecration meeting.)

Suggestions to the Leader

The monthly consecration suggests introspection. Have we made progress during the past month? It is true, we ourselves cannot judge our progress, our fellowmen, and above all, God can determine that. But we can become conscious of our mistakes. In battling against evil habits, it is essential that these be supplanted by corresponding virtues. Seek to understand the process of spiritual growth. The laws governing this growth are equally applicable to all, even tho the manifestations of that growth may vary with the individual.

There must be a *subtraction, addition and multiplication* in the virtues that make up character:—a subtraction of evil, an addition of good, a multiplication in influence.

Let the leader make use of the blackboard in demonstrating this topic. Our lesson text emphasizes the fact of subtraction,—*putting away falsehood;* of addition, *sin not*, grow stronger in fighting evil; of multiplication,—*that he may have whereof to give to him that hath need.*

The sum of life's problems, of our efforts, is expressed in the closing verse of the text: *Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.*

This must be the result of our subtraction, and addition and multiplication. It is the answer of the *why* of our struggles and trials, our failures and renewed attempts.

The Topic Presented

We are engaged to solve the problem of our growth. Paul begins with the known quantities of our defects and failings. His starting point is the mere moral and ethical side of our being. The evil habits must be destroyed, that the good might take their place. There are three fundamental evils that appear in our relations towards each other—*untruthfulness, anger*, that disregards the rights of others; *dishonesty*, as it is manifest in stealing. The social, intellectual, and property rights of others are invaded by the lie that abrogates fellowship, the anger that denies the right to differ from you; the stealing that appropriates the property of others.

Starting with the known quantities, Paul introduces the unknown quantities, the virtues unknown to the mere moral or ethical man. To destroy the lying habit the mere truth will not suffice—our speech must be *pure*. Only if the heart is pure can our speech be pure. The man who would *sin not*, in his anger must seek to upbuild his brother rather than destroy in his anger. He is a positive virtue in place of the negative, destructive habit of being angry with the brother. To *edify*, means to build up, to make strong. Only the anger that builds up the character of the brother is permissible. The thief is prompted by selfish motives to appropriate the others' property. The man who is moved by the Holy Spirit will be unselfish in his actions. Selfishness grieves the Holy Spirit; unselfishness, the love of God, represents the true altruistic spirit that seeks the other's welfare, and not his injury.

The final result? Paul describes the new man, that has been produced thru the subtraction, addition and multiplication process, described in the foregoing: He is *kind, tender-hearted, forgiving*. All evil will have disappeared, bitterness, wrath, anger and clamor will be unknown. Be ye *kind*, forbearing, sympathetic, one to another; *tenderhearted*, compassionate, serving, sacrificing in our actions; *forgiving*, even to the enemy, and to the brother seventy times seven times.

Is not such a character worth while?

These are little, every day things suggested in our topic. But palaces are built of single stones, the seashore of individual grains of sand. Life is made up of little things, watch these! Subtraction, addition and multiplication are the simple processes by which the most complicated problems are solved. Apply this process, too, in the solving of the problem of character-building.

Some Questions on the Topic

Why is truth the foundation of society?

Is anger ever justified? When?

How does a corrupt communication defile your life?

Who is our pattern of conduct? Show how Christ illustrated in His own life the virtues described in our lesson.

Some Scripture on the Topic

Character of God's Children. John 10: 3, 4; Phil. 2: 15; Prov. 28: 1; Isa. 57: 15; Acts 8: 2; Rev. 17: 14; Mal. 3: 16; John 1: 47; Deut. 7: 6; Psalm 34: 2; Matt. 5: 6; Rom. 8: 14.

Let all who read a Scripture passage point out the virtue described in the verse just read. Every verse points out at least one of the virtues of God's children.

The Advanced Quarterly's Lesson

Israel's Departure from Egypt. Ex. 11, 12: 29-36, with ch. 14

Daily Bible Readings

M. July 26. Ex. 11. The Judgment Announced.
T. July 27. Ex. 12: 29—36. Death of the Firstborn and Departure from Egypt.
W. July 28. Ex. 15. The Song of Triumph.
T. July 29. Psa. 124. Praise for Rescue.
F. July 30. Mt. 8: 23—27; Mk. 4: 35—41. Disciples Saved from Sea.
S. July 31. Psa. 2. Jehovah Overwhelms His Enemies.
S. Aug. 1. Luke 16: 1—9; 1 Cor. 10: 6—13.

Golden Text: *"Jehovah is my strength and song, and He is become my salvation"*, Ex. 15: 2.

Pharaoh had willfully set his heart against the will of Jehovah and thereby invited God's judgment. And the penalty God visited upon him and his people was designed to crush his opposition once and for all. Most of the firstborn were men and women in the full vigor of their strength, the flower of the land, and the loss to the people can be compared only to that of the ravages of war. Besides this there was the consternation at the death of the sacred bulls of On, and other animals, worshipped as a deity. Nothing would be more certain to strike terror into the hearts of the Egyptians and at the same time impress them so thoroly with the unlimited power of the God of Israel than the slaying of the firstborn. That the Israelites celebrated their first Passover meal, staffs in their hands, their cloaks girded, and everything ready for an immediate departure, was an act of faith that deserves notice. After the first experiences of Moses and Pharaoh, Aaron with Pharaoh, which had only increased their burden, they were inclined to doubt. But when one plague after another visited the land of their oppressor, their faith was gradually strengthened until they were ready to trust the word of Jehovah entirely. Their firm reliance upon the promise of God matched God's determination to deliver them when His time came and made their departure possible. God is slow and systematic in preparing the events, but when the time comes only an implicit faith and an immediate response on our part will bring the desired results. We have far more reason to trust the promises of God now than did the children of Israel 3,500 years ago, and our lack of faith prevents us from realizing the full blessings and benefits of God's power ready to be exercised on our behalf.

Pharaoh was so impressed with the greatness and the extent of the divine visitation that he did not wait for Moses and Aaron to make formal demand to let Israel go. He rose up in the night, he and all his servants, and all the Egyptians, and he called for Moses and Aaron by night and literally drove them out of the country with their flocks and herds, lest the whole nation perish. Nor did they leave Egypt with empty hands. According to God's command, Ex. 3: 21, 22, the Israelites asked of the Egyptians jewels of silver, and jewels of gold and raiment, and the request was not in vain. This was not begging, but merely a partial payment, long overdue, for the service rendered the Egyptians. To give a present to a departing visitor is also a general Oriental custom, which the people may have observed all the more willingly on this occasion, because of the calamity that had overtaken them for having not let the Israelites depart earlier. Besides, money in those days was carried in the form of jewelry. That God gave the people favor in the sight of the Egyptians, so that they let them have what they asked, even to the extent of despoiling them, probably means that the people of Egypt had not sympathized with the stubbornness of their king, who had refused to let Israel go, and were thus ready to help them even at a personal sacrifice. We may always depend on God to smooth the way under all circumstances for those who "trust and obey".

Of the three roads leading out of Egypt to Palestine only one, the Red Sea road, was suitable for the Israelites, because here the sweet water lakes and the numerous valleys of the mountainous region offered water and food for the cattle which were their chief means of subsistence. On this roundabout way they would be safe from a conflict with the trained armies of the Philistines and from the dangers of the desert. The Red Sea road is the one used by the Mohammedan pilgrims from Egypt even today. What hindrances there were, such as the waters of the Red Sea, and the pursuit of Pharaoh, when he thought them entangled in the land, were not difficult to conquer for Him who can call the forces of nature to His help, at any time, as God had done. As the Israelites glanced back over the experiences of that month they must have realized, as they never did before, that no one can be against them if God is for them, and the knowledge must have filled them with new encouragement as they thought of the future. If we will only let God lead the way, we shall find, wherever we go, that all the difficulties vanish, and that, no matter what the outlook, we may view the future joyfully and hopefully.

German Protestantism in the Nineteenth Century

Continued from Page 5

own interest. The Christianity that is founded upon the Bible alone has the power to awaken a new life by a new spirit on the background of the inner life". For his opponents, however, he has this beautiful sentiment: "Biblical Christianity does not make me condemn those who have not yet found the truth, or who persecute the truth from ignorance or misunderstanding, but only those who purposely distort the truth and, whether by confessing or denying, make it a selfish plaything or a hypocritical pretext".

Beck was probably the only person who was able, in the face of the negative criticism which had dominated Tuebingen, to gain the confidence of the students. His independence and self-reliance attracted them and his labors were so successful that Nippold,

the Church historian, in his first edition (1867) could say of him: "the number of his students almost exceeds those of all other academic theologians, and his influence is already making itself felt in many churches". How his labors were regarded by his colleagues appears from the manner in which Weizaecker, then rector of the university, on the occasion of the fiftieth anniversary of Beck's ordination, assures him of the faculty's appreciation of his faithfulness to his convictions, his frankness and his kindheartedness, and of their continued veneration and love. Even the theological faculty at Leipsic, the stronghold of conservative Luthernism, sent the following telegram of congratulation: "On the occasion of his fiftieth anniversary in the ministry the theological faculty at Leipsic sends its heartiest greetings and best wishes to the honorable colleague celebrating his jubilee, the earnest preacher of truth, the deeply learned Bible scholar and the faithful and richly blessed instructor of our theological youth".

How Beck himself regarded his life work appears from his review of his career, which was so full of conflict and rich in successes: "I came to Waldthann, and found a brutal and demoralized peasant church, which no one else wanted, and where my life was threatened. In Mergentheim they called me the heretic preacher. At Basel I found opposition from a quarter from which I had least expected it, and at Tuebingen everything conspired to silence my voice. But God has held me by His right hand".

For more than a year after this Beck was able to continue his lectures at the university. In December, 1878, he delivered his regular lectures just before the Christmas holidays, and ten days later he passed unexpectedly away, after having spent the evening before in pleasant conversation with his family and a number of intimate friends.

If the service Schleiermacher rendered was that of reconciling the faith and the knowledge of his day, it was Beck who *restored the Bible to its rightful position and placed the science of theology at the service of the Word of God*, a valuable heritage, indeed, for which the Church of the future will be even more grateful than that of the past. True, he is the only great scientific representative of real Bible theology, but he is not without his followers, such as Robert Kuebel (1838—94), who was called to the chair of Christian dogmatics and ethics at Tuebingen after Beck's death.

Even during the palmy days of rationalism a sound Christianity had maintained itself successfully in many parts of Germany, especially in Wuerttemberg, and Bengel (1687—1752) and Oetinger (1702—1782), the first a Bible theologian, the second as a theosophist, may be classed as Beck's forerunners in the eighteenth century. Reinspired by Beck we see this school represented and extended by powerful spiritual personalities, like Barth and Blumhardt, the two Hofackers, Hoffmann, Kapf, Zeller and Spittler. All of them are representatives of modern Bible Christianity which Beck has organized into a powerful system at a time when the Word of God seemed more and more to lose its value for the science of theology.

Ohio District

Continued from Page 6

ilies), has a large and beautiful church, as well as parsonage. Its indebtedness has been continually decreasing under the energetic and able leadership of its present pastor, the Rev. Dr. F. Dorn.

On the morning of the Jubilee Sunday the Rev. J. Pister, Jr., of Chicago, a son of the founder of the church, preached the festival sermon. Two beautiful memorial windows, commemorating the founder, were dedicated by members of confirmation classes.

At the evening service ten pastors of neighboring Evangelical churches took part. During the week various services and social affairs were arranged under the auspices of the various societies, making the festival a memorable one.

May Philippus congregation prosper and its work ever redound to the glory of God. *A. E. V.*

Conference of the Texas District

The 27th annual conference of the Texas District convened in the quaint old town of San Antonio from May 26th to 30th. Thirty-one pastors and thirty lay delegates attended the conference. As representative of the President General the General Treasurer, Rev. H. Bode, spent several days in our midst.

The conference opened with a German service on Wednesday night. Rev. J. J. Kasiske delivered the sermon on Rom. 5: 12—21. His theme was: Evangelical Church, preach the twofold contents of the Word of God: 1) Tell the sinner: Sin is a reproach to any people, 2) Console the repentent: The gift of God is eternal life in Christ, our Lord.

Services were held also on Thursday and Friday evenings and on Sunday morning and afternoon. The speakers at these services were: Rev. John Link, John 14: 27. Rev. F. Piepenbrok, Exod. 17: 8—16. Rev. H. Bode, who spoke on the Jubilee of the Synod, Rev. G. Mornhinweg, John 6: 36, Rev. G. B. Schiek and Rev. J. Strauss, both of whom delivered missionary addresses, the latter in English.

A very interesting paper was read by Rev. A. Koerner on the theme: "Our Synod in Its Jubilee Year".

On Saturday afternoon the conference body hired an automobile tally-ho to go sightseeing. The trip took them to the Army Post, then out to the historic missions, thence to the Protestant Home for the Aged, which institution is under the auspices of the District. Here a longer stop was made to inspect the Home and the premises and also to take some refreshments which were served by several ladies of the home and the congregation. Before departing, the party presented by its president, Rev. C. Wolff, to the Superintendent of the Home the appreciable offering of $44.50.

Of the many resolutions adopted, the following may be of general interest:

1) The District shares with the honorable President General the wish that the admonition of Paul "In diligence not slothful" may not become a rebuke to us.

2) We are of one accord with the honorable President General that our work should not center upon external things, but that the work of the Holy Spirit in the hearts of men be valued higher than all human endeavors.

3) The brethren of the Texas District pledge themselves to make the necessary preparations for a successful celebration of the seventy-fifth Jubilee of the Synod and to raise a Jubilee offering.

4) The Texas District is of the opinion that the English publications of the Synod have received ample attention and believes that the German publications should receive more attention

5) The District cannot refrain from expressing its pleasure at the true German and manly stand the editor of the *Friedensbote* has taken.

6) We are sorry to learn that our seminaries are constantly laboring under financial difficulties and we hope that the proposals of the Board of Finance may be realized.

7) We consider it as our duty and esteem is as a privilege to support the mission work in India so that in these troublous times the work may nevertheless progress.

8) The District requests its pastors and congregations (very urgently) to educate every member, especially the newly confirmed ones to systematic giving.

9) The Texas District advocates the use of the German language in the Evangelical Church as long as possible, as there is danger that with the loss of the German language the healthy German character also will be lost.

10) The following protest was sent to the President of the United States, the Honorable Woodrow Wilson: The Texas Conference of the German Evangelical Synod of North America, assembled at San Antonio, Texas, kindly yet firmly requests that our President may take such steps as he may deem adequate to prohibit the exportation of war munitions to all European belligerents and thus foster peace and charity at home, impede the horrors of war abroad and secure the good will of the world.

The following officers were elected for the ensuing year: President, Rev. Carl Wolff, Fort Worth; vice-president, Rev. G. Mornhinweg, New Braunfels; secretary, Rev. J. J. Kasiske, Kurten; treasurer, Rev. G. Krebs, Coupland.

They were installed by Rev. P. V. Dyck, Houston, following the Sunday afternoon services. *C. L. S.*

Evangelical Tidings

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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"Defenseless America"

Is the title of a new book by Hudson Maxim, the well-known inventor of explosives, projectiles and man-killing apparatus. Altho the book aims to furnish material for the advocates of a policy of providing America with adequate defense against possible danger of war, it seems to have been written just as much with the purpose of creating a still larger home market for the author's inventions than they have been enjoying for a quarter of a century or more. The spirit of the book is hardly such as to secure for it a reading by those who are opposed to extraordinary preparations against war by this country, and whom it is the author's purpose to convince. The very opening paragraph, which characterizes his opponents as "peace-palavering persons", will not inspire them to read further, and the line of argument, which, for example, presents facts respecting the relation of the cost of war to the total wealth of the warring nations or the estimated killed and wounded in war as compared, on the one hand, with the birth-rate, and on the other hand, with the number killed and wounded by our modern methods of industry, while probably highly interesting to those who make the manufacture of war supplies a very profitable business, can only be repugnant to those who oppose war as a means of settlement of international disputes. The publication of such a work at a time when there is already too much warlike agitation seems to confirm the suspicion that the persistent propaganda for a larger and better equipped army and navy is very largely due to organizations or persons with political or pecuniary axes to grind. Naturally every patriotic American wants to see his country secured by all the means of defense that may be necessary, but it has been well pointed out that if such a need of defense exists it should be brought to the attention of the country by the Government officials whose duty it is to take care of that sort of Government activity, and not by private agencies whose motives and purposes are open to suspicion.

It is a perfectly proper and a very wise move that the Secretary of the Navy, in perfecting the service for which that branch of the German exists, should call to his aid the highest mechanical genius and skill that the country possesses—and the United States may well be proud of the fact that she has a larger assortment of such genius and skill than probably any other country—and American genius and skill can be depended upon to solve any national problem that arises. At the same time it is also a fact that, as Dr. Gulick points out in his book "The Fight for Peace", it was just Europe's readiness for war that brought about the present conflict. For decades past all the governments had been preparing a vast system of death-dealing instruments. Millions of men had been drilling for years. Ammunition had been stored in every fortress. Plans of strategy had been all worked out, and every man knew just what to do, where to go and from whom to take orders. If the nations had thought they were not wholly prepared, there would have been time to listen to reason and avoid the horrors of war, tho sooner or later the terrible struggle would have been precipitated in any event. But the long-continued and thoro preparations for war was a positive cause of war just the same. And the probability is that it will be a cause for war in the United States if the arguments of the militarists prevail. In spite of Europe's warning example the United States will then be repeating Europe's mistake. And no one can blame Mexico or Japan or South America for suspecting the motives of our Government in that event, for nothing would be more natural than the fear on their part that these preparations were directed against them, tho ostensibly being made against European encroachment. These suspicions would compel them to make similar preparations, which would of course still more arouse American jingoes, and thus the vicious circle would be drawn closer and closer until there would be no escape but some kind of a war.

But we see no need for any extraordinary warlike preparations on the part of the United States at the present time. The United States possesses a far better and stronger defense than forts and cannon and battleships in its policy of good will toward all nations, and the provisions in our treaties with some thirty countries requiring one year's time for reasonable discussion of any issue before war can be declared, is additional safe-guard. After the present European conflict is over, the belligerents will be so busy rebuilding and healing that they dare not think of going to war again, and no other nation will dare to attack the United States as long as the United States seeks to be fair and just and above board in its international intercourse. Our Government already has an enviable record in this direction and a continued insistence by the people on such an attitude on the part of the Government toward all nations and peoples is a far greater glory than any that could be won by force of arms on sea or land. May the American people never want it otherwise!

THOUGHT FOR THE WEEK

The little worries which we meet each day
May lie as stumbling-blocks across our way,
Or we may make them stepping-stones to be
Of grace, O Lord, to thee.

—A. E. Hamilton.

Young Mormonism in Revolt

At the last commencement exercises of the University of Utah, a Mormon student spoke on the subject of "Needed Reform". What he said seems to have been of a character to convince the Mormon leaders that reform was really necessary, tho they are not going about it in the manner they were advised to do in the graduation address. This bold young man dared to attack the conservatism of the State and the Mormon attitude toward things in general, and expressed the opinion that the old order of things had passed away, and that at last freedom of thought had entered the Mormon world. The awakening thus revealed was brought about by the discovery, referred to in the HERALD at the time, that one of their sacred books, the "Book of Abraham" is spurious. The "Book of Abraham" claims to be a translation by Joseph Smith "of some ancient records that have fallen into our hands from the catacombs of Egypt; the writings of Abraham, while he was in Egypt, written down by his own hand upon papyrus". When the late Bishop Spalding received permission to show the book to Egyptian scholars it was discovered at once, from pictures of the original, that Smith's translation was a forgery. The inscriptions are not upon papyrus, but upon small clay objects which the Egyptians placed beneath the heads of the mummies. They make no mention of Abraham and are merely short prayers to the Egyptian sun-god.

Some time ago the State of Utah appropriated a sum of money to "promote the study of American archeology", and a museum was established, with one of the foremost scholars in the field of American archeology at its head and it was hoped that research work among the caves and mounds and cliff-dwellings of the early Indians would prove them to be, as the "Book of Mormon" states, one of the lost tribes of Israel. Since the "Book of Abraham" episode, however, the Mormons leaders are losing interest in the museum, as they fear similar revelations.

The knowledge of such facts is naturally stirring up the more thoughtful of Mormon students, and it is no wonder that they are seriously beginning to question the entire Mormon system of revelation. Naturally the board of regents of the university, predominatingly Mormon, is making desperate efforts to check the growth of progress by discharging the Gentile instructors, whom they hold responsible for this new spirit. Four instructors have already been expelled, ostensibly for "working against the administration of the university", and "speaking very disrespectfully of the Board of Regents". As a result fourteen other instructors resigned, among them some of the oldest and most valuable men, which so aroused the indignation of the students that they rebelled and demanded an explanation, with the result above stated. It is also said that the board of regents is seeking to replace the professors who have left the university with Mormons of the old type.

Washington "Slows Down"

This year's session of the Washington Legislature, according to *The Survey*, manifested a far less progressive spirit than the one of two years ago.

The mothers' pension law was attacked so vigorously that only radical amendments saved it. These included the requirements of a three years' residence in the State and the exclusion of divorced and deserted mothers from its provision, with one strengthening provision that mothers with a small amount of property in the form of a home should not be excluded from its benefit.

Thru the initiative, the people passed a prohibition law at the last election to go into effect January 1, 1916. The liquor forces tried hard to have this legislature take some action in their interest, but failed. The very law, however, by which State-wide prohibition was obtained, was, in the judgment of many, practically destroyed by an amendment making it nearly impossible to secure enough signatures to petitions to make them effective.

When a former legislature enacted the law providing for compensation to injured workmen, no satisfactory agreement was reached on first-aid features. This was left to a subsequent legislature with a pledge that such features would be provided. Early last year Governor Lister appointed a commission composed of employers, employes and others to draft a measure that would harmonize as far as possible the different interests. These were found to be still inharmonious, and a substitute backed by the Employers' Association was successfully forced thru, only to meet death by the governor's veto. This leaves the State without first-aid provision in its industrial insurance plan.

A child welfare measure, providing for the protection of orphan, homeless, neglected, and abused children, passed the senate but received no consideration in the house. This measure provided for the care of children by benevolent and charitable societies duly incorporated, when released by parents with court consent, or when committed by court order. It provided also for public aid. As the State has no provision whatever, for the care of dependent children, and as the law under which an organization has cared for most of the State's dependent wards for eighteen years is thought to have been repealed by the Juvenile Court code, dependent children of the State are left without sufficient legal protection.

THE HERITAGE OF THE CHILDREN OF GOD

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him, for we shall see Him even as He is", 1 John 3: 2.

Have you ever asked yourselves just what it means to be a child of God, and whether *we have a right* to apply that term to ourselves? Perhaps most of us seldom stop to ask that question, much less to consider it seriously and answer it clearly. But these are fundamental questions on which our salvation for time and eternity depends, questions which no one who takes his religion seriously dares to ignore. To be a child of God means to enjoy a most intimate and vital relationship with the Father in heaven. It means that we are His kin, that His life lives in us, that we belong to Him and have a share in all that He possesses. We attain this vital and intimate relationship only thru Jesus Christ, the Son of God, who came to dwell among men for that very purpose. By believing in Him and trusting Him we accept God's life and receive His power, thus assenting to His gracious offer and assuring to ourselves all the rights and privileges as well as all the duties of children. Unless we have accepted God's mercy and pardon in Jesus Christ, unless He has become our Saviour from sin and the Lord of our life, we have no right to call ourselves children of God. Thru Jesus Christ, however, all the power and beauty of God's life becomes our own, and we receive the blessings and privileges of that relationship just as fully and naturally as any child shares all the possessions of its father.

It is to the greatest and most glorious of these possessions that John here refers. It is a proof of the wonderful and infinite love of the Father in heaven that we are privileged to enter so close and personal a relationship to Him. Thru that relationship we receive many blessings and gifts, both spiritual and material, and the whole life on earth, even its sorrow, its toil and trouble, is transfigured and glorified with the light of God and heaven. But the best is yet to come. The joys and gifts of the life on earth are but the earnest of greater and more glorious things, when the full meaning of what it is to be a child of God shall be made manifest. In the earthly life, with its weaknesses and limitations, its sinfulness and its temptations, its wrong conditions and ideas, it cannot be made manifest what we shall be. The children of God feel in their hearts the greatness of the promise and the beauty of the fulfillment, but to realize just what it will really be is as impossible as it is to render a classic piece of music on an instrument all out of tune, or to paint a perfect picture on a rough and dirty surface. The imperfect, the old, the weak and the wrong must pass away before the true and the perfect can make their appearance. For the children of God death is but the passing away of earthly limitations and weaknesses, the agony preceding the birth of a new life to be lived in the glory of the presence of God. Death is only the removal of that which is unfit so that that which is nobler and more beautiful can take its place. Thru the life and the power of Jesus Christ the image of God in which man has been first created has been perfected and glorified, so that they, as the blessed of the Father, are fit to enter and enjoy the glory which the Father has given the Son. They who are justified and perfected in Christ, after receiving in the resurrection the glory of Christ, in body and soul, shall enter into eternal bliss and glory.

Just what that will mean is impossible to foretell. All that John can say is that "we shall be like Him, for we shall see Him even as He is". A hint of what this glory of the ransomed will be like is given in Isa. 64 and 65, where it is described as "things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him". Then shall "the ransomed of Jehovah return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away", Isa. 35: 10. And when the days of judgment shall have been fulfilled, when the first heaven and the first earth have passed away, and the sea is no more, then the new heaven and the new earth shall appear in all the splendor of divine glory, "the tabernacle of God with men, and He shall dwell with them and they shall be His disciples, and God himself shall be with them and be their God, and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more", Rev. 21: 3, 4. And the blissfulness and joy of the ransomed, as well as the glorious beauty that surrounds them, is due only to the fact that they have become like Him and see Him even as He is. The cleansing, sanctifying and perfecting work of the Holy Spirit will have been completed, the communion between Christ and His believers will be perfect, and every shadow and imperfection will have passed away.

Such is the heavenly heritage of a true child of God.

Are you one?

Matthew 5:44

BY A. M. BARNES

Juan Perez, burrero (donkey driver, had come into the courtyard of the hotel in Durango where Hunt Leigh's party was staying for a few days. He had burros (donkeys) to hire, by the day or the hour, as the riders preferred. The donkeys did not belong to Juan, but to the man for whom he worked. Juan, in fact, had but a pitiable share of this world's goods to call his own. His appearance proclaimed his hard battle with grim poverty. His clothing was in tatters and of many sorts, sizes, and conditions. The battered sombrero flopped about his ears like the wings of some great bird exhausted from flying.

"The fellow is a regular corn-patch scarecrow," declared Hunt from the balcony overhanging the courtway.

"Hush, Hunt!" warned Helen, his sister, "he may hear you, and it will hurt his feelings."

"Feelings?" repeated Hunt, raising his voice. "What does such a thing as that know of feelings?" And he pointed contemptuously. "Besides," he continued, "it is silly to think he understands a word of English."

But Hunt was mistaken. The one bright spot in Juan's life were those few precious months he had attended the mission school. He did not know what a corn-patch scarecrow was. He had never heard the words before; but he understood enough of what Hunt had said to comprehend that the well-fed, faultlessly-clothed young American on the balcony was looking upon him with contempt and had compared him to some hideous thing. Juan was not a meek boy, even crushed by hard fortune, as he was, and his cheeks went hot and his passionate heart rebelled. More of the same sort the boy on the balcony said, and followed the words by laughter that cut like a knife to the very depths of Juan's soul.

The next day there was a long mountain trip for Hunt's party. As Hunt approached the burro he was to ride, he noticed that Juan Perez was the burrero; but he thought no more of it until they were returning—were halfway home. In fact, then he had cause to remember it all his life. They were moving along a narrow trail. Above them for several hundred feet rose the sheer wall of the cliff. Below them, to even greater depths, dropped the precipitous sides of the gorge. It required cautious riding. A step or so aside from the path and donkey and rider would go plunging over the precipice. Hunt had lingered for a more prolonged view of the towering mass of gem-encrusted rock across the gorge, for he was an ardent student of geology. Thus he had fallen behind until he was now the last of the party, with the exception of Juan, who rode directly behind him. Suddenly, as they were passing in front of a great bowlder, and when it needed more alertness than ever to ride safely, Hunt distinctly caught the words hissed in his ear: "I hate you!" He turned his head quickly but cautiously. There was Juan's burro pressed as near to his own as it could be with safety, and Juan himself leaning forward, his face distorted, his lips working with an uncontrollable emotion. "I hate you!" he repeated. And Hunt knew then, if not before, that Juan understood English. "I hate you! I hate you!" Juan continued, his face livid with passion. "I could cast you down from this rock, and I will! Who's to know but that the burro stumbled and fell with you? Whose body will be as the dog's then—not fit for even the vultures to eat?"

With a shudder Hunt recalled his own cruel words with reference to Juan's being no more than on a level with the dogs about the hotel, so far as feelings were concerned.

Juan had dismounted. His hand now was on the bridle of Hunt's burro. Another moment, and he would have given the animal a sharp kick, and upon such portion of the body as would have caused the animal to spring aside and over the cliff. But in that moment Juan's hand was arrested; his foot remained upon the ground. As motionless as the granite cliff above them he stood. His eyes were looking straight before him, but he saw neither Hunt, the burro, nor the cliff. Instead, they were looking upon the picture of a neatly-furnished, white-walled room. There were flowers on the shelf by the window, and the sunlight fell in a golden shower thru the glistening panes. It fell brightest up on a dark head and a sweet young face, and its glow was reflected within eyes that held Juan's firmly, earnestly. And what were the words Juan heard over and over? "Who despitefully use you. Who despitefully use you." A sob caught in Juan's throat; his hand fell away from the bridle of Hunt's burro. "No, no!" he cried. "O, maestra (teacher), I couldn't I couldn't!" Then, "Ride on!" he said abruptly to Hunt. "I couldn't touch you now, not after what—I—have remembered."

Hunt never mentioned that experience either at the time or afterwards to any one. Somehow he could not. In his soul he realized that the boy's anger had been just. What had stayed him at that critical moment, he did not know, but that it was something stronger even than the tide of human passion was plainly evident.

It was Roger Arnold, Hunt's particular chum, who proposed an evening or so later that they go and watch the alacran hunters. "There will be no danger to us just to look on," Roger assured him. "It is only the hunter who runs the risk."

There were scores of alacran hunters abroad that night, for the city government had increased the bounty. For some time the alacran, the dangerous scorpion pest of Durango, had increased to such an alarming extent, even infesting the public streets and the residences, that the bounty paid for their lifeless bodies had now been increased to two centavos (cents) a head. It was a great inducement to the poor of the city to earn what they could toward a living. It was true that the bite of the alacran, when not receiving prompt attention, was likely to result in death, but the poor were willing to take the risk for the sake of the payment it brought. The hunting was done at night by means of torches and lanterns. The scorpions were located in their hiding places, principally in stumps, piles of rock, or in old walls. They were then blinded by the light and slain. Juan was among the hunters that night, and Hunt had not been long in the old corral, where the pursuit seemed the liveliest, when he caught sight of Juan. It was but a short time thereafter that, in the excitement of watching the chase, Hunt and Roger became separated. Hunt tried to locate his friend, but in vain. At length, growing tired and sleepy, he decided to return to the hotel, but he was not sure of the direction. Cautiously he passed from one space to another, always with fear of the dreaded alacran, for he had no light. He finally came to the wall of an old garden. He could see the tangled masses of shrubbery within. As Hunt passed around an angle of the wall, he suddenly came face to face with Juan Perez. The boy was stooping over a lantern held close to the wall. At sound of Hunt's footsteps he looked up. In some dismay Hunt started back, for he had no fancy for the encounter. He threw his hand up to steady himself against the wall, and then it was that a sharp cry escaped him. Something had struck him with stinging force in the wrist. At the same moment there was rustling movement, and a small slender shape glided with rapidity down the wall and disappeared. "The alacran!" cried Hunt, trembling with terror. "An alacran has stung me. O, the pain, the pain!"

Juan approached. He flashed the lantern in Hunt's face. His own was gloating. "At last you have what you deserve!" he flung at Hunt. "Now you can stay here and die. For die you will, since soon the poison will have such hold on you that you cannot move."

Juan was turning away. A cry broke from Hunt. Was Juan really going to leave him to die here? It was only too true, that which Juan had said about his helplessness. Even now the numbness was creeping over him, and how stupefying the pain! He cried out again. Surely some of the other alacran hunters would hear him. But with despair he noted that every twinkling light was too far away.

Juan had moved some paces away, but there he stopped. Again that vision of the clean, bright room,

the white walls, the flowers, the sun-crowned head of the gentle-faced maestra, with her eyes uplifted to his. Again the chimes of memory rang in his heart. All the words now flashed thru his brain: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you."

In another moment Juan was back to where Hunt now sat crouched against the wall, moaning in the agony and terror that possessed him. "Senor (sir)," he cried sharply, "arouse yourself. Stand up! Let me help you! It is not yet too late! There is an old boticario (apothecary) near by. Come! I will assist you there."

But Hunt was beyond responding. Fright and pain had rendered him almost lifeless. Juan cried out in remorse. Why had he done this evil thing? Why had he waited so long? And he had promised the sweetfaced maestra at the mission school that he would never again cherish in his heart the evil passions of anger and revenge. "But he shall not die!" he cried fiercely. "No, no, no! I will yet save him!" He had to carry Hunt almost bodily across the field, for it was little the stricken boy could do to help himself.

"He will live," declared the boticaria after he had promptly administered remedies. "But he will owe his life to you, my brave boy."

Juan's head fell upon his hands, the tears trickled thru his fingers, but they were tears of joy. Now, indeed, he knew what it was to overcome evil with good. The maestra had been right. In all the world there is no sweeter victory.—*Nashville Advocate.*

The Blood of Christ

Have we outlived the efficacy of the blood of Christ, and is the tale of His Cross a sound from which all the music has gone forever?

We need the sun to-day, as we have ever needed it; the wind is still the breath of health to our dying bodies; still we find in the earth the bread without which we cannot live; these are our friends of whom we never tire; can it be that the only thing of which we are weary, is God's answer to our soul's deepest need? Shall we weep everything but the blood of Christ? Shall the Cross go, and the sun be left? Verily, as the sun withdrew at the sight of that Cross, and for the moment fled away, he would shine never more were that sacred tree hewn down by furious man.

The blood of Christ is the fountain of immortality! The blood of Christ, it makes the soul's summer warm and beauteous! The blood of Christ, it binds all heaven, with its many mansions and throngs without number, in holy and indissoluble security! My soul, seek no other stream in which to drown thy leprosy! My lips, speak no other song with which to charge your music! My hands, seek no other task with which to prove your energy! I would be swallowed up in Christ. I would be nailed to His Cross. I would be baptized with His baptism. I would quail under the agony of His pain that I might triumph with Him in the glory of His resurrection.

O my Jesus! my Saviour! Thine heart did burst for me, and all its sacred blood flowed for the cleansing of my sin. I need it all. I need it every day. I need it more and more. I search out the inmost recesses of my poor wild heart and let Thy blood remove every stain of evil.—*Joseph Parker, D. D.*

"Casting All Your Care Upon Him"

In the summer of 1879 I descended the Rigi with one of the most faithful of Swiss guides. Beyond the services of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulders. In doing so he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movement; but still I would not give them up until my guide, returning to where I was resting for a moment, kindly but firmly, demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction, he led the way. And now, with my freedom, I found that I could make double the speed with double safety, and then as I leaped lightly from rock to rock down the steep mountain side I said within myself: "And ever thus will I follow Jesus my Guide, my Burden Bearer, I will rest *all* my care upon Him for He careth for me."—*Flying Leaves.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

"Jesus Himself Drew Near"

EDITH E. TRUSTED

Faint with the heat, and the length of the road,
I was oppressed with a wearisome load:
One came so tenderly, saying to me,
"Give Me thy load, 'tis too heavy for thee"—
Jesus himself.

I was so poor; not a penny had I
Clothing or food for the journey to buy:
One came and whispered, "Leave that to My care;
Wealth of a kingdom with thee will I share"—
Jesus himself.

I was so lonely for lack of a friend:
One came and offered me love without end,
Love that is mighty to strengthen and save,
Love that can triumph o'er death and the grave—
Jesus himself.

What tho the valleys be many and deep;
What if the pathway be stony or steep;
Mountain, or moorland, or valley of death:
"I will be with thee," my Comforter saith—
Jesus himself.

How to Make the Best Use of the Public Library

BY ADDIE GRACE WARDLE

Basal to the answer of this question is the ascertaining of the facilities of the public library open to use. We are inclined to limit our thought of the public library to that of an agency for the circulating of books and for the providing of reading and reference rooms. How far short this falls of the possible extent and scope of a library's work a single concrete example, the public library of Cincinnati, will serve to illustrate.

Besides the above-mentioned activities the Cincinnati Library carries on work as follows:

1. Co-operation, in reference study, with individuals and organizations, such as the public school, other educational institutions, churches, and church organizations. Upon request books will be placed in reserve cases.

2. The putting out of loan collections. Such collections are deposited in engine houses, factories, kindergartens, settlements, old people's homes, orphan asylums and missions.

3. The conducting of an art loan department. Lantern slides covering a large range of subjects, religious as well as secular, may be drawn as books by churches, schools, societies, and homes. They may be reserved months ahead for a specific date. In similar manner stereographs, stereoscopes, and photographs may be drayn out. These are very popular in public school and Sunday-school classes.

4. The giving of lectures of general, professional, and educational interest. This last year the children's librarian has lectured before Sunday-schools, women's clubs, and church organizations on methods of work with children.

5. Using of library rooms as social centers. In 1909 in one branch library fourteen clubs met regularly. In some places there are debating and literary societies, many of which have been organized and superintended by members of the library staff.

6. Travelling libraries which read the outlying townships of the county.

7. Work with the blind. 1901 there was organized the Cincinnati Library Society for the Blind, the general librarian being president of the executive board. It was the purpose of this society not only to get books for the blind, but also to aid the blind in reading the books.

Volunteers were found to read afternoons and evenings when practicable, in history, literature, fiction, current magazine, and sometimes even heavier subjects. Volunteer guides escort them from their homes and back when relatives cannot do so and the car fare of all is paid, in most cases by the street car companies, as many as 10,000 tickets a year being thus given away. In the room set aside for them are given monthly entertainments, music lessons, instruction in reading, writing, typewriting, needlework and crocheting.

These are but a few of the phases of the work carried on by this library. Where such a system is maintained one can avail himself of its many helpful services, co-operate with its plans and be a constant stimulus to others to do the same. In a city where any feature of service legitimate for a library is not found, agitation and co-operation may bring it about. I gave somewhat in detail the work with the blind as a suggestion of what a non-staff philanthropist can do in a community for a group of foreigners who cannot read but would be profited by someone's reading to them in their own language. Or it might be a group of old people in some home, or of children who could be helped by the reading or telling of stories.

In small villages where there is no public library a state traveling library could be secured and a library social center could be maintained. To this could be added loaned books and magazines from the community, as well as pictures and art productions.

In a place where there is a small library with perhaps only one librarian there is much to be done. Story-telling by volunteer workers, the effort being a sustained one thru careful oversight perhaps of the church; prepared lists of reading for Sunday-school and club workers—a standing committee of young people might hold themselves in readiness for such requests; village information committees for general helpfulness; the giving of lectures and social evenings to stimulate the reading of certain books; the organizing of a club for the study of the library and its comparison with other libraries to open the way for vocational choice; exhibitions in the library of the rare books in the community; creating centers of reading interest in industrial groups, factories, stores, etc.—the field is so broad as to be almost limitless.

A Chance Meeting

It was on the way to church. He looked quite large. His name was Quarter; or, to give his full name, Mr. Occasional Quarter. She was not nearly so large, but was very bright. Her name was Dime—Miss Regular Dime. She went to church every Sabbath in an envelope; Mr. Quarter went once in a long while, just as he was. He was more than twice as large as Miss Dime, and he looked down on her and said: "You're pretty small to go in the offering. Look at me. When they count the offering, they'll say: 'Here's Mr. Quarter.'"

"Yes," said Miss Dime, "I've heard them say it—and more, too. I've heard them say: 'It's a month of Sabbaths since Mr. Quarter has been here, while little Miss Dime comes every Sabbath.'"

They went on into the church, and Mr. Quarter didn't hear the sermon. He was busy counting up the times he had been to Church during the year, and he found he had only been ten times. Then he looked over at Miss Dime, and made a short computation: "I've been here ten times; that is two dollars and fifty cents. She's been here fifty-two times; that comes to $5.20. I begin to feel small." And from that day Mr. Quarter—Occasional Quarter—changed his mind and his name became Mr. Envelope Quarter.—*Christian World.*

Smiles

—An old woman walked into a bank in Inverness, threw down her deposit-book, and said she wished to draw all her money. Having got it, she retired to a corner of the room and counted it. She then marched up to the teller, and exclaimed: "Ay, that'll do, ma man: jist put it back again. I only wanted to see if it was a' richt."—*Dundee News.*

—When a soldier is confined in the guard-room for an offense, a written copy of the crime is invariably handed to the commander of the guard. A corporal having given an order, one of the men seemed disinclined to obey, when, after having rebuked him sharply, he shouted in angry tones: "It's a good job for you, me lad, that I can't spell 'insubordination,' or I'd shove you in the 'clink' (guard-room) sharp."

—*London Weekly Telegraph.*

Denominational

Atlantic District

Baltimore

On Sunday afternoon, June 27th, a large number of Evangelical men assembled in St. Matthew's Church, on Central avenue and Fayette street. It was a crowd of enthusiastic men, whose hearts beat warmly for the Master's work. The singing was cheerful and the addresses were inspiring. Rev. P. A. Menzel, Washington, D. C., spoke in German. Subject, "The Founding, Meaning and Duty of Our Church, the German Evangelical Synod of North America". Rev. Chas. Enders spoke in English. Subject, "The Diamond Jubilee of Our Church as an Opportunity for Service".

In this assembly the following resolutions were adopted:

WHEREAS, The exceptional opportunity to preach the Gospel to receptive hearts which present conditions offers to the Church, as well as strong opposition on the part of the enemies of the Church, and the special efforts on the part of the Roman Catholic Church to use the present conflict of the nations to enhance her glory and strengthen her influence as a secular power, demand united effort on the part of evangelical Christianity; and

WHEREAS, The effectiveness of the evangelical Churches is weakened because, by emphasizing special doctrines, they have become divided; but the principles of the German Evangelical Synod of North America, which have been proved and tested during a period of seventy-five years, offer a practical basis for united effort in preaching the Gospel and in overcoming all opposition. Therefore, be it

Resolved, That we, as Evangelical Christians, greet the celebration of the seventy-fifth anniversary of the German Evangelical Synod of North America as a timely opportunity to further the principles of the Evangelical Church.

Resolved, That we therefore request all congregations in Baltimore and vicinity which are ministered to by the German Evangelical Synod to appoint a Jubilee Committee, consisting of representatives of the Church Council and all societies affiliated with the congregation.

Resolved, That each of these committees concern itself with two tasks, namely: (a) to induce all who are in touch with the Church to attend the services, to interest them in the work of the congregation and to win them as active members of the Church; (b) to awaken interest in and enthusiasm for the celebration of the Jubilee in our respective congregations on the 17th of October, and to invite all to attend the Union Jubilee Services in the Hippodrome on October the 24th.

Resolved, That we pledge ourselves to use our influence in the societies of our congregations to the end that the Jubilee finance committee be supplied with the necessary funds for the Jubilee celebration.

Resolved, That each congregation appoint a finance committee before July 15th.

We hope that our congregations of Baltimore and vicinity will carry out these resolutions, thereby adding many new members to the Church and the various societies and bringing about a spiritual awakening. May God bless your efforts. *Committee.*

Indiana District

Louisville, Ky.

On Sunday, July 18th, a large number of the friends of the deaconess work gathered at the new Deaconess Home and Hospital, which was recently purchased by the Evangelical Deaconess Association of Louisville and New Albany, to be present at the dedication. The Rev. William Mehl, President of the Deaconess Association, spoke the words of dedication, and the Rev. David Brüning offered the dedicatory prayer. The English dedicatory address was delivered by the Rev. Ph. Wiggermann, and the Rev. William Mehl spoke in German. Others taking part in the service were the Pastors Theo. Haefele, F. A. Meusch and Conrad Held. The offering of the day added substantially to the Deaconess Fund.

The Deaconess Association of Louisville and New Albany was organized on January 25, 1909. The membership increased from month to month, the present membership being about 450. On September 16, 1910, two Deaconesses, Sisters Alwine Scheid and Anna Meyer arrived from the Deaconess Home and Hospital

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INDUSTRY AND THE PEOPLE VERSUS ALCOHOL*)

"Big Business" of all kinds is very much in earnest in eliminating the Loss and Waste of Alcohol. Efficiency as Alcohol's most effective Enemy

I

We were discussing Billy Sunday and the economic effect of his work.

"The Vice-president of the C—— Iron Works told me," said a manufacturer of railway cars, "that his company could have afforded to pay its employees a quarter of a million dollars more than their wages during the period that Billy Sunday was working among them."

The corporation concerned is one of the great steel companies of the country. It employs thousands of men.

"Why was that?" I asked.

"Because of the increased efficiency of the men. They were steadier. Accidents decreased remarkably. They produced enough extra steel to make their work worth the quarter million additional."

"It is interesting to find that religion has such an effect on every-day life," I observed.

"Religion as such had little to do with it," replied the car-maker, "except that it started it. The thing that made those men efficient was cutting out the drink. Billy Sunday got them all on the water wagon. They became sober and stayed sober. They could run their machine with steady hands and true eyes. The men themselves realize what a difference it makes. They are strong for prohibition. If the people of Pittsburgh and its vicinity could vote on the temperance question to-day, the saloons would be wiped out there."

"The manufacturers are strong for prohibition, too. They never gave much thought to the matter before. But this demonstration of Billy Sunday's has made us all strong for prohibition. We *know* now that most of our accidents are due to whisky. For years we have been trying to find a way to secure a high degree of efficiency among our men. We never succeeded. Along comes this preacher and accomplishes more in a few weeks than we have ever been able to do.

"We know now that until booze is banished we can never have really efficient workmen. We're fools if we don't profit by what he has shown us. Take it from me, booze has got to go. We are not much interested in the moral side of the matter as such. It is purely a matter of dollars and cents. They say corporations have no souls. From this time forth corporations are going to show mighty little soul toward the man who drinks."

Thus, from the lips of a man who typifies all that we associate with the term "big business," we have the new creed that is to put rum out of the running. Alcohol must go. The thing that temperance fanatics have been unable to accomplish, that a political party has failed to do, that even religion has not been able to bring about, is shortly to come to pass. Alcohol is going. Efficiency demands it. Industry calls for it. Religion lends its aid. The signs of its passing are on every hand.

Why the Attitude toward Alcohol has Changed

Nothing but mental bias has kept us from reaching this view-point years ago. We were prepossessed in favor of alcohol. We have hitherto refused to consider alcohol dispassionately. Colonel Thomas Hartley, one of Washington's commanders, who was stationed in the Alleghanies to protect the frontier from Indians, at one time reported that his command was in bad shape, as their whisky and flour were nearly exhausted. The men of '76 esteemed the one as highly as they did the other. Both were regarded as staples of life. Not more than two or three generations ago it was regarded as a shocking thing to attempt to harvest the crops without providing a plentiful supply of whisky for the reapers. In 1790 William Ellis, a pioneer settler of Muncy, Pennsylvania, writing to his friend Samuel Wallis, the Quaker land speculator, says in part: "We have done cuting the grain & have halled all the wheat of our own raising and some of the Tennants in. . . . We have cut the harvest without spirits and without raising wages." This was a remarkable achievement then.

Truly, we have come a long way, when thus we face exactly about and regard whisky, not as an essential to efficiency, but as the chief hindrance to efficiency. This is a scientific generation, and we are willing to see things as they are. Our scientists have shown us the true nature of alcohol. As Dr. Mary Wolfe, for many years head of the Pennsylvania State Hospital for the Insane at Norristown, points out, alcohol can be classed with ether, chloroform, morphine, cocaine, and other habit-forming and soul-destroying drugs. It is responsible for a large part of our insanity, imbecility, disease, and degeneracy. And now comes big business showing us that it is responsible for most of our inefficiency.

Not many months ago a distressing accident occurred in one of our big industrial plants that, in respect to safety, is regarded as a model. The machinery in this plant is guarded with the most serviceable devices, the printed rules are clear, the foreman vigilant. Yet suddenly there were horrifying cries, and the shrieks of one in agony. The machinery was stopped and a mangled body drawn forth. The victim was one of the most efficient workers in the establishment. He was so horribly mangled that he died in a few minutes.

Following their invariable rule, the managers of the establishment called for an unbiased report on the accident. A scientific expert made an investigation. He reported that the machinery was as safe as it could be made, that the discipline was good, that everything *within* the factory was commendable.

How Accidents are Caused

His investigation did not end there. Finding no cause for the tragedy within the factory, the engineer went *outside* in his inquiry. Near by he found a saloon. Also he learned that during the noon hour, and just preceding the fatal accident, the dead man had visited the saloon and indulged in several drinks. His eye had become just dim enough, his hand unsteady enough, to spell death for him. An unsteady lurch, as his fellows testified, had thrown him into the whirling machinery.

In another industrial establishment, in which a huge crane daily lifts tons upon tons of steel, two men were recently killed and three badly maimed by a slip on the part of the crane operator. He, too, was skilled and competent. But this time he started the machinery a few seconds too soon. The huge masses of metal about to be swung by the crane went crashing down on the five men below. Again there was an expert inquiry, and once more the finding was that during the luncheon hour the operator had slipped out of the shop and across an alley to a saloon.

To quote in this matter that stanch champion of human rights, the Philadelphia "North American:"

"There was a time—and not so very long ago, either—when it was cheaper for the great industries to grind up human beings than to install safety devices and employ experts to find the causes of accidents and guard against further accidents. But that day is past. The damages assessed in the courts for deaths and injuries in industry have laid a new burden of expense upon the owners. This is true in spite of those useful but barbaric devices of legalism, "contributory negligence" and the "fellow-servant clause," and in spite of tortuous court procedure. Once a five-thousand-dollar verdict for a slain worker would have startled the community; today awards of three and four and five times that amount are so common as to create little comment.

"But a stronger reason for the solicitude of industry for its human raw material lies in the imminence of an effective workingmen's compensation law which will sweep aside all the obstructions of legal procedure and provide automatically for fixed payments in settlement for death or disablement. It is to prepare for the inevitable system that the managements of big industries are showing such zeal in promoting safety and seeking the causes of accidents."

That is why the saloon is going. Machinery is guarded, safety devices are installed, human ingenuity exerted to the utmost to guard the worker, and yet accidents continue. This campaign of the manufactur-

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*) Louis Edwin Theiss in the Outlook.

Denominational

Continued from Page 4

at St. Louis, and being installed on October 2, immediately began their work as parish Deaconesses. On Sunday, October 11, 1911, the Deaconess Home, which had meanwhile been purchased, was dedicated. Two Deaconesses had meanwhile completed their course of training at St. Louis and were ordained on October 13, 1913.

During the past few years the desire to own a hospital had grown and on April 27, 1915, the new home at 1249 S. Brook street was purchased for $12,000.00. A debt of $4,400.00 still rests on the place, but will no doubt soon be paid. The old Home was sold for $4,000.00 and the money so realized applied on the price of the new home. The situation of the new Home is very favorable, standing as it does on a plot of ground measuring 120x300, thus offering ample space for the erection of a modern hospital.

The Brotherhoods of Louisville and New Albany are very earnest in their endeavor to secure funds for the purpose of building such a hospital and will put forth their best efforts to succeed.

The officers of the Deaconess Association are: The Revs. William Mehl, President; Theo. Haefele, Vice-president; Conrad Held, Secretary; Mrs. J. G. Smith, Financial Secretary, and Mr. Henry Vogt, Treasurer. The Sisters engaged in the work are Elisabeth Fox, Head Sister, and Lillie Gutermuth.

F. A. M.

Wisconsin District

Saint Paul's Evangelical Church at Ellsworth, Wisconsin, passed an important mile-stone in its career on Sunday, June 13, at 3 P. M., that of the corner-stone laying for the new church.

The day was ideal for such a service and the Christian unity was much displayed, all the neighboring churches being present to join with them in this celebration.

The church is being built of red pressed bricks layed with black mortar; everything possible is being done that this building be beautiful, practical, and a glory to the Kingdom of God. It will be ready for dedication in the early fall.

The program was composed of short addresses by the local Methodist and Presbyterian ministers, songs by the choir and Presbyterian male quartette.

The usual ceremonies were held and the pastor enclosed in this stone a Bible that was presented to this congregation at the time of the dedication of the old church in 1872; a copy of the *Friedensbote*, EVANGELICAL HERALD, Year Book, Constitution, Catechism, local papers, photographs of the first church and second parsonage, and a history of the church

This congregation was organized in 1867, the first church was built in 1872, the first parsonage was built in 1874, which was replaced by a new one in 1910, and now we look forward to the dedication of our new church. *W. Merzdorf, Pastor.*

Brethren's Conference in Fort Collins, Colo.

Many a reader will inquire: What is a brethren's conference? It is a conference of those brethren who attend the prayer and Bible study meetings common in the Russo-German congregations. Such conferences are usually held once or twice a year in one of the towns of a certain district. These prayer-meetings are the rule in all congregations on the Volga in the German colonies of Russia and from there they have been brought to this country. The German colonists on the Volga had brought them from old Germany, where they were known as *Stunden*, i. e., "hours of prayer", especially in Wuerttemberg. Such conferences have even been adopted by many of the native Russian Greek-Catholic churches. In these meetings the Scriptures are read and explained, songs are sung and prayers are offered. Meetings are held in a church or a hall, and there is no formality attached to joining them. These meetings are not organized and the leadership is entrusted to one of the members by vote of those present. This leader is not always the same person, but usually the most gifted ones are selected. Everybody is welcome and those who attend regularly are gradually enabled to take part in the prayers and in teaching the Scriptures, especially as they grow inwardly thru constant reading of the Bible and personal supplications. The pastor is always welcome and is treated most respectfully and the brethren are loyal members and strong supporters of the church.

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GERMAN PROTESTANTISM IN THE NINETEENTH CENTURY

Professor Hofmann, Erlangen, makes plain the inherent Unity of History and Revelation. The Revealed Truth expressed in Terms of Life and Growth is the secret of Christianity's Power

FOR THE EVANGELICAL HERALD BY PROF. G. BRAENDLI, EDEN SEMINARY.

III

Schleiermacher in Berlin had devoted his life to the training of a *new generation of pastors and theologians*, to whom the advance of modern science should not only not be a snare and a stumbling block, but rather a new help in defending the belief of the Church before the bar of human reason.

A generation later *Beck at Tuebingen* performed a service no less important than this by rediscovering, as it were, the divine revelation of the Scriptures as the *one source of power for Christian faith and conduct.* What brings life and power and wisdom to the hearts of men is not the doctrines or teachings of the Church, but the Word of God and it alone.

A third not less richly blessed influence went out from *Erlangen*, especially since *Hofmann*, the leader of the theological faculty there, began to attract hosts of students to that university. Hofmann was neither a follower of Schleiermacher nor of Beck, but he combined Beck's firm adherence to the Bible with Schleiermacher's ability to make science serve the interest of the Church's beliefs. If we might term Schleiermacher the great Christian *religious* philosopher of the nineteenth century, Hofmann might be called the great Christian *historical* philosopher. He was the first to base a theological system upon the idea of evolution, i. e., growth, development. To him revelation and history form the *living organism of the divine plan of salvation.* This is the important new element which Hofmann has contributed to the development of German Protestantism in the nineteenth century.

Hofmann's idea of Christianity includes all of Life

Johann Christian Karl Hofmann was a native of Nuremberg, Bavaria, where he was born December 20, 1810. The death of his father in his early boyhood caused the family to feel the pinch of poverty, and the boy and growing youth was obliged to do his studying in the same room in which his mother conducted a small trade-shop. The home was controlled by the old-fashioned spirit of godliness, and daily family devotions and regular attendance at the Sunday morning and afternoon services were strictly observed. Thus even in his early youth Hofman was trained in regular Christian and church life. And his instructor at school, K. L. Roth, insisted on faithful and conscientious study.

At Erlangen, where Hofmann matriculated in 1827, he devoted himself to theology and history. It was especially the influence of Professor Krafft, also pastor of the Reformed Church at Erlangen, that was the chief factor in the development of his Christian character, and Hofmann even calls him his spiritual father. Krafft is described as a forceful personality, with a simple faith in the word of God and filled with a devotion to it that transfigured his whole being. His personal appearance was a silent sermon on the power of God that dwelt in his heart. Hofmann's deeply grounded scriptural theology is almost entirely due to Krafft's influence. It was probably owing to his great interest in history that he did not devote much time to philosophy, a fact which is of some importance to an understanding of his theology. Raumer, naturalist and educator, also influenced him to some extent, and during his stay at Berlin, 1829—32, it was not Hegel, Schleiermacher or Hengstenberg, but rather Leopold Ranke, the historian, who greatly influenced him.

In 1832 Hofmann passed his final examination with great honors. For three years he was college instructor, and then private tutor at Erlangen, where he devoted himself still more to the study of theology. In 1838 he became an unsalaried lecturer at the university, and three years later regular professor in the theological faculty, and here he remained, with the exception of three years at Rostock, for the remainder of his life, making a specialty of New Testament interpretation, and it was largely his personality and his influence that made Erlangen famous. Already at Rostock He was interested in everything that concerned the development of the Church, not excepting politics. As a member of the Bavarian *Landtag* he cast his lot with the progressives, being enabled to occupy this political position because of his consistent adherence to the separation of Church and State. The progressives were also the only party favoring the unification of Germany. He was also deeply interested in missionary work at home and abroad, and his powerful, independent personality, as well as his unique understanding of religion and of life, made him an active influence wherever he was. At the same time his Lutheranism was just as genuine as his patriotism. He never denied his deeply rooted Scriptural Christianity, and has been rightly called "a theologian by the grace of God".

The Inherent Unity of History and Revelation

Thus Hofmann's activity at Erlangen was manysided, tho he always devoted his chief attention to his academic work and his literary labors. His lectures dealt with most of the New Testament and some of the Old Testament writings. The results of his researches were embodied in his *Neutestamentliche Einleitung und Geschichte* (New Tesament Introduction and History), and in his *Biblische Theologie* (Biblical Theology). In addition to these subjects he also lectured on hermeneutics (the art of expounding the Scriptures) and a wide range of other theological subjects. The ripest fruits of his literary efforts are his *Weissagung und Erfuellung* (Prophecy and Fulfillment), published from 1841—44, and his *Schriftbeweis* (Scriptural Proof), which appeared from 1852—1856.

The first named work clears up the conception of prophecy. It is by no means, as advanced theologians claim, a mere foreboding or premonition, nor is it, as the conservatives regard it, a mere foretelling of future events. Hofmann combines Old Testament prophecy and history into one organic whole. Both serve to prepare the way for the coming of the kingdom of Christ, both are very intimately connected, and both show an ascending line of evolution. The history of Israel is prophecy expressed in *facts*, supplemented by the *word* of prophecy on the part of the prophets themselves. Only thus does Israel's history become the story of God's *plan of salvation.* Hofmann's conception of the history of revelation and the history of the kingdom of God as one organic unity is that of a religious genius, and has been epoch-making in the development of modern theology.

No less important is the *Schriftbeweis.* The general conception of Christianity at the present time is to be proved as being in essential agreement with the general conception of Apostolic Christianity. Here Hofman assails the common but mischievous practice of his day, and to a large extent still that of the present also, of basing the doctrines of the Church on single Bible passages. According to Hofmann the *whole body* of Church doctrine must correspond to the whole body of Bible truth. Only where this can be successfully done can the teachings of the Church be regarded as absolutely scriptural.

A new Aspect of Redemption

Even if Hofmann does, from his point of view, which is far above the petty dissensions of the theologians, reject the theory of redemption formulated by Anselm of Canterbury (1033—1109), i. e., that the vicarious work of Christ was a real and absolute equivalent for that which the transgressor owes to God and to His justice, and even if he does flatly contradict the letter of some of the Church teachings, he nevertheless loses nothing of the deep religious significance of the death of Christ, the heart of Christ's work of salvation. According to Hofmann the efficacy of Christ's suffering and death is to be found, not in the vicarious satisfaction of his death, as the Church has taught since Anselm, but rather in *the obedience until death* which God required and Christ carried out. This is undoubtedly the point where the traditional teachings of the Church most needed correction, tho the danger of losing the biblical idea of the atonement, as Ritschl (1822—89) did, must be guarded against by all means.

According to Hofman it is Christ's obedience to the divine call that has made Him our Saviour and

Redeemer. And that He is our Lord is the very heart of our profession of Christianity. As our Lord He is seeking to educate us toward perfect obedience to the will of God, while it is sin that separates us from God and opposes His loving will. This disobedience is all the more serious in its consequences as it is *God himself* who has revealed himself to us in the person and the work of Christ.

This cardinal point of Hofmann's theology shows his independent Christian personality, which aims to retain the essential content of Christian belief and churchly tradition, but without the non-essentials which are not in harmony with the progressive spirit of the age. Hofmann knew how to cast Lutheranism into new molds without losing any of its truths, and at the same time paid due regard to the advance of science. He has thus done for Lutheranism what Schleiermacher did for religion in general, i. e., made it acceptable and attractive to the educated classes without detriment to its real value. That German Lutheranism has again become a real force in the Protestant Church life or Germany is chiefly due to Hofmann's labors. The biblical foundation upon which he built his theology, and the firm and joyful confidence of the faith he imparted to his students, remind one of Beck even more than his positive position.

It will be interesting to learn how Hofmann's ideas have been received by other scholars. In his *Geschichte der Neuesten Theologie* (History of Modern Theology, 1856) Karl Schwarz raises the question whether Hofmann's teachings are confessional, i. e., in agreement with the doctrines of the Church, or whether they are evangelical, i. e., broadly Protestant. His answer to the first question is in the negative, while he affirms the second. In his *Geschichte des Alten Testaments in der Christlichen Kirche* (History of the Old Testament, 1869) Ludwig Diestel fittingly characterizes Hofmann's service in this field: "According to his view all history, above all the history of the Old Testament, is an expression of the divine plan of the ages, and to understand this plan in its relation to Christ, which necessarily follows the close relationship between the history and prophecy of Israel, becomes the chief aim of theology. And Nippold, in the latest edition of his *Kirchengeschichte* (Church history) has this appreciative verdict: "Beside Schleiermacher, Rothe and Baur, no one except Hofmann can be regarded as the head of a real school of theology". The final and permanent influence of Hofmann's school will depend to a large extent upon the way in which it will be possible in the future to combine Hofmann's and Beck's principles of theology.

Some later Followers

The most prominent representative of the Erlangen school is *F. R. H. von Frank* (1827—94), since 1857 professor of Church history and systematic theology at Erlangen. At first a rationalist, Frank was won over to the "old truth" at Leipsic, and at Erlangen Hofmann's influence won him for the "new method of teaching the old truth", and has been fittingly called the dogmatician of the Erlangen theology. In his chief work *System der Christlichen Wahrheit* (System of Christian Truth) the leading thought is "the development of God's mankind", and Hofmann's spirit is plainly evident, as also in his teachings on the atonement. Christ as the Redeemer is the founder of a new mankind. In the same way as Adam's sin spelled disaster for the old mankind, Christ's obedience unto death effects atonement and redemption for all who believe in Him. In this way Frank attempts to retain the idea of vicarious satisfaction, which Hofmann disavows altogether in his presentation of the doctrine of the atonement. But this attempt to mediate between Hofmann and conservative Lutheranism is really only an adaptation of the traditional doctrines of the vicarious satisfaction.

In all other respects Frank's theology is a consistent carrying out of what has been called Hofmann's "subjectivism", i. e., the idea that Christianity is a mass of *personally experienced* spiritual realities. He has thus been unjustly accused of basing the Christian's assurance of salvation upon his personal emotions instead of on the objective activity of God. But nothing could have been farther from Frank's purpose than such a departure from the real basis of all salvation. He has absolutely nothing in common with the narrow subjectivism of modern liberal theology, and he would never have dared to seek in himself the basis of Christian assurance of salvation, nor to encourage others to do so.

L. Ihmels, professor at Leipsic, has been following in Frank's footsteps, criticising only the method of Frank's system. In explaining the manner in which the individual is assured of salvation Frank—in his *System der Christlichen Gewissheit* (System of Christian Assurance)—falls back upon the testimony of the Holy Spirit. Ihmels, however, proves that it is the efficacy of the *Word itself* that makes the Christian certain of the truth of Christianity and thus of salvation. Both Frank and Ihmels proceed from the fundamental Christian experience of regeneration. The assurance of the truth of Christianity is just as much an individual personal experience as is regeneration. Only those can experience the assurance of the truth of Christianity who do not close their hearts against the impressions of the Word. When Ihmels speaks of the Christian experience that brings the assurance of the objective gifts of salvation, among them that of Christian truth, he means the "way in which revelation establishes its own authority". And revelation in this connection is to Ihmels the Word of divine revelation contained in the Holy Scriptures, to the influence of which it is solely to be ascribed when men find it possible, *in spite of all contrary emotions*, to cling to the Word of God and revealed truth. Ihmels thus consistently bases his theology exclusively upon the divine word of revelation.

The Significance of the Erlangen School

Thus Erlangen undoubtedly expresses the deepest conception and broadest development of German Protestant theology. At the beginning of the nineteenth century this theology was inspired by Schleiermacher, who sought to establish *a living relationship* between modern science and the belief of the Church. The Wuerttemberg "scribe" Beck, however, sought to guard against the very dangerous error as tho mere religious philosophy could be substituted for theology, by proving that real theology can be derived *only from the Scriptures*. And while Beck, ignoring the historical development of the Church since the days of the Apostles, sought to derive his system of theology from the Scriptures only, Hofmann, who was no less a Bible theologian than Beck, took the *historical development into account* and established a real connection between the Apostolic Church and the present day. The historic development of the Church necessitates a similar development also in the Church's teachings. The essential content of these teachings remains the same, but the form in which it is presented must be adapted to the need of each age.

We have accordingly, in the field of nineteenth century confessional theology, from Schleiermacher down to Ihmels, observed several attempts to recast the teachings of Christianity into models acceptable to the modern spirit, which mutually supplement each other. A living Christianity will always express its life and power by seeking such a form of doctrine, based upon the divine revelation in the Word, which gives scientific expression to the religious experience of the present, and to its religious perceptions, in a manner corresponding to the needs of the time. *Faith* means *life*, and life means *growth* and *development*. And the Christian life is development toward that perfection which God himself has set up as humanity's highest and most glorious goal. For that reason there can be no finished system of theology that could be regarded as the complete and final result of theological effort, for only "when that which is perfect is come, that which is in part shall be done away", 1 Cor. 13: 10.

Note by the Editor.—This series of articles on the development of German Protestantism in the Nineteenth Century was the necessary background for four other articles, to appear during the summer, which are to deal with the practical expression and activities of Protestant Christian life in Germany. It has been no small task to set down an outline of the development of Protestant thought in Germany during a century in the limited space of three articles, and the task could not have been accomplished at all without omitting very much in the way of explanation and definition that would have been most desirable for the average reader. The interest and importance, however, which, especially under the present circumstances, attaches to a clear conception of German Protestant Christianity on the part of HERALD readers make a further reading in regard to, or better still, a larger study of the men and movements alluded to worth while indeed.

Industry and the People versus Alcohol

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ers against alcohol is one for "safety first." While the saloon exists there can be no safety. Hence the saloon is doomed.

Keep the Saloon away from Industrial Plants

The case has been well stated by Thomas D. West, manager of a Cleveland steel foundry, who started the Anti-Accident Association. Writing in the "Survey," Mr. West says: "The law says to our industries, 'If a man in your employ loses his fingers, an eye, or a limb, you or your insurance agencies are liable for a heavy indemnity.' Yet saloons are licensed to be located next door to factories, to sell employees drink that will weaken their limbs, befuddle their intellects, and thus render them liable to accidents that even the best safety appliances and the watchfulness of superintendents cannot prevent. This outwitting of justice, common sense, and humanity, supported by laws, is responsible for many of the two million injuries and thirty-five thousand deaths that occur annually in American industries."

Last October the American Foundrymen's Association began a National campaign to "push the saloon back from the doorways of industrial plants." In November the License Commissioners of Cuyahoga County, in which Cleveland is situated, closed many of the saloons near the gateways of industrial plants. The owners of those plants have just that much advantage in the way of general efficiency over their rivals in other places.

The logic of this demand to "push back the saloon" is irresistible. Public opinion long ago drove the saloon away from church and school. It will not long tolerate it in a place where it directly causes the maiming and killing of men, thus putting a needless burden upon industry, labor, and the State, to say nothing of the loss, misfortune and sorrow in the workers' homes.

Indeed, industry will not stop with "pushing back" the saloon. Industry means to eliminate the saloon. It has already started to do so. And it is accomplishing its purpose by discriminating against the men who frequent the saloon. Mr. Wallace H. Rowe, President of the Pittsburgh Steel Company, which employs more than five thousand men, recently filed a petition with the judges of Westmoreland County, Pennsylvania, against the saloon. Mr. Rowe's petition declared that the high cost of living was made more burdensome upon the families of working men because twenty per cent of the workers' earnings, on the average, go to the saloons. At the same time, he said, the cost of steel is increased by an overhead charge for accidents, eighty-five per cent of which are due directly or indirectly to liquor.

Similar testimony comes from the Berwick shops of the American Car and Foundry Company. In February, 1914, this notice was posted in the Berwick plant: "Workmen frequenting drinking-places coming to or going from their work will be replaced by non-drinking men as rapidly as possible."

This notice was posted in consequence of a visit to Berwick of the Rev. Henry W. Stough, the evangelist, who, like Billy Sunday, has been conducting a vigorous crusade against the drink evil. The resulting increase in the efficiency of the steel workers in consequence of his visit was an eye-opener to the company. "We did not realize until the last three months," said the general superintendent, Mr. W. S. Johnson, "that the drink habit was responsible for a lot of our accidents. We have had a general awakening in this town. Since the beginning of Dr. Stough's campaign against 'booze,' accidents in our plant have been reduced more than thirty per cent."

Two weeks after the liquor-drinkers employed by the American Car and Foundry Company fell under the ban, consumers of strong drink in the plants of the American Sheet and Tinplate Company, the "tinplate trust," met the same fate. Thousands of employees at Vandegrift, New Kensington, Hyde Park, and Leechburg were notified that they must stop drinking. Those who belonged to fraternal orders that maintained "sideboards" were ordered to withdraw from these organizations. Employees were also forbidden to sign the applications of persons seeking liquor licenses. This order affected all the plants of the company. Nearly six thousand men were affected in the Vandegrift region alone. And now even those employees who sign liquor dealers' applications for saloon licenses are also discharged. Workmen are learning that *it pays* to keep away from alcohol.

„Thy Word is a Lamp unto my Feet and Light unto my Path"

Aug. 8, 1915. Tenth Sunday after Trinity

Twelfth Annual Convention of the Wisconsin Evangelical League

The 12th annual convention of the Wisconsin Evangelical League will be held at Friedens Church (Rev. C. L. Grauer, pastor), Fond du Lac, Wis., August 25th and 26th. All pastors, leaders and members of our young people's societies are kindly invited to attend, whether they are members of the District League or not. All intending to come are respectfully requested to register their intention with Rev. Grauer before August 8th.

We want you to make this convention a success. Come. *G. Fr. Schuetze, President.*

Helps for a Good Meeting

Rev. Henry Katterjohn

TEMPERANCE REFORM

M. Aug. 2. Temperance Talk. Prov. 23: 29—35.
T. Aug. 3. Co-operation. Jer. 35: 12—19.
W. Aug. 4. Our Example. Rom. 14: 17—23.
T. Aug. 5. Laws Against Evil. Exod. 21: 28—36.
F. Aug. 6. Higher Interests. Col. 2: 6—12.
S. Aug. 7. The Real Inspirer. Eph. 5: 18—20.

Sun., Aug. 8. Topic—How We Can Promote the Temperance Reform. Eph. 3: 14-21.

Suggestions to the Leader

It is necessary to present the evils of indulgence in alcoholic liquors, and the curse of the liquor traffic, with a view of persuading our young men and women to abstain wholly from the use of liquors. From the physiological, social and spiritual point of view the use of liquors is to be condemned. It is a profitless business, from whatever point of view you may consider it, a cursed influence that holds the bodies and wills of men in bondage, against their will; the men who cater to these depraved appetites, and sustain the spiritual bondage in which they are holden, stand condemned before the judgments of God and man.

But there is need of being careful in our treatment of the subject. Temperance reform never dares be mere condemnation or shifting of responsibilities. Our great temperance reform organizations fail lamentably when they seek to excuse existing conditions by shifting the blame on to the shoulders of the liquor traffic itself. The liquor traffic could not exist were it not for the men who patronize the business. The drunkard never dare blame anyone but himself for his drunkenness. It is necessary to condemn the drinker and the drunkard for the evil as far as it affects his life. There is a need of developing will-power and moral stamina in the young men, that they may be strong to resist every evil influence. The drunkard never dare blame others for his condition. His weakened will-power may make him an easy victim, but there was a time in his life when he could have resisted if he had wished to resist. Let this meeting be an appeal to the manhood of our young men. We pride ourselves on our physical strength; why not seek to develop the normal and spiritual strength, that will resist the evil.

The Topic Presented

The great specific against vice and degradation is the *indwelling Christ.* No man dare say: I am safe from every vice; I am secure against temptations. The man who is strong dare not boast over the man who is down. My will-power, strong to-day, may slip from me, unless there is in my heart the preserving spirit of Jesus Christ.

That spirit will keep *us humble* because it brings to our attention constantly the fact that Jesus suffered because of our sins.

That spirit will make us energetic. Because Jesus loved us even unto death, we have a desire to prove ourselves worthy of that sacrifice. Jesus' death must not have been in vain.

That spirit will make us *compassionate* with others. Our sympathy will be with the other's failings. Not condemnation but helpful service will be the means we employ in raising and reforming others.

That spirit will keep *us safe from harm.* Watch and pray, said our Lord to Peter. He in whom the spirit of Jesus Christ is, will watch and pray, lest he fall into temptation. In watching and thru praying we shall have our eyes towards two sources of strength—we will not *waste* our moral reserve strength by submitting to temptation—and then we will *receive new strength* from Him, to whom we pray: Deliver us from evil.

We must husband carefully the strength we have, and seek to develop new strength, thru contact with our Father in heaven.

All temperance reform must be based on *love*—love for the drunkard, love of the saloon-keeper, love of nations, love of the kingdom of God. Where love prompts our work, the results will not be wanting. We refer the young people of our societies, and all interested in this problem, to the masterly, scientific treatment of the subject in the little booklet: The Liquor Problem, by Norman E. Richardson, 50 cents. The book can be secured thru our Eden Publishing House. Only complete information will enable us to organize an effective demonstration against the evils of intemperance.

Some Questions on the Topic

Who is responsible for the existing intemperance?

How can we develop will-power in weak men?

How does Christianity help the weak-minded?

Why should every Christian be a temperance worker?

What can we do in our society for this cause?

Some Scripture on the Topic

Dan. 1: 8—15; Rom. 13: 14; 1 Cor. 9: 25; Phil. 4: 5; 1 Thess 5: 6—8; Tit. 2: 2, 3, 12; 2 Pet. 1: 5, 6.

A Prayer

Thy presence, O Christ, can keep the heart pure, the will strong. With Thee can we win life's battles, destroy evil's designs. Come Thou, therefore, into our heart and life that we may grow in strength and wisdom, living up to the best that is in us.

May we never become a stumbling-block to others, but rather an aid in developing true character in them. May we ever be ready to deny ourselves for the sake of others, that Thy kingdom may prosper, and men be made willing to accept Thee as their Saviour and Lord. Amen.

The Advanced Quarterly's Lesson

From the Red Sea to Mt. Sinai. Ex. 15: 22-17: 16

Daily Bible Readings

M. Aug. 2. Ex. 15: 22—27. Israel at Marah and Elim.
T. Aug. 3. Ex. 16: 1—36. Quails and Mannah Sent.
W. Aug. 4. Ex. 17: 1—15. Water at Rephidim and Victory over Amalek.
T. Aug. 5. Ex. 18: 1—27. Jethro's Counsel.
F. Aug. 6. John 6: 30—40. Bread from Heaven.
S. Aug. 7. 1 Cor. 10: 1—11. Misunderstood Privileges.
S. Aug. 8. Luke 19: 41—48; 1 Cor. 12: 1—11.

Golden Text: *"I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever; yea, and the bread which I give is my flesh, for the life of the world"*, John 6: 51.

At last Israel was free from Pharaoh's oppression and ready to begin its independent existence. But the people needed information as to God's being, His will and His purpose. They needed training in obedience and in faith so as to be able to work together with God in working out His plans. And the period in the wilderness and at Mt. Sinai was designed to meet this need.

Let us first get a true mental picture of the people after the Red Sea had been crossed. First, in regard to their numbers. If the commonly accepted meaning of the statement in 12: 37 is correct, the number would be approximately three million persons, including women and children. This number, it is contended, could not have lived in the land of Goshen, which has only eighty square miles of arable land. In order to cross the Red Sea in the time allowed by the tides, they would have had to march 1,000 abreast and 2,000 deep. If there were 22,273 first-born (Num. 3: 43), the average number of children to a family would be about sixty-five, and only about one in twenty or twenty-five women over twenty were mothers. In his "From Nile to Nebo" Dr. Hoskins suggests this solution to the difficulty: As the marginal note to Num. 1: 16 in the American Standard Revised Bible shows, the word translated by "thousands" may also be translated "families". "Family" or "clan" is the original meaning of the word used later for either "clan" or "thousands", so that the context must determine the meaning. If there were 600 clans instead of 600,000 men the number of all the people would be about 100,000, which would accord perfectly with the narrative and the conditions of the country in the wilderness and around Mt. Sinai. Or, if the meaning "thousands" be retained, the term may have been merely technical, signifying a division, which may or may not have been complete, each "thousand" containing but a few hundred, as is often the case with the regiments of our National Guard. It is possible that the people while in slavery were divided into groups, so as to systematize the labor, and that this grouping and division is here referred to. Even with a total of only 100,000, and the "mixed multitude", 12: 38, the task of leading Israel thru the wilderness must have been tremendous.

Second, it is hardly probable that the entire host marched and camped together as a compact body. The "flocks and herds, even very much cattle" of 12: 38 must mean that notwithstanding the enforced labor to which the Hebrews were put in Egypt, the principal occupation of the people was still that of shepherds. Accordingly they were no doubt most of the time separated in many smaller divisions, which were often considerably scattered. Naturally they were not too far scattered to lose touch with the other parts, and there were probably representatives of each division in the main camp.

The first great problem confronting Moses after escaping from Pharaoh was the organizing and unifying of the people under a common leadership. At first Moses sought to maintain discipline by judging all cases himself, but on the advice of Jethro he appointed subordinate judges to settle the minor difficulties, until finally a firm organization was established by the laws given at Sinai.

The most important training the people received, however, was the religious training that came to them thru all the difficulties, hardships, wants, disappointments, punishments and afflictions, blessings and miracles which they experienced during the wanderings in the wilderness. The special miracles thru which God sought to awaken and strengthen their faith in Him on the first stage of the journey were those at Marah, in the wilderness of Sin, at Rephidim, and the Defeat of Amalek. Thru these miracles God aimed to make His people learn to know Him as one on whom they could depend absolutely for all their needs. They had seen the gods of Egypt humiliated and powerless to save their country; now they were to see the fatherly care and infinite power of Jehovah, for whom no difficulty and no need is too great or urgent. The miracles taught faith and obedience, especially in connection with the manna, which taught them to be content with what He gave, to respect His law regarding the Sabbath, to look to Him for help, not only in trouble, but also for the daily bread.

"God often delays His help. He tarries ere He comes, long enough to bring us to the end of ourselves, and to show the futility of creature aid".

"By prayer and faith, by ordinances and sacraments rightly used the manna may be gathered, but Jesus himself is the bread of life, His flesh is meat indeed, and His blood is drink indeed, and He gives His flesh for the life of the world".

Brethren's Conference, Ft. Collins, Colo.

Continued from Page 5

Such a conference took place recently in Emanuel Church in Fort Collins. It was attended by brethren from Denver, Fort Collins, Windsor, Fort Morgan, LaSalle, Greeley, etc., by members of Evangelical churches and of the Iowa Lutheran Church. About 20 visitors took part and showed a lively interest in all the proceedings. They began on Saturday noon and in the evening there was another meeting. On Easter the first meeting took place at seven in the morning. Everybody took part in the services as well as in the Sunday-school, and more gatherings took place in the afternoon and at night, and the church, arranged for approximately 350 to 400 people, was always filled. The last meeting was Monday after services. These conference meetings are carried on like the meetings of the individual churches. One of those present begins by leading in song; another leads in prayer; a third reads the Scriptures which are interpreted by another, followed by prayers from still others. Everybody is permitted to lead in prayer should he feel inclined to do so, or to lead in a song which may appear proper to him, which is usually en-

hanced by the joining of the others with lusty voices, sometimes in part song, without accompaniment. The end of the services consists of liturgical closing exercises. Business is only transacted in the first meeting. Any unfinished matters are usually settled quietly, in a most brotherly manner. The sole object of such a gathering or conference is devotion and fraternal association. Even women take an active part, but unostentatiously and in all modesty.

That such meetings may be fraught with danger is self-evident, for wherever the "Lord builds a church Satan builds a chapel near by". But one thing is certain: The prayers, offered in true sincerity, humility and fervent devotion; the songs, explanation of the Scriptures and the general discussion of God's Word, all imbued by the same spirit, make one feel full of joy and the earnest desire that such a spirit might reign in every congregation. Are these not, in part at least, what the "Associations of Evangelical Brethren" should be? It would be very desirable if these conferences would occupy themselves with the practical work pertaining to the various branches of church and Christian life. On the other hand we must admit their contention that only the inner life of our congregations should be fostered. This done we would become more capable and would co-operate more earnestly and loyally in the upbuilding of church life and the advancement of God's Kingdom.

At the close of our meeting we had the pleasure of seeing the worthy treasurer of our Synod take an active part in the proceedings. He was cordially received and his words found a warm welcome in the hearts of the audience.

G. Tillmanns. G. E. S. Tr.

Everett, Washington

Greetings from Everett, Washington, from the farthest Northwest, the "City of the Shlote". Everett is not exactly in the very farthest Northwest, altho such a claim would not be entirely wrong, for only a narrow island separates Everett from Puget Sound, which is the farthest west, and a strip of land only a few miles wide lies between us and the little town of Blaine, the very farthest north, but as far as our Evangelical community is concerned Everett is the most northwestern brother of our family. However, we do not wish to compare ourselves to the Israelites who lived near the boundary and were ashamed to admit their relationship to the chosen people and became as the heathens. They forsook what they had and lost their crown. We, i. e., the members of the Evangelical Zion Church in Everett are proud to be an advance guard of the Evangelical faith and we strive to deserve such name rightly and justly.

But, brethren and sisters of the East, you must help us. Often our pastor in his travels in and about the city has encountered *former* Evangelican Christians, frequently living close together in the city, or separated by a few miles out in the country. In such cases somebody has neglected his Christian duty, either the stranger himself or the Christians in the East where this stranger had lived. Cain's excuse, "Shall I be my brother's keeper", can not apply to you as Christians; on the contrary, be a true shepherd and seek those that have strayed from the Good Shepherd. Therefore, do not forget those of your family and friends who intend to travel west. Send us their names and addresses and save us the trouble of finding them later on among strangers.

Easter Sunday proved a veritable Tabor in our continual toil and struggle as Evangelical advance guard. Not that we were concerned with a $100,000 church, or similar "big" propositions, which must be left to our stronger brethren in the East. Nevertheless the day brought joy to our hearts. Often a child is delighted over a pretty stone or flower, while a millionaire, with all his money, could find no pleasure in anything; similar experiences may be recorded in a congregation. Happiness is a peculiar thing; it is caused, not only by some special article, but it must also depend upon the heart which is to be made happy. It is well with the congregation which still enjoys a child-like mind and finds pleasure in God's word. Such a one will prosper. In our church at Eastertime we were concerned with the dedication of a pulpit, and an altar, besides the confirmation service. And the pulpit and altar were the products of first-class home talent. Some members who did not care to have their names published, altho they richly deserved it, started the ball rolling. Even the children of the Sunday-school contributed 25 cents each for this purpose. And now we have the pulpit and the altar in place and everything paid for.

During the services the congregation was admonished to "hold what you have that your crown may not be taken from you". In presenting this motto we thought, firstly, of the pulpit—the word of Life; secondly, of the altar, the Bread of Life, and thirdly, Easter, the day of Life.

This brought the first half of the day to a close, but like the echoing sounds of a choir the thoughts presented were wafted over into the second half. They represented the background of our admonition to the confirmands, "hold what you have" and their pledge to remain loyal to the Lord was given by four members of the German and three members of the English class of catechumens. Some time or other the storms of life will blow for them all, either in the "irresistible" glimmer of the metropolis, or in the peaceful country life—the enemy of the same. His aim is the same in the hubbub of the city or the quiet life on the farm, in the East or in the West, in German or in English. And how will these confirmands meet him? Will they prevail or will they succumb? We do not know. May the Lord give them and us grace to overcome the temptations that will assail our inner personal life, that we may not be conquered but be victorious and receive the eternal crown of life.

Arizona Correspondence

Dear HERALD: In your issue of March 4, 1915, I read a letter from Mrs. Veith about the Casa Grande valley. Since this article was written many changes have taken place. For instance:

The city and the surrounding country will be provided with electric light and power within the next eighteen months. All the negotiations with the local government have been satisfactorily arranged and everything is progressing nicely.

Several days ago the negotiations were completed looking toward the transfer of the old canal, built seventeen years ago, to the Casa Grande Water Association to be consolidated with the new canal, which has a width of forty feet. That means that all members of the Association will soon have water and will then be able to begin cultivating their land.

We also have a firm in this valley which sells pumping machinery on the instalment plan. Our wells are something wonderful. We have about twenty wells which throw 1,000 gallons a minute, not for a few minutes a day, but for all day long.

In our valley we have several farmers who will harvest from two and one-half to three and one-half tons of hay, alfalfa and oats per acre, and I shall be glad to send photographs of these farms to anyone interested in same.

As stated in Mrs. Veith's article much land can still be bought for five to eight dollars per acre as "relinquishment-land" under the desert land law or the homestead law. Anyone buying a relinquishment also acquires all rights of the owner. "Patented" or deeded land, the title of which has been transferred to a private party by the government, can be bought for from thirty to thirty-five dollars per acre.

In case Evangelical Germans wish to settle in the West, the Casa Grande valley presents opportunities unequaled anywhere. I shall always be glad to furnish information regarding climate and land, and will send a descriptive pamphlet about this country and vicinity to any one who will write for it.

Fred Schaer, Jr., Casa Grande, Ariz.

Home Mission Work in Wisconsin

Our Wisconsin District still presents a wide and productive field for Home Mission work. This is especially true of the northern part where there are few churches, altho many people live there who gladly open their doors to us, as well as in other parts of this large State where our Lutheran brethren give us many an opportunity to carry on our Evangelical mission work. Many become tired of the many laws to which they must conform and leave the Lutheran Church in order to join ours, where they feel more satisfied and perfectly at home. Naturally we have our experiences with such accessions, as a troublemaker in one church usually continues his work in another. But if they come to us thru an inner conviction they prove to be good and useful members of our Evangelical Church. Many of our churches which are now prospering had their beginning in this way. Beyond a doubt our Evangelical Church with its broad principles and its positive teachings of the Gospel has a great mission to perform in this country and for this reason we pastors as well as the church members should devote our main labors to this object, as it is certainly worthy of our efforts.

Just think, for instance, how richly our labors have been rewarded during the past ten or fifteen years in that stronghold of Lutheranism, Milwaukee. Within this time several congregations have become self-supporting and enjoy great prosperity in the midst of Lutheran surroundings, and two other mission churches, similarly located, are rapidly approaching that same condition.

In the northern part of Wisconsin Medford-Dorchester and Perkinstown parishes are now also independent of outside help.

A new and promising field has been opened to our workers in Nekrosa and Grand Rapids. With Arpin and Edgar and those two the brother now stationed there is serving four congregations. This brother has great hopes for success in these four congregations, and tho they may not become large and self-supporting within a short time, the work is promising. Unfortunately, however, they are located so far apart that the brother has to spend entirely too much time in traveling, which naturally detracts from his efficiency, as the work is too heavy, and the congregations are bound to suffer thereby. Other brethren also have to contend with the same difficulties. Thus our labors in the kingdom of God are often curtailed thru lack of funds and workers, and faintheartedness and despondency on our part often retard success.

I have often wondered whether we could not carry on our mission work in a different manner after a less complicated but more effective method, but must admit not to have found any so far. Tho our present method may be faulty we must admit that if we all, the missionary workers, the District boards, the Central Board, etc., do our full duty, we can labor successfully with God's help under the present system.

S. G., GES. Tr.

New Books

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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"Shall Evil befall a City, and Jehovah hath not Done it?"

At the news of the Eastland horror with its awful loss of human life, which shocked the entire nation on Saturday and Sunday last, thoughtful Christian people have again been mystified by the unsearchable ways of Providence, while thoughtless people of every class have apparently another reason for doubting the existence or the justice of God. It is well for all of us to bear in mind the fact that the very idea of a God lifts Him above the reach of human understanding. Any Being which man can worship at all must be so far above him in power and in wisdom as to make His superiority over man at once apparent. Man could not reasonably worship any Being which he could wholly and thoroly understand. To judge the acts of God is therefore an unwarranted presumption. When the child sees the father do things which it cannot understand, the natural impulse is, not to condemn the father, or to deny his existence, but to inquire and seek to discover the reasons he may have had for the act. It may be that the child cannot grasp *all* the reasons the father may have had, but the inquiry and the resulting communion with the father will clarify his vision and increase its confidence in the father's wisdom and righteousness.

Probably no one of us will ever be able to give an adequate statement of all of God's reasons for the wholesale destruction of human life under the conditions accompanying the awful catastrophe. But in accordance with the principles which God has revealed concerning himself and His conduct we are able to see, as in a glass darkly, some of the things that He undoubtedly had in mind.

In the first place the capsizing of the Eastland so near the shore and apparently in the presence of all means of safety shows more plainly than ever the uselessness of relying upon human efforts and appliances for safety. No matter how much farther safety regulations and appliances may be developed and perfected there is always present the human element which in the very nature of the case is uncertain and unreliable. It is only the power and the wisdom of God that are absolutely trustworthy and dependable. Those who place their trust in Him, with all that this implies, shall tread upon the lion and the adder and trample under foot the young lion and the serpent.

The occurrence also showed the awful extent to which reckless greed will go in the pursuit of gain, and there is probably no lesson which the American people need to have more thoroly and insistently impressed upon them. Existing laws designed to cover cases of this kind are no doubt imperfect, but the criminal disregard of even these imperfect laws reveals a characteristic of American everyday life that menaces the very existence of righteousness and justice as an element in of American character. It does not require much insight into the every-day life of our people to discover the popular disrespect for law that pervades all classes of our people. The fact that a certain thing is against the law does not prevent most people from doing what they please as long as they can do it without risk to themselves. Selfishness and greed have unlimited sway because there is no sense of social obligation and responsibility to keep people from giving the rein to their individual impulses and desires. And as long as this spirit rules there will be preventable accidents attended with perhaps even more frightful consequences than the Eastland disaster. And the entire American people are responsible for the existence of this spirit of lawlessness. What prompts indignation in this case is not the disregard for law on the part of those who could have prevented the disaster, but the terrible consequences that followed it. Hundreds of occurrences fraught with similar danger happen every day, but are not accounted dangerous because there is no accident. And as long as the people themselves tolerate this spirit, the victims of such disasters and their bereaved families and friends cannot, strictly speaking, consider themselves innocent. But the appalling loss of life and all the misery and sorrow caused by the accident will not have been in vain if the people learn to see the need of turning toward their God in repentance and faith and seek to cultivate a greater reverence for law and a deeper sense of responsibility for others in all their everyday conduct.

"Seventy Years of Whittling"

Is the title *The Outlook* gives to its appreciative review of the work of the *Scientific American* on the occasion of its seventieth anniversary. It is difficult to overestimate the importance of the contribution this widely read journal has made to the life and progress of the American people, and readers of the HERALD will be interested in the following review of the great journal's activity.

"The jack-knife is in many ways a fit symbol for America. It is at home in the wilderness and on the office desk. As an empire-builder it helped to carve Texas into a State. As a tutor in philosophy it has made its mark in many a country store. Like almost every average American with political aspirations, it stands ready for any task that may confront it. Jefferson, the statesman, testified to its impelling worth when he spent his leisure hours calculating the proper formula for the modeling of plowshares. Gibbs, another Virginia farmer, acknowledged its strength by whittling out his ingenious improvement for sewing-machines.

"The seventieth anniversary of the birth of what may well be called the bible of American whittlers has called forth this apostrophe to the jack-knife. It is the *Scientific American* to which we refer, a journal whose history supplies, perhaps, the best evidence of the popular and intelligent interest which Americans have always taken in the development of science and of mechanical invention. Founded in 1845, it has furnished a clear record of the tremendous development made by the material sciences during almost three-quarters of a century.

"When it was founded, the telegraph and the reaper, both American inventions, had just been born. The first ten years of its life saw these two instruments of civilization measurably perfected, the sewing-machine invented, and the discovery of the process for vulcanizing rubber. The decade beginning with 1870 brought into existence the telephone, the dynamo, and the arc lamp. In the next ten years the tide of electrical discovery approached the flood. The trolley car, the incandescent lamp, and the electrical furnace made their way into the working world. To this decade, too, belong the first of modern automobiles, the typewriter, the skyscraper, the cash register, the steam turbine, the gasoline engine, the Mergenthaler typesetter and caster, the Harvey process for hardening armor plate, Westinghouse's quick-act ing brake, the wax phonographic record, smokeless powder, the transparent film, the pneumatic tire, the half-tone process (the most notable advance in the reproductive arts since lithography was established), the Janney type car-coupler, which the *Scientific American* declares to be the greatest life-saver ever invented, and the centrifugal creamer, which has resulted in saving hundreds of millions of dollars for the farmer. All these inventions were commercially established during this decade. Probably the decade beginning with 1900 will be best known to future generations as the period which gave to the world the flying-machine. To this period and to an Italian inventor we owe also the wireless telegraph. In this decade the foundation for the extraction of nitrogen from the air was laid by Bradley and Lovejoy at Niagara Falls. This decade, too, saw the real beginning of the automobile industry. Of the tremendous development in transportation on land and sea we are every day reminded. The significance of this development may perhaps be better realized if one looks at the *Scientific American's* picture of the Cunard Line's Aquitania, carrying on her boat deck the whole fleet owned by that concern in 1840.

"What would we not give for a file of the *Scientific American* for the year 2015!"

THOUGHT FOR THE WEEK

I notice that most successful men are those whose minds are always cool, who, no matter how swift the movements of their bodies, are able to deliberate coolly and to produce calm, sober judgment even under disturbing circumstances. It is not the man who reaches the corner first who wins, but the man who knows exactly what he is going to do when he reaches the corner. —Charles E. Hughes.

Progressive Legislation in Rhode Island

Out of 419 bills and resolutions introduced into the House and 184 into the Senate of Rhode Island, between 125 and 150 pertained to health and to the improvement of social and economic conditions, reports L. M. Bristol, of the Department of Social and Political Science of Brown University in *The Survey*. Of these forty-eight passed and were signed by the governor.

The most important measures were connected with the report of the commission appointed in 1910 to revise the criminal code. Separate bills covered the various points involved. Each had been carefully drawn and had been endorsed by the bar association of the State. As a result of this, together with the support of the governor, every bill so endorsed was passed. One provided for the establishment of juvenile courts thruout the State, another for the appointment of a board of parole and a third for the suspension of sentence in certain cases, to make possible the earning of money to pay the fine instead of the serving of a jail sentence.

The Consumers' League was successful in securing the passage of a street venders' bill which aims, among other things, to prevent street trading by boys under twelve years of age and by girls under sixteen in cities of over 70,000 (thus applying only to Providence). It also prevents street trading by boys under sixteen between 9 A. M. and 5 A. M.

The employers' liability act of 1912 was strengthened in the interest of the workmen and provision was made in another law for the reporting of certain occupational diseases.

Four bills were passed looking to the improvement of rural conditions: (1) securing the appointment of an unpaid commission to study the agricultural needs of the State and report on suggested methods of improvement at the next session of the General Assembly; (2) strengthening the present law concerning rural schools by making possible better supérivision; (3) providing for the organization of farm bureaus under expert management, and (4) increasing the scope of the extension work now carried on by the State university.

WHY WE PRAY

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Jehovah, my rock and my redeemer", Psa. 19: 14.

There is probably nothing so familiar, at least to religious persons, as the thought of prayer, and yet there is probably nothing on which the opinions of religious people are so vague, and so often erroneous, as this very subject. Perhaps ninety out of a hundred average church-members and church-goers would not know what to say if they were unexpectedly asked to give a definition of prayer, or state the reason why men feel the need of prayer. And doubtless most of those who did venture a reply would give an answer that was either incomplete, incorrect, or more or less superstitious. And yet the subject is of such vital importance to the spiritual life and its growth and fruitage that a clear and correct idea concerning it is absolutely indispensable.

Prayer may be called a religious instinct. Just as man and the inferior animals have certain ways of behaving under certain circumstances, without thinking about it and without any definite idea of reason or purposes, the heart and soul of man turns to a higher being when he realizes his imperfections or helpfulness. The earliest record of spiritual life shows men turning toward God in sacrificing, Gen. 4: 3, 4. Cain and Abel seem to have obeyed a natural impulse in offering to God the fruits of the ground and the-firstlings of the flock. We do not know how or where they learnt it, and perhaps neither of them had any clear idea of its meaning.

The first half of the nineteenth Psalm describes the grandeur of God's work in nature, a grandeur so impressive that it instinctively impels those who observe it to worship the God whose mind and purpose is back of it all. The second half praises the truth and beauty of God's law, a truth and a beauty so overwhelming that its contemplation bows the sincere man down into the dust because he realized that he is not worthy of standing in the sight of such a God. But there is still the need of approaching God and having communion with Him, and it is this fundamental human need that leads naturally to the humble request that Jehovah may let the words of the psalmist's mouth and the meditations of his heart be acceptable unto Him. Verse 14 is the voice of an earnest and humble spirit engaging in a heart-to-heart conversion with his God. And it is this communion with God that is the very essence of prayer.

The Sense of Need

The psalmist engages in prayer because he feels his need of God. He realizes that the words of his mouth and the meditations of his heart are not acceptable unto God because they are tainted with sin, and because God's holiness is so pure and perfect. If God accepts them at all it is only as a favor which he condescends to grant out of pity for the great and in view of the sincere and earnest desire of the man before Him. Not that the psalmist has any special request to make. Apparently there is no immediate physical or material need that makes him seek his God. It is rather that deeper and greater sense of need which drives the little child to the father's side or the mother's breast, which makes him long after communion with Jehovah. In the presence of the glorious works of God, and in contemplating the wonderful truth and beauty of God's law, he is so overcome by the sense of his own imperfection and worthlessness that he longs after such a communion with God that lets him feel the presence and the power of His God in his own heart. Real prayer is not a duty to be remembered and performed at certain times or on certain occasions, but rather a privilege to which the human heart turns instinctively at the realization of its own insufficiency and imperfection. To think of communion with God only when we want certain things or a certain kind of help is just as selfish as the conduct of the child who seeks his father only when he wants a present, or that of the neighbor who visits only when he wants to borrow.

Confidence in God's Mercy and Power

But even the greatest spiritual need would not have led the psalmist to God were it not for the fact that he can trust His strength and His lovingkindness. He calls Jehovah his rock because he knows that He is absolutely firm and unshakable, and that those who depend upon Him will not be disappointed. The redeemed slave owes his freedom not to his own merit, but to the mercy, kindness and resources of the one who pays the price of his redemption. The psalmist calls Jehovah his redeemer because he is convinced that His mercy and kindness is sufficient to give him even what he does not deserve, and that his wealth is great enough to pay any price in order to achieve His purpose. This simple trust in God's mercy, kindness and power, combined with the sense of spiritual need, is the impulse that lies back of real prayer. It was probably because Cain's offering was an attempt to approach God without either the sense of his own need or a trust in Jehovah, that God could have no respect unto Cain and his offering. Like so many prayers that ascend from countless Christian churches and homes it was a mere outward form and ceremony that was really an insult to God.

But Cain cared enough about it to at least become angry when he learned that God could have no respect unto his offering.

His First Patient

BY I. M. CROSS

"Got a bona-fide call at last, have you?" "Old Doc" Thompkins reined his thorobreds to the sidewalk and smiled disagreeably upon young Dr. MacNeil.

The yonug man controlled his impulse to ignore "Old Doc," and answered pleasantly: "Yes, Mrs. Penn-Sherrard sent for me."

"I guessed it. All she wants is a doctor who can sit by her bedside and listen while she talks about her wonderful doctor-son. O, well, you've time to give away, you ought to suit her."

"She is very ill, I understand."

"Sick? Nothing ails her except foolishness, but it's going to kill her. You'll think you can save her, but you can't."

"It seems as tho I might be able to cure her if there's nothing the matter with her," Dr. MacNeil smiled whimsically:

"When you've been doctoring as long as I have you'll find out that the folks with nothing the matter are the hardest to treat. Mrs. Penn-Sherrard expects her physician to get that son of hers to come home—an impossibility."

"That ought not to be impossible. At any rate I've enough Scotch blood in my veins to keep me from giving her up as long as she is above ground."

"When you get that son of hers to come home, you let me know." He touched the whip to the thorobreds, and as they sprang forward he shouted back, "And maybe I'll help you a little."

Doctor MacNeil walked on until he came to a large two-winged house set back in an old-fashioned garden all abloom with June roses. There were velvety Jacqueminots, great pink American Beauties, fragrant Cinnamons, and, sweetest of all, he thought, Blush roses like those he remembered in his mother's garden. Some impulse led him to gather a bunch of "Blushes" and carry them to Mrs. Penn-Sherrard's room.

"That is what Phil used to do!" she cried, raising herself from the pillow and stretching out both hands. MacNeil took one of her hands and put the roses into the other.

"I suppose you wondered why I sent for you instead of 'Old Doc'?" she asked, motioning him to a chair.

"You seem to have departed from the custom of the place," he answered grimly.

"I heard that you are a graduate of Bellevue, and I thought that possibly you might have met my son," her thin face quivered, "it would be such a comfort to talk with anyone who has seen Phil since I have."

"I am sorry that I never met him. I doubtless graduated before he entered college. I was an interne of the hospital before I came here. Your son is a very successful physician, I have heard."

"Yes," wearily, "and sometimes I feel jealous of his success, for it keeps him from me. I had been looking forward to a visit from him this summer, but he writes that there is so much sickness in the city that it will be impossible for him to come. He is so conscientious that I know he will sacrififfice his health, or even his life for his patients."

"You would like him to prescribe for you, I am sure," MacNeil ventured.

"His own self is all the medicine I need. Old Doc called me silly and laughed at me when I told him so, but I hoped you would understand——" She stopped and hid her face in the roses.

"I do understand, but no physician can help you unless you stop worrying. Do you suffer any pain?"

"No, I'm weak, have no appetite and do not sleep well—getting old, I suppose, yet I'm only fifty. Phil's about your age, should say; he's twenty-eight."

"I'm twenty-nine."

"When Phil went to college I planned that after he graduated he should come back here to practice, and have the large west wing for his office; I never use it. He could have had nearly all the practice in the village and country around here. Old Doc never could have kept him from getting a practice. Phil was a favorite with everybody. He is so handsome, and good looks are a great help."

MacNeil flushed to the roots of his stubby, sandy hair, tho he knew that her slurs were unintentional.

"You say that you do not sleep well. What keeps you awake?"

"Thinking about Phil in the hot city, hurrying about from one patient to another. I know he will get sick.'

"Now, Mrs. Penn-Sherrard, I will give you some powders to help you get a night's rest, and a tonic to stimulate your appetite, but you must stop worrying about your son. He will, undoubtedly, be home before summer is gone; this is only June, you know."

MacNeil seemed so confident that her face brightened a moment, then clouded again. "No, he will not come home as long as a single patient needs him, and that will be as long as he lives. Anyone who has once had Phil would never have another physician, I know. There's a letter on the dresser I have written to him. May I trouble you to mail it for me?"

Doctor MacNeil went to the dresser and took up the letter, glancing, mechanically, at the address: "Philip Penn-Sherrard, M. D., New York City (General Delivery)."

Mrs. Penn-Sherrard heard his slight exclamation of surprise, and said, as if in explanation: "Phil never wants me to send letters to his office, for fear of losing them, servants are so careless, so he goes himself to the post office every morning at ten o'clock. You see he does love his old mother. Look at the handsome things he sends me—the silver toilet articles on the dresser, this satin-covered eider-down quilt, the silk kimona I am wearing, and ever so many beautiful things. But, O, I don't want the things he buys with his money! I want him! I haven't seen him for three years." She turned her face upon the pillow and wept piteously.

"There, there, don't cry so, you will see him this summer, I am sure you will," Dr. MacNeil said, patting her clumsily.

She seized his hand, convulsively. "I must see him, or I shall die," she cried, wildly. "Why does he not come home?"

"I will find out, Mrs. Penn-Sherrard, and I promise you that you shall see him soon."

"I know you think that I am selfish, but it is not wholly selfishness on my part. I am afraid something is the matter with him and he is keeping it from me. He wrote me—told me——" She broke down again and shook with sobs that seemed beyond her control, until MacNeil promised to go to the city, find Phil, and bring him home.

He left her more composed and trusting implicitly that he would keep his promise. He tried to get Philip's address from some of the village people, but no one knew it, so he had to trust to finding it in the city directory.

He reached New York early the next morning, and immediately consulted the directory, but found no one by the name of Penn-Sherrard. Then, remembering that Mrs. Penn-Sherrard had said that Philip went to the post office every morning at ten o'clock, he decided to go there at that time and watch for the young man.

A long line of men were waiting their turn at the general delivery window, but MacNeil saw no one who answered Mrs. Penn-Sherrard's description of Philip.

"Do you remember if Dr. Philip Penn-Sherrard gets his letters here?" he asked the clerk at the window, then, seeing the clerk smile: "You handle so many letters I suppose you do not remember."

"O, yes, I know your doctor—a sandwich man who comes regularly every morning."

"Sandwich man!"

"Yes, there he is now, coming in at the door."

MacNeil turned and saw a board painted in glaring letters: "Bon-Ton Restaurant. Best Meals in the City for Twenty-five Cents." A young man's haggard

face furtively drooped above the board breastplate. He joined the line of men advancing one by one to the window, and received the letter from his mother that had been posted the day before.

MacNeil followed him outside and touched his arm. "Are you Dr. Philip Penn-Sherrard?"

He looked frightened and shrank away.

"I am Dr. MacNeil from Melrose," MacNeil said reassuringly, "your mother called me in to see her yesterday."

"She is dying! you have come to tell me—and I —I shall never see her again," Philip gasped.

"Not unless you return home at once, tho nothing ails your mother except grieving for you."

"It would kill her to see me like this." He touched the board he wore.

"How does it happen? I thought—"

"I'll leave these boards at the restaurant, then we'll go to my room and I'll tell you about it," said Penn-Sherrard.

They walked in silence to the restaurant, and still silently Penn-Sherrard led the way to a room in the attic of a cheap lodging-house. He motioned MacNeil to the only chair in the room and seated himself upon the shabby bed.

Feeling Settled

"Well, we've concluded to stay." Mrs. Burns took the rocking chair her hostess offered in the cozy kitchen, and reached for a pan of peas on the table, to be hulled for dinner.

"I didn't know you ever thought of leaving." Mrs. Clark's voice was startled. "Don't you own your farm? I'd never have consented to buy this place if I hadn't felt sure of you for a neighbor."

"I've lived on the farm for fifteen years," Mrs. Burns went on, "and I've thought each year would be my last. I've put up with inconveniences in the house and about the place, because I looked on them as temporary. I have not fixed up the yard, because one year seemed a short time, and I didn't know where I'd be after that. Joe's been the same way. When he put in fences he put in just what would do, not what would endure. He's been making or patching fence every year. He's still driving the cattle to water over a rotten bridge he slung together the first year he bought the place. A cement bridge could have been built for half what his time in patching it cost. "This will do for me, let the next fellow fix it to suit himself,' he would say.

"Well, the other day we were riding with Mr. and Mrs. Pinkerton, and he lost control of his car on a wet hillside. It looked as if we were done for at first; but we were spared. Last night Joe told me he had decided to pick up the loose ends about the farm, and put everything in good condition.

'I've let things go,' said he, 'because we always expected to get off the farm some day, and it didn't seem worth while to fix up for the next fellow, but when death stared us in the face the other day, I kept seeing my poor fences, my make-shift gates and bridges. I didn't want to die and leave them to stand for me. I thought of the front yard with the bare spots about the trees, where the horse and cow have been tethered—that yard doesn't express you! I made up my mind if the Lord gave me another chance I was going to get things in shape so that when I leave for the next world or the next fellow, everything about the place will express my best judgment of how it ought to be.

"What did you say?" Mrs. Clarke asked.

"I said I'd try and do my share. After we talked it over, we agreed that if we had made up our minds to feel settled for life when we first came, we wouldn't have fixed things temporary, so from now on we are going to feel settled. If it should happen that we leave, we will not be ashamed to have the work we have done, the flowers we have planted, the orchard we have put out, stand for us. We have never rightly enjoyed the seasons before; we were waiting till we were not so busy. The time we have spent putting up with makeshifts we are going to put in on building and repairing for keeps. Mother used to clean house from garret to cellar before she went on her annual visit to her old home. She said she couldn't enjoy the fuss her friends made over her if she could remember dirty corners in her attic or an uncleaned cellar. I guess that's the way Joe felt—as if he couldn't enjoy heaven for thinking of the odd jobs he had slurred over. So we decided to stay. Are these all the peas you want hulled?"—*Wallace's Farmer.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Let Us Pause

BY JAMES WHITCOMB RILEY

Let us rest ourselves a bit!
Worry?—wave your hand at it—
Kiss your finger-tips and smile
It farewell a little while.

Let us pause and catch our breath
On the hither side of death—
While we see the tender shoots
Of the grasses, not the roots.

Voyage off, beneath the trees,
O'er the fields' enchanted seas,
Where the lilies are our sails,
And our sea-gulls, nightingales.

Where no wilder storm shall beat
Than the wind that waves the wheat,
And no tempest burst above
The old laugh we used to love.

Lose all troubles—gain release,
Languor and exceeding peace,
Cruising idly o'er the vast
Calm mid-ocean of the past.

Let us rest ourselves a bit!
Worry?—wave your hand at it—
Kiss your finger-tips and smile
It farewell a little while.

Did Nature "Just Happen"?

Suppose that from an indefinite number of ink spots twenty-six letters of an alphabet had in the course of time accidentally occurred. Grant that to be conceivable, altho it may require a lively imagination to conceive of its possibility. We naturally might feel concerning those formed letters of the alphabet as Clerk Maxwell thought with regard to the atoms, that they have every appearance of "manufactured articles." But, waiving the initial difficulty as to the formation of the original letters, imagine them to be fortuitous products, without sign of intelligence upon them. But this would be only the beginning of difficulties. This were only the first shock to our power of imagination. On nature's first page we come across an arrangement of several letters in a word —a monosyllable it may be—yet a word to which definite meaning belongs. The arrangement of the letters in the formed word is a new fact to be explained. We find this elementary word turning up here and there and everywhere in the course of nature; and wherever it occurs, it is always spelled in the same way. Its letters—the number of "chromosomes" in the cell —are always the same in each specific word of life. (In each species.) But this is only the first surprise. In the opening sentences of the book of life we read other words, formed of similar letters, longer than monosyllables and more complex; and they, likewise, are always spelled truly, in the same definite way, each with its proper number of letters and syllables—chromosomes and cells. We have before us the mystery of many and regularly recurring words. And this opens up a further wonder. We turn the pages and perceive that these words of life are not single and detached: behold! they arrange themselves in certain relations to each other for which they seem to be fitted. We discover upon closer inspection that they are mutually adapted for such arrangement, and that when they have so fallen together, a new order appears—a sentence is composed. And still further, sentence follows sentence, each orderly and complete in itself, and all having apparently some connection with one another. For with the single sentence, having its specified significance, the wonder does not end. The seprarate sentences fall into groups. We mark the division and succession of paragraphs on Nature's page. One leads up to the next. Each part takes meaning from the preceding, and carries it on to the following pages. We find that we can understand no sentence aright, if we read it out of its connection. Still the wonder grows; for these larger paragraphs seem to belong to some great argument, which runs thru all the sentences and words, and to constitute even beyond our understanding some vast system of thought. Our knowledge may end with the paragraphs and chapters which nature thus far has published; we have by no means as yet read to the end the whole history of the creation; we have begun to know, we have not yet learned all of the poem of the "divine ideas," as Saint Augustine finely called the creation. We have not yet lived thru to the end of nature's great argument and epic of divinity. But tho we know in part, *we know;* tho we have mastered but a few paragraphs, they have intelligible, altho it be still broken, meanings to us. And the meanings we have spelled out and put together, are enough to show that they all, with the things not yet clearly understood, belong together to one book of life; these parts which we know, have their place and time and meaning in the one order of intelligence which is vaster than we know.—*Newman Smyth in "Through Science to Faith."*

A Noble Sacrifice

A missionary gives the following as one trophy of divine grace in China:

"A woman was brought to a hospital for treatment, having an incurable disease. She was ignorant of her physical danger; she was ignorant, also, of the great salvation. Her gentle nurse hastened to tell her of Jesus and His love. It was new and wonderful to this heathen mind, but she at once believed the good news and accepted the freely offered salvation. Then she was at once eager to go to her friends with this glad message of the Saviour's love. She said to her attendant:

" 'Will you ask the doctors how soon I shall be well?"

" 'The doctors say that we must tell you the truth —you will never be well.'

" 'Please ask them how long I shall live?'

"The reply was, 'Three months, with the care and comforts with which you are now surrounded.'

" 'And how long shall I live if I go to my old home with this blessed message from heaven?'

" 'Possibly not more than three weeks.' "

When the answer came this new convert exclaimed, 'Get my clothes; I will start to-day.'

"Persuasion was useless, for she argued: 'Do you think I count the loss of a few weeks of my life anything when I have such news to tell my people?' "

Like as a Father

A little incident which beautifully illustrated the words of David, spoken so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated round the tea-table in my friend's pleasant home, when it seems the little daughter reached to help herself with undue haste. Her father reproved her, and it must have been very gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterward that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did notice Mr. H—— excusing himself and also leaving the room.

Immediately after tea I had occasion to visit the aljoining sitting-room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into the brown ones bent above hers and glistening with sympathy, while the voice, tender and manly, was saying: "There, there, darling; papa would not hurt little pet's feelings or spoil her supper if he could help it. See, papa could not drink tea any more when he knew you were feeling so badly. Now, sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly; then I heard a little ripple of laughter, and they went to finish the meal, her hand clasped in her father's.

But I had my lesson. What a sweet remembrance for that child! Thank God for our Christian fathers, and while the tears dropped down my cheeks I cried silently: "Does God love me so?" And the answer came and stayed: "Like as a father pitieth his children, so the Lord pitieth them that fear him."
—*The Christian Guardian.*

That my House may be filled

The Conquest of the Country for Christ and His Kingdom halted everywhere for lack of Ammunition. The Difficulties and Hardships which Mission Workers endure should make their enthusiastic Support a matter of Honor

"The Pastors Do Nothing"

Was the bitter complaint of one of our missionary workers in the West when he told me how he had to discover accidentally former members of Eastern congregations. "If our pastors would only send a postal with the names and addresses of those emigrating to the West to the president of our District many members might be retained in our church, but—the pastors do nothing. Does this mean you, dear brother? Perhaps you can even up matters by immediately rectifying your neglect. And our congregation members, especially the readers of the HERALD should furnish their pastor with the addresses of their relatives in the West so he can transmit them to us. Those having relatives in Colorado, Wyoming, Utah and Idaho will favor the undersigned by furnishing him with the addresses at once. *J. Jans,*

Pres. Colo-Mission District. GES. Tr.

Mission Work in California

That all is not gold that glitters has been learned by many a one to his sad experience. Good ore is brought out of the depths of the earth with much labor and trouble. After much grinding and refining the real gold comes to the surface. Such is the case in California. Gold is not found on the top of the ground, but must be acquired after much labor. And this same method applies to our home mission work in California. But instead of seeking gold the mission workers bring gold, "the Word of God, the right hand of the Lord", which David pronounced more precious than gold and much fine gold.

But where are the souls seeking after righteousness who speak thus with David? Not many of them are to be found in California. Those who leave home and family ties in the East in order to come to the West do not come for the sake of the Church, but because they want to get rich more easily than in the East. Many of them, as they say, can not find time to think of the welfare of their souls on account of their earthly troubles and worries. Others again have become wiser in the new home, where so many "wise-acres" live, and are "above" such "foolishness". Why care for the soul?

Others, who can not rid themselves altogether of the resurrection thought, hold with "Pastor" Russell's theory of a "second chance" and claim that this life offers too many temptations; that life here on earth can never make one fit for life above, and therefore Russell's doctrine must be correct. Such people have no desire for the Word of God and the Gospel of Christ. And it is just with these very people that many a missionary has to begin in order to work at all, and what hard work it is to convince such people of the necessity of seeking higher things and that true happiness is not found in worldly treasures but must depend on heavenly riches.

Then again there are many coming from the East who mournfully think of the beautiful churches and services back home. Their heart is often filled with these things to such an extent that they do not want to partake of the services as held in small and insignificant buildings out here.

Names Alone do not Count

This, dear reader, gives you an idea with what difficulties our mission work is connected. But there are still other obstacles to come in our way. In the East people read much of the wonderful, lovely climate of California which is a panacea for all ailments. Many sick people already improve on their way out here. Here there is neither excessive heat or cold; here is paradise on earth, and the natural beauties are told and described in pamphlets and papers and the promise is held out how easy it is to "make your living" without much trouble and work. On such representations they come here, but finding it entirely different they do not remain and return to the East, not to stay there, as they have lost their love for the old place, but to return shortly, again to California, but to another place. Thus a missionary may get a long list of names in a few years, but remains without members, as the people come and go, moving from one place to the other.

Other difficulties also present themselves: Our Evangelical Christians live too far apart. For instance, in a city of 35,000 inhabitants we have three families who would like to remain true to our Evangelical Church, and would be satisfied with an old invalid pastor. But the old pastor has certain needs, such as food, rest, a place to sleep. And how can we supply three or four families with a pastor, and tho he be an old invalid, for how is he to be cared for? Who is to pay his salary? How good and practical it would be if all our people from the East could be brought together into one colony, and thus be kept together. We ought to do more colonization work out here which would revert to the good of our home missions. But for this we need an *organizer*. About eighty miles from San Francisco is a small town in which we were told we would find a number of Evangelical Christians. A pastor from San Francisco called, found a number of our people and held a Sunday morning service, at which four men and twenty-six women were present. This was certainly promising, but as we had no one to labor in this field nothing came of it. If we could have sent an organizer there to take up the work there he might have been successful in starting a congregation and serving these people.

We have also other difficulties to deal with. Many young people come out to California from the East, but few of them are found in our churches. Where are they? Don't they go to church? Many of them, altho they attended regularly out at home, do not come to any church; but a large number visit the English churches. How is that? When questioned about this they say: "You know, I do not understand the German sermon and so I go to the English church". What an excuse! Is it really so bad as that? Many can not give this excuse truthfully. On the contrary, it is not the language but the mode of preaching which attracts them, and many older people are found there also, even sons and daughters of preachers. And what do they hear there? Let me quote a few subjects: "The Automatic Calf, Who is the Goat"? This was a discourse on the second commandment. The calf was called automatic as no one had pleaded guilty to making it. Recently the same preacher chose as his subject: "Are the Easterners Better than the Westerners". The attendance is said to have been record-breaking. In this manner the Church is brought to the level of the theater, and te sermon becomes a sensational and spectacular display.

In the East things may be different and more advanced than here. Everything has its light and dark side. We are still German, and may be a little behind the time, but that does not injure us.

I wish to call attention to another thing which is not altogether right. I am told that many members from rich and large Eastern congregations settle in California, attend our churches, where they are quite welcome, even deposit their offerings in the collection plate, but do not contribute to the support of our church, as they send their contributions out East in order to retain their membership there. What benefit has such a member of the home church in the East if he should take sick or be in need of help out ere? Will the preachers from New York or Ohio hurry to the deathbed and offer words of consolation? Or will it become necessary to attach a long distance telephone to the bedside to permit the pastor at the other end to condole with him? No, my dear readers, that is not the right thing. It is your duty to join a church *right here.*

Some Traveling Experiences in the West

On Friday, May 28th, I traveled to L., Wyo., to visit the "highest" brother in our Synod—he lives 7,100 feet above sea-level. L. is a pretty city, the site of the State university, but it is quite cold up there. On May 31th they even had frost! St. Paul's Church, served by Pastor W. for the past seven years, is nearly twenty-five years old, but not large. Altho this is the only German congregation in the city and there is no scarcity of Germans, the pastor, the same as others in the West, has much to complain of regarding the poor attendance at services. On Sundays the people would rather hunt or fish, and the pastor gladly accepted an offer to teach German in the high school and in the university. Nevertheless there are people in L. who will attend services even in bad weather, as I have observed personally. Pastor W. had announced a service for Saturday night and about half an hour before the time set a rainstorm broke loose, so that we thought there would be no attendance, but about fifty people came nevertheless. I had hardly begun my sermon when the electric service gave out, but th congregation listened attentively in the dark; Pastor W. found two Christmas candles and lit them and the candles on the altar. Shortly the electric lights again lit up but again failed us at the close of the service. Such interruptions do not worry me, but often the audience becomes restless—but such was not the case in L. On Sunday it rained again, nevertheless a stranger, a contractor from Colorado Springs, who happened to be in town, came early; he told us that he had not been in a German church since his arrival in this country in 1876. He must have enjoyed the experience, for he gave me $2.00 for our Fort Collins Academy and the unusual size of the offering also testified to his presence that morning. After the sermon we partook of the Lord's Supper with eighteen communicants. How refreshing it is for the brethren serving lonely positions to have visitors to inquire after their welfare and to strengthen them in their faith. At midnight I left for home.

What the Lack of Missionary Funds Means

On Wednesday, June 2, at 9 A. M. I started for P., where I arrived at 8 P. M. and remained during the night so the trip would not prove too tiresome. In P. there are seven Catholic churches including English, German, Hungarian and Slavonian, and only one German Lutheran church. Once upon a time we had attempted to work there also. Why do we not go after our brethren of the Evangelical faith, even tho we are not able to organize congregations?—*Because we always lack the miserable funds to carry on such mission work.* Unless a man has seen these sad conditions himself he is prone to pass them by. Descriptions of these conditions are seldom read, and even tho they are, they are laid aside to make room for other matters. By and large the Synod as a whole does not realize its mission in this country, especially in the West. We should have at least $25,000 at our disposal every year for our missions in the West. If we continue to measure the West by Eastern standards as we have been doing, then we must not be surprised at the meager results. Western conditions can only be judged rightly by people who are engaged in the work in the West, but unfortunately little attention is paid to us, just as I paid small heed to the brethren in the West while I was stationed in the East.

Other churches are not so prone to entrust the care and education of their children to others. Is it not time to learn from them? Is it not time to realize that home mission work is not merely the gathering of congregations?

This morning I was in a restaurant across from the depot, and the lady there told me that she once belonged to our church, but is now a member of an English church. Another German Synod has a pastor and teachers here. The pastor has a salary of $60.00 and the teachers are paid $40.00 per month. What sacrifices these people bring for this cause. The congregation is not large but it is the only German Protestant congregation here. There are supposed to be 300 Germans in P., but they never held together; even at this time, when collections are being made for the wounded soldiers in Germany, the largest gathering they could muster together numbered only 250. The courthouse is quite an imposing structure and bears the inscription: "*Vox populi, vox Dei*", but as long as our daily papers pose as the interpreters of the people's mind, the *Vox Dei* represents not the voice of God, but the expression of modernism. *Vox Populi, vox Dei* is a great untruth, and Goethe came nearer to the truth when he writes: "As man is, so is his God, and that is the reason God so often becomes a mockery."

I should like to have visited the Benedictines if I had been certain of their benediction. They have a college in P., and serve the Hungarian and Slovenian Catholic. Judging by the names all the priests appear to be either German or Austrians. The Jesuits serve the English speaking congregations.

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INDUSTRY AND THE PEOPLE VERSUS ALCOHOL*)

Even the Liquor Men are learning to read the Signs of the Times. And then look at Kansas. Organized Labor also has changed its Attitude

II

From the Lukens Iron and Steel Company's plant at Coatesville, Pennsylvania, comes the same story of increased efficiency thru the abolition of alcohol. Coatesville is the town where, some time ago, a Negro was burned at the stake. It has a large population of iron workers. Also, it had many saloons. The combination made Coatesville more or less notorious. After the Negro burning, saloons were banished from the town. The result was beyond belief. The town became a decent place of residence. Drunken men were a rarity. Arrests fell off amazingly. Best of all, accidents in the steel mills were reduced more than forty per cent. That was another eye-opener. When, in March last, an effort was made to restore the saloon to Coatesville, Charles L. Huston, Vice-President of the Lukens Company, rose from a sick-bed to protest in court against the re-establishment of the saloon in Coatesville, Mr. Huston made it known, the iron company would employ a detective force to watch its employees, and men who frequented the saloons would be replaced by men who did not drink. The Lukens Iron Company does not intend to have its accident list increased if it can be prevented.

"Rolling it over" Alcohol

Neither do other big employers. And that is why alcohol is doomed. The old song used to run something like this: "If the devil's in the way, we will roll it over him." Alcohol is in the way of industrial efficiency, and industry is about to "roll it over" alcohol. Early in the past year, 1914, the Pittsburgh and Lake Erie Railroad posted a notice forbidding its men to drink. Apparently the men paid little heed. Detectives were employed to ferret out the drinkers, and one day in January one hundred and twenty-six men were summarily "fired." Conductors, engineers, trainmen, and brakemen were included in the list. When it was said that these were only the first dismissals and that others would follow if drinking were not discontinued, there was a rush for the water wagon.

The Pennsylvania Railroad, noted for its leadership in transportation affairs, has set the pace in this new movement against the saloon. Some years ago the company abolished the practice of paying its employees by check, as it was found that to get the checks cashed the men frequently had to go to the saloon. Now all wages are paid in cash. The company has a rigid rule, not only against drinking while on duty, but against the use of intoxicants at any time. Even the frequenting of places where liquor is sold is sufficient cause for dismissal of an employee of this road.

The Pennsylvania has 125,000 employees. But so rigidly is this rule enforced that few of them ever touch liquor. During the year 1913 the company's "observers," or "spotters," made 784,675 "observations," but found only 158 men who were violating the rule against liquor. Truly, when a great corporation like the Pennsylvania Railroad will make on an average more than six observations a year on each 125,000 men, it means to make an end of alcohol in its army of workers. And the sale of liquor has also been stopped in all property owned by the road.

Go where you will, you will find the same thing. Railways, steel mills, factories, either already have "put the ban on booze" or are about to do so. Competitors will be compelled to follow suit or go to the wall. Efficiency is the crying need of the day. Alcohol must go because it is the enemy of efficiency.

Liquor Men Afraid

Even the liquor men—at least the keenest of them—sense what is coming. Let me quote from a saloon-keeper's letter to the Kansas City *Star*, in which the writer told why he was getting out of the liquor business: "My reason for quitting the liquor traffic is not that I am rich, or old, or troubled by my conscience. I simply have decided to get out while the getting is good. I believe I can read the handwriting on the wall. I believe the finish of the booze business in this country is in sight. I prefer to step from under before the roof falls in. . . .

"The business in my place has been growing less with suspicious steadiness for more than two years. When I first looked about for a cause, I couldn't find any. Other saloon-keepers had the same complaint wherever I went about town. I had occasion to go to St. Louis and Chicago, and the saloon men there, too, complained that business was bad. Nearly all of them blamed the state of business on 'hard times.'

"But the hard-times talk did not convince me. Hard times might account for a temporary falling off in trade with some, but I noticed that the men who ceased to come to my place, or who came less often, were not men who would be affected in their drinking by an alleged shortage in cash. My best customers were fairly prosperous business men, and it was the falling away of these that was cutting down my business.

"In the last five years I have spent my time in front of my bar 'mixing with the trade.' I had given up drinking years before, because I had learned that a man cannot drink booze and sell it. I came to know intimately many of the business men who were good patrons of mine, and when one of them ceased to come in I would take advantage of the first opportunity to ask why. Usually they would laugh and answer, 'Oh, I'm on the water wagon for a little while.' But when I pressed them for something more definite, I would get something like this:

"'Social and business conditions have changed until booze and booze fighting have no place in the present-day scheme of things. The ability to carry a jag gracefully is no longer esteemed as one of the polite accomplishments of a gentleman. Business life is too strenuous these days for a man to hamper himself with a befuddled brain. And with a realization that they can't drink themselves and remain at the top notch of efficiency, business men are demanding that their employees let booze alone. Corporations and firms are not hiring drinkers, and they are getting rid of old employees who do drink.' . . .

"All these things point in just one direction, to my way of thinking. They mean that the men of this country are making up their minds that drinking is bad business, and does not afford compensations sufficint to offset the toll of time and money and health it takes. Drunkards there are and will be so long as booze is to be had, and they are panic-stricken at the suggestion that country-wide prohibition may prevail. But the self-respecting and social drinkers, the real dependence of the liquor traffic, are preparing to banish booze.

"And, take it from me, when that time comes booze will be banished, effectively and completely. When it becomes a serious offense against the Federal law for a man to manufacture, import, sell, handle, or possess liquor, booze drinking will cease."

The signs of the times indicate that that time is near at hand. When, added to being an offense against the law, booze drinking means the loss of one's job, "booze drinking *will* cease." And that time is almost here.

What the Water Wagon has Meant for Kansas

Scoffers may sneer at prohibition and call it an impossible dream. But look at Kansas. Kansas has had prohibition for thirty years. Of course the laws have been violated. Of course it has been possible within thirty years to get a drink in Kansas. But all the time drinking has steadily decreased. The laws have kept getting tighter and tighter. Now the State Legislature, made up largely of boys who grew to manhood without ever seeing a saloon, has made a second violation of the liquor law a felony. Under that law one man has already been sent to prison for nine years. Kansas means to stop effectually and forever the slight illicit trade in whiskey that still continues within her borders.

When you know something about what thirty years of prohibition has done for Kansas you will understand why Kansas means to stop the drinking of alcohol absolutely. When the corn of Kansas was burning to a cinder last summer under the fiery drought, the Governor of the State issued a proclamation saying that he hoped no one would waste any sympathy on Kansas. "With more than $200,000,000 in our banks," he said, "we could weather a worse storm than this." As a matter of fact, Kansas could better have afforded such a roasting than any other State in the Union. Her per capita wealth in cash is $118, while each Kansan is credited with $1,684 as his or her share of the State's assessed wealth. In eighty-seven of her 105 counties Kansas has no insane. In fifty-four of this number there are no feeble-minded. Ninety-six counties have no inebriates. Thirty-eight county poorhouses are empty. The pauper population of the State falls short of 600. The others —not the paupers—own live stock worth $255,000,000. In the last twelve months they have added more than $45,000,000 to their taxable personal property. At one time recently the jails in fifty-three counties were empty, and sixty-five counties had no prisoners in the penitentiary. Some counties have not called a Grand Jury to try a criminal case in ten years. Only two per cent of the population are illiterate. This ratio is next to the lowest in the land, and two-thirds lower than that of Massachusetts. The death rate—due to sound minds in sound bodies—has fallen from seventeen to seven per 1,000.

This is the effect of thirty years of prohibition in Kansas. This is the effect of the resulting efficiency. This is the *inevitable* result of that efficiency. This is what other States may look forward to when the inefficiency due to alcohol is banished. And alcohol is already passing. It has run counter to industry. Industry has decreed its end.

And so have the people. If you would know something of the men who are enlisting for the people's new war against alcohol—a war in which indifference has been succeeded by anger and determination—read the newspapers and note the line-up. Here is industry, or rather capital, in the van, with labor close behind. Here are physicians, lawyers, athletes, politicians, churchmen, fraternity members, and even convicts, in the swelling ranks, with journalists and educators out in front as scouts. Never have we seen such an army in this land before.

In addition to the large and powerful industrial concerns already mentioned as opposed to the use of liquor by employees the Midvale Steel Company, the G. W. Blabon Company, the Link Belt Company (three great concerns near Philadelphia), the Florence Iron Company, of Florence, New Jersey, the Cornplanters Refining Company, of Warren, Pennsylvania, the Lee Tire Company, of Conshohocken, Pennsylvania, and other corporations, have ordered their men to stop drinking, while the Delaware, Lackawanna, and Western Coal Company has notified its foremen, fire bosses, driver bosses, and other foremen that any one of them who violates the company's rule against entering a saloon does so at the risk of losing his job. The Hillside Coal and Iron Company has posted a similar notice.

Organized Labor Coming Around

And now Labor is also camping on the trail of the saloon, as this newspaper notice shows: "Harrisburg Typographical Union No. 14 has decided that no money can be expended from the local treasury for intoxicating liquors at any dinner or other entertainment which the union may hold in future." Take not that these men are refusing to drink, not during working hours when their jobs might thereby be jeoparded, but at times of jollification and in the privacy of their own social events. That means that those men are done with booze.

From a Philadelphia newspaper I clip the following: "While committees of representative business and professional men visited the homes of Philadelphia's forty-one members of the House of Representative yesterday, to line them up for Governor Brumbaugh's Local Option Bill, a petition was signed by three thousand workers, most of them employees in Frankford and Kensington mills, asking the Legislature to pass the Local Option Bill."

From Secretary Samuel Wilson, of the New Jersey Anti-Saloon League, comes this statement: "I have no direct information from the view-point of the employees, but I do know there is a great change in New Jersey in the attitude of organized labor toward the saloon. In former years the saloon interests have been able to secure the passage of resolutions in State Federation meetings against local option and prohibition. At the last meeting the man who attempted to have such resolutions passed was ruled off the floor. Furthermore, at a meeting of the Perth Amboy Trades Council a resolution was passed re-

*) Louis Edwin Theiss in the Outlook.

questing Assemblyman Quinn to work for local option."

Let me quote further from Mr. Wilson's letter: "A Pennsylvania Railroad engineer informed me that the company's orders against the use of intoxicants had made wonderful changes. He said that under the old regime the saloons in the neighborhoods of the roundhouses and shops in Camden were crowded with railway employees. Now the barkeepers and proprietors are frequently seen alone in their saloons and the business is being starved out. In addition he stated that the influence of the Billy Sunday meetings had been very pronounced among railroad men, and men who had formerly been habitues of saloons can now frequently be seen reading their Bibles in their spare time. From another source I learned that in the New York Ship-Yards, at Camden, religious services which were started a number of weeks ago, during the noon hour, to be conducted weekly, had so grown in interest that they are now conducted daily, with hundreds in attendance, and men were very frequently seen upon their knees on the asphalt floor. Many of these men had formerly been hard drinkers."

A similar story of good will in industry caused by the new order of things comes from Milton, Pennsylvania, where are located three large industrial plants —the Milton Manufacturing Company, S. J. Shimer & Sons, and the American Car and Foundry Company. In all three plants booze is under the ban. Now comes this news story. Contrary to the result expected of such edict (prohibition of drinking), the workmen do not consider the order an encroachment on their personal liberties, and have joined heartily in the observance of the rule." Also this, from Mr. Shimer, head of one of these companies: "Most of our workmen have congratulated us upon the step we have taken. In the stamping out of this great menace we have the co-operation of our employees."

Some Traveling Experiences in the West

Continued from Page 4

Are You Wide-awake or Sleeping?

We had a beautiful trip thru the Rocky Mountains. The train climbed higher and higher until we reached Marshall Pass. But while most of the passengers freely expressed their admiration and delight—one young lady said to me, "I can't see how any one can pass thru this scenery and be an infidel"—another young lady slept soundly thruout this pleasant treat. Thus the greater portion of the people pass their lives in a dream and only a few wide-awake ones take notice of God's gracious and wonderful ways. A wealthy German farmer who has been living in Delta County, and formerly belonged to the Evangelical Association, was on the train with us. Altho he had arrived from Germany more than fifty years ago as a five-year-old boy, he was full of enthusiasm for the old fatherland and hoped it would be victorious over the entire mob of enemies assailing it. He now belongs to an English church, but still speaks German quite well, and we had quite an earnest conversation over many a passage in God's word.

Pastor F. in M. expected me. He is an earnest, faithful and capable brother. In the evening one of his members called with his wife and I learned many a thing about his struggles and troubles during the beginning of his work. On Saturday evening I led in prayer-meeting in Mr. Schaff's house, where only a dozen people had assembled, as a heavy rain had fallen and the members live far apart. But the Lord was with us and we had a blessed meeting. On Sunday morning I spoke in Sunday-school where sixteen children had assembled despite a downpouring rain. Thirty-nine were absent. In the services we had forty grown people, which was a splendid attendance considering the weather and the distance they had to travel. I preached before a very attentive audience and also conducted the ceremonies receiving the congregation into the Synod as they had joined last year. In the meeting following this the members requested to take their greetings to brethren in other congregation which I was to visit.

In the afternoon we made a trip to Delta, twenty-two miles away. The brethren were still in the meeting which had begun at 1 o'clock when we arrived at 4. I again preached and distributed sample copies of our denominational papers. The congregation is still without a church and has to meet in a large schoolhouse. They have seventy-five members. Many would like to build a church, others a "tabernacle." There are many real true and pious people among them. One woman who came from Russia four years ago, said to me: "I love Germany above everything! My forebears emigrated from Hanover to Russia". In D. I also conducted a meeting. Then Pastor F. took me four miles out into the country to visit a member who, with his wife, had recently been converted and still enjoyed the fire of first love. His brother-in-law and wife were also visiting there. These good people entertained us as tho they were having a wedding. On the wall of the residence I noticed a picture of Emperor William II, altho the man as well as his brother-in-law had served in the Russian army. In the evening we had a little service at which I spoke and all of us prayed and praised God and His mercies. For the night we were lodged in a large room and after holding services in the morning our friend took us over to D., from where brother F. had to travel East and I proceeded to G. J. Brother F. is working much harder than can be expected; he is wearing himself out and ought to have a vacation, but who is to take his place and who is to pay his substitute? This brings things to our minds which may not be expressed. In M. and D. I have been strengthened in the opinion that our work among the Russo-Germans for our Synod is not a burden but a blessing.

J. Jans, GES. Tr.

Our Mission Work in the West

After preaching in Idaho Falls on June 20th, I intended to be with some Russo-Germans in Minidoka County, where Pastor L. had already preached. My letter from Ogden, requesting information as to the possibility of getting people together for a service, must have miscarried, as I received no answer, and when I reached the station there was no one there to meet me. I was told that the people were working on the beet fields, and that it would be impossible to get them together for a service on a week day. In four weeks' time this was the first time I could not hold a service. Our congregations in Idaho Falls are largely recruited from the members of our churches in Dumfries and Victoria Township, Iowa, who have settled there. One good old Evangelical Christian has eight married children and forty-nine grand children living here, but these have forgotten most of their German. The homesteads are mostly settled by Evangelical people from South Russia. It may interest some HERALD readers to learn something about the homesteads which our government gives away in Idaho. They are located in the desert, in a country where there is little rainfall and no irrigation. For a few dollars one can obtain 320 acres of land of which a certain number have to be cultivated by the settler who has to live on the land for three years. The rainfall has been greater this year than for many years and for this reason the "dry farmers" will have a better wheat harvest than for a long time. Such a homestead is by no means a cheap undertaking. Altho there is no timber to be cleared away, the ground is covered with sage brush, which will grow to the height of two feet and has to be rooted out before the land can be cultivated. As there is no water a well has to be bored, which is connected with a heavy expense. In Idaho Falls I saw such a well which cost the owner, including the pump, about $1,500.00; this well is 428 feet deep. In some places water is closer to the surface and in others deeper down. A poor man is therefore compelled to buy his water from a neighbor and bring it five or six miles if he is financially unable to bore a well. It is therefore better for a man of small means to rent a small parcel of land in preference to getting it free of charge from the government. Rev. Emil Wagner in Idaho Falls will gladly help prospective settlers with his advice.

Some of the Attractions

The climate is healthy, the nights always cool. Anybody desiring to raise corn should keep away, as these Western States are mostly over 4,000 feet above sea level, and the nights are too cool for corn. On irrigated land farmers can raise fifty to sixty bushels of wheat, 150 to 250 sacks of potatoes at 110 or 112 pounds to the sack; oats, eighty to 100 bushels; barley, seventy to ninety bushels; red clover, six to eleven bushels; peas, forty to sixty bushels—peas are mostly used for feeding hogs, but quite a quantity of them are raised for seed stores. A large dealer in Wisconsin got fifty car loads of peas from Idaho Falls last year. Irrigated land, according to location, is worth from $50.00 to $200.00 an acre. Water is usually supplied out of the Snake River country, which is very irriguous.

Members of Evangelical congregations who contemplate settling in the West should first inspect land in the vicinity of Evangelical congregations and avoid perishing among the Mormons or in heathenism.

Near Sugar City and in Minidoka County quite a large quantity of sugar beets are being raised, and in this industry the Russians are experts as they know the sugar beet industry from the bottom up.

On June 27th I preached at Sugar City and Salem, Idaho, on which occasion these congregations were received into the Synod. Our missionary worker there, and his faithful wife work hard for the advance of the congregation, despite the fact that he must live in an inadequate rented dwelling. On Sunday morning, after speaking in Sunday-school and preaching to about seventy-five people I urgently recommended the erection or purchase of a suitable parsonage. The congregation appeared willing, but will have to consult with the adjoining congregation. About sixty-five people were present at the afternoon service and after urging them again to take up the parsonage question it was decided that each congregation is to appoint a committee and these are to act jointly in the matter. At 7 P. M. I spoke on our mission work in India before the young people's society which was present in full force (20), and this was followed by a meeting of the brethren in which I met about sixty or seventy men and could speak to them to our mutual edification.

I was always received cordially by the brethren and their wives, and they were, no doubt, glad to tell of their special difficulties and troubles. Our congregations have no idea of the amount of sacrifices and labor required here in the West or they would offer more sincere prayers and larger donations for our home mission work.

J. Jans. GES. Tr.

An Annual Report

To the Honorable Board:

In reviewing a year's work the Board will expect to hear or more or less success, and expectation which is perfectly justified. In order to achieve results the members have a right to expect a certain amount of service. In all my years of experience I have always found that the samll congregations which make the least showing expect the most. Here in Montana we certainly have too few ministers. Last year the secretary of the congregation died in Girard. His earnest desire was to see his pastor and to receive the Lord's Supper from him, but owing to high water the roads were impassable and he had to be buried by an English pastor from Sidney. This year a young woman died under intense suffering, but before I could get here she had been buried by an English pastor. Postal service is so bad that I would not receive letters addressed to me in less than a week's time.

Undoubtedly such adverse conditions are detrimental to the growth of our work; but how are they to be eliminated? Culbertson parish has been without a pastor for over a year, and unless this vacancy is filled shortly we shall lose the congregation altogether. I must admit that a pastor taking over such a position is not to be envied, for it is neither encouraging nor edifying to preach before a few people in a small home. Pastor Maurer and myself are accustomed to such conditions and pay little attention to outward appearances, nor do we greatly miss fraternal intercourse, as we know that we are one in the spirit with all our brethren.

Nevertheless arrangements should be made to supply Montana with more workers. I have had requests from people living between Paxton and Circle to serve them and to instruct their children in catechism, but at present time (the report was written in winter) the cold and snow would kill my horses, so I requested them to wait until spring when I would accede to their request. Unless I can get a hired hand I shall lose many hundreds of dollars, otherwise I could help from time to time. My visits and other important matters have to be postponed until some more convenient time. In order to avoid the heavy growth of weeds, which would make my land useless, I had some of it cultivated by means of a steam plow; but I have neither pleasure in nor strength for farm work, but trust in God that I may get a good hired man in due time. Girard, East Redwater and Redwater Post Office between Circle and Paxton would make a good parish, and the pastor could reside in East Redwater which is about in the center, with Girard farther east, Redwater south-

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"Thy Word is a Lamp unto my Feet and Light unto my Path"

Aug. 15, 1915. Eleventh Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

FAITHFUL TO IDEALS

M. Aug. 9. Stability of Purpose. 1 Cor. 7: 20—24.
T. Aug. 10. Our Ambition. Rom. 1: 13—17.
W. Aug. 11. A Man that Succeeded. Dan. 1: 8—16.
T. Aug. 12. A Man that Failed. Jonah 1: 1—16.
F. Aug. 13. Death, but Not Defeat. John 19: 1—12.
S. Aug. 14. Christ's Ideals. Isa. 11: 1—10.

Sun., Aug. 15. Topic—Be True to Your Ideals. Acts 26: 12-19. (An honorary members' meeting.)

Suggestions to the Leader

Our topic suggests the participation of the adult members of the society, the honorary members. Ideals are the creations of experience and persevering devotion to principle. Our young people are still in the process of selecting and determining what is worth while. Maturer age alone can tell us if the devotion to high and noble principles is worth the effort.

It is the privilege and duty of the men and women of maturer life to impart to us the result of their experiences; but it is no less a duty on part of the young to listen to this wholesome instruction.

See that a special invitation is sent to the leaders in the church work, the pastor, the superintendent of the Sunday-school, the teachers of the adult classes, the president of the Brotherhood. Assign them all a part on the program. Every one of them can give some valuable suggestions. The arrangement of the topic assigned ought to be determined by the work they supervise—let the teacher of the woman's class address herself to the girls, the teacher of the men's class and the president of the Brotherhood to the boys and young men; the superintendent of the Sunday-school ought lay special emphasis on Bible study as a safeguard for the character of our young people. The pastor ought to be the last one to speak; let him lay emphasis on the need of Christian activity. The working Christian will be a growing Christian. The idle Christian soon becomes a prey to the evil one.

The Topic Presented

What is an ideal? An ideal is described as a mental conception regarding a standard of perfection—a model of excellence, created by mentally selecting and assembling in one whole the beauties and perfections which are usually seen in different individuals, excluding everything defective or unseemly so as to form a type or model of the species.

An ideal presents things, or habits, or character, as they ought to exist. An ideal man reflects and embodies every virtue we assign to manhood; an ideal form of life is that condition that brings the greatest degree of contentment to the individual. An ideal character is one that fits in perfectly with the scheme of a perfect life.

In the highest and in an only sense Jesus Christ is our ideal in character, action and purpose of life. When Saul received that heavenly vision before the gates of Damascus, his whole conception of life as to the things that were really worth while, its higher purpose and real meaning, were changed. Henceforth he deemed Jesus Christ to be supreme in heaven and on earth; one whose commands were an absolute law to him. The life which Jesus came to establish became the desirable life to Saul. Before he persecuted the Christians, considered them outcasts, who ought to be removed from the earth, now he has but one ambition, to be a Christian himself. Saul was never disobedient to that heavenly vision; it presented to him ideals, which he before had never understood, but whose attainment was now worth the sacrifice of life itself, if that were demanded.

1. *Make sure that your ideals are worth while.* There is but one standard by which ideals are to be judged, that of Christ's life and deeds.

2. *Ideals are the result of contact with the highest type of lives.* Fellowship with Jesus Christ, a constant study of His word—fellowship with God's people, these are requisites to a development of ideas in our own mental conceptions, determining the real value and worth of things.

3. *Ideals must develop fixed habits of actions.* We instinctively do what is right. The man with the right ideal governing his actions need never debate within himself as to the right or wrong of a certain action. Right doing must become a habit. Ideals are never haphazard; they are the fruit of character-building.

4. Youth is the most fruitful time for the development of ideals. Ideals presuppose an enthusiasm for the good and beautiful and true. Enthusiasm in its noblest forms is the mainspring of noble actions. Cultivate a noble enthusiasm for righteousness, and then the way to righteousness will not seem so steep.

5. *Ideals beget ideals.* One ideal will develop another. The real student will never be satisfied having mastered one study; he will reach out after other studies. The lover of the ideal will seek to make his whole life, every phase of his being conform to the highest type of life known to man. *Be ye therefore perfect, even as your Father in heaven is perfect.*

Some Questions on the Topic

What is an ideal?

What were Saul's ideals before his conversion?

Show how the life of Saul was changed after that vision.

Where are we to find our ideals?

What practices will help us develop and preserve our ideals?

Some Scripture on the Topic

Deut. 18: 13; 1 Kings 8: 61; 1 Chron. 28: 9; 29: 19; Psalm 18: 32; 106: 3; Matt. 5: 6; 5: 48; 2 Cor. 13: 9; Phil. 1: 10; 2 Tim. 2: 1; 1 John 4: 12.

The Advanced Quarterly's Lesson

CHURCH HISTORY

CHRIST'S KINGDOM NOT OF THIS WORLD.

M. Aug. 9. Matt. 13: 1—9. Thru the Ear to the Heart.
T. Aug. 10. Matt. 13: 10—15. For Many, Why not for All?
W. Aug. 11. Matt. 13: 24—30. Good Seed and Tares.
T. Aug. 12. Matt. 13: 31, 32. Small yet Great.
F. Aug. 13. Matt. 13: 44—45. Homely, yet Precious.
S. Aug. 14. Matt. 15: 47—50. In the Light of the End.
S. Aug. 15. Luke 18: 9—14; 1 Cor. 15: 1—10.

Golden Text: *"The kingdom of heaven is like unto leaven, which a woman took, and hid it in three measures of meal, till it was all leavened", Matt. 13: 33.*

After the terrible persecutions which raged from 250—60 the Christians enjoyed forty years of rest, a foretaste of final victory. Once more, however, all the wrath of the enemy broke out, when the emperor Diocletian (284—305), believing himself a divine being, did his utmost to destroy the Christians, who had increased greatly in numbers, because he regarded them as the more dangerous opponents to his claims for divine honors.

But the schemes of the emperor failed, and in the warlike times that followed a young and dashing general, Constantine by name, succeeded in grasping the reins of government. He had become convinced of the ultimate conquest of Christianity and proclaimed it as the official religion of the empire (313).

Constantine was born at Naissus (Nish, the present capital of Servia), about 288. His father became ruler of the Gallic, Spanish and British provinces, and later was made emperor. At his death the army, who idolized Constantine, made him his father's successor (307) and helped him maintain his position against his opponents. Constantine is said to have been a Christian as early as 312, tho he was not baptized until shortly before his death. In the former year he won a decisive battle near Rome that actually made him ruler of the western empire. We are told that, while marching on this city, he noticed towards evening a shining cross arising out of the setting sun, and bearing the inscription: *"In hoc signo vinces"* (by this sign thou shalt conquer). In the night following Christ is said to have appeared to him and told him to use the cross as his military emblem.

In 324 a decisive victory at Scutari made Constantine the sole ruler of the entire Roman empire. After this he devoted his great power to the peaceful building and developing of the empire, giving special attention to the religious problems. He granted religious liberty, permitted Christians to hold political offices, suspended official business on the Sabbath and bestowed many favors on those who forsook paganism for Christianity, tho he never forced any one to give up his former religion. Annoyed by the unwillingness of many leading Roman families to accept Christianity, he made Byzantium on the Bosporus his capital, partially rebuilt it and named it Constantinople. He died in 337 and was called Constantine the Great because of his services to Christianity.

In less than half a century Christianity, once a despised and much hated religion, had thus become almost the dominating influence in the Roman empire. There were many large, beautiful and costly church buildings, the Church had become wealthy and its bishops wielded no little power in the affairs of the empire. The emperor himself was the "bishop of external affairs", who considered himself responsible for the unity of the Church and the purity of her doctrine. The Church officers were paid by the state and all the needs of the Church were amply provided for. All this looked good from the outside, but it is greatly to be doubted whether St. Paul or Ignatius would have approved the arrangement for reasons that will appear as we go on.

In 325 Constantine actually presided at the Council of Nicea, where the important question as to the divinity of Christ was decided. Arius, a young clergyman of Alexandria, had openly contradicted the teaching of St. John: "In the beginning was the Word, and the Word was with God, and the Word was God", and preached his error far and wide. In order to restore peace in the Church Constantine called the first Council at Nicea, where Arius was condemned and banished. The matter was not fully settled, however, until 381. Another dispute was that of Donatus at Carthage, who claimed, with many followers, that the Church should separate itself more strictly from the world and also advocated severer church discipline. When the Donatists did not receive what they thought their share of Constantine's favors, they denied the emperor the right of interfering in the Church at all, but as they had claimed the benefits of the new order they could not oppose it when it went against them. After unsuccessful peaceful endeavors to bring the Donatists back into the fold of the Catholic Church, sterner measures were adopted to "constrain them to come in".

The Lesson

While Christianity gained outwardly by being made a state religion, it lost much of its former spiritual power. The essentials, the Word of God and the holy sacraments were all there, but its official connection with the government opened the door to great corruption and many errors in later years. As long as the Church is a human organization, tares will always be found among the wheat, but the least that must be expected of any church claiming to be Christian is the firm adherence to the doctrine that *Christ is the Lord.* Erroneous and false teaching in this direction is bound to be fatal to the life and power of any Christian organization.

An Annual Report

Continued from Page 6

west and my field of labor farther to the northwest, about thirty-six miles from Redwater Post Office. Girard is about twenty miles away and Redwater nearly thirty-six. During high water it would be impossible for me to get there as I would have to go up the main Redwater, while East Redwater is straight across.

All Sorts of Difficulties

On Wolf's Creek the Russo-Germans have a Baptist congregation and are trying their best to obtain some of my members. I have opposed their plan most emphatically, but they continue their agitation in an underhanded way. They have succeeded in getting the children of one family, the wife being a Russo-German, to attend their Sunday-school. I trust they will not be successful in getting them as church members. Last summer I also visited Oswego, but it would not prove profitable to start there. I do not desire to boost a small matter, as I wish to remain here and misrepresentation would bring its own revenge. I do not wish to drain the mission treasury for selfish reasons and therefore avoid localities where death stares me in the face. Firstly, the Synod would spend money without getting any returns, and secondly, it would create a burden which would rob us of all pleasure in the work after the Synod would have to withdraw its support. To ride thru such awful stretches is not an easy matter; it is very tiresome and dulls the spirit, and unless the Synod supports him in part his annual loss is at least $50.00 and the work has been done in vain. In Girard I have several mixed marriages, German-English, where the pastors should be able to preach in both languages, but I have never noticed

that the people are willing to pay for such service. Some, I understand, have refused to subscribe again.

East Redwater is almost entirely German, but careless in religious matters, and greatly scattered. Salem Church, according to the size of the territory, would make three congregations, but in that case neither would have many members but if they remain together many members would remain away as they would have to come seventeen or eighteen miles. According to my opinion it would be best to build a church in the center and to hold services alternately in houses located to the east and southwest. This would occupy a pastor's whole time, for the people are here and only need looking up. Occasional invitations are of no avail, they have to be stirred up all the time. What old Pastor Stoecker said of the German people of his time holds good today: They have to be converted three times, first for the church attendance, then for their pocketbooks, and lastly for the Lord. A difficult undertaking, but the more one gives himself over to the grace of God, the more success one will have with his fellow man.

Sunday after Christmas I preached in Homestead by request, but arranged matters so that they paid my expenses, otherwise they might forget how to make sacrifices. In Poplar are a few who would like to have services, but the trips there would make it too costly; next winter I expect to preach there. I know of a good pianist and organist there, perhaps the best in the State, who would be instrumental in beautifying the services. On the second Sunday in January I am to celebrate the Lord's Supper and administer baptism at Longgrass creek, about seventeen miles from home. These people belong to my Redwater Valley church or the Salem's church, but are very poor, and as few of them own horses they can visit the main Redwater only occasionally. In this manner I am kept quite busy.

If this place would be served by a pastor who would stay only one or two years, as was the case in Oklahoma, it would do more damage than good. It is most difficult to find a man, as rooms and residences are very scarce, and if one can be found it is so expensive that he would not be able to exist on the balance of his allowance. Pastor Maurer and myself own our home, and tho it is small, it is ours and costs nothing but the taxes. Fifty dollars worth of groceries can easily be taken home in a buggy or spring wagon, which is to be considered well. While in Wahpeton I had plenty meat, free of cost, from October or November to March or April; here I would like to give it away myself.

Incidentals there are none; on the contrary, most people think the preacher has too much already. Nevertheless we must always consider the future of the Synod; it would be a pity to have other denominations come in here to take up our work. And pastors seldom live on the fat of the land. Tho we have to struggle with outward difficulties out here, pastors in the East have to put up with inner troubles, and I am doubtful as to which is the worst. Things may come as they will; this continual moving from one congregation to the other is nothing for me, and therefore I gladly put up with conditions as they are and stay in the field. Respectfully,

Ernst Stelzig, GES. Tr.

Our Washington Mission District

Payette, Idaho, about sixty miles northwest of Boise, is situated in the fertile Payette valley formed by the foot hills on the two sides of the Snake River. This country must have been a dreary desert before the settlers arrived. In winter there is little snow but the heat in summer is very uncomfortable and oppressive; nevertheless the climate taken as a whole is pleasant and healthy and has brought relief, and in many cases a cure, to the suffering. Snow storms, thunderstorms and cyclones are unknown. Winter is short, spring comes early and is mild and pleasant, and the fall is a mild continuation of the sunny and agreeable summer days.

In Payette hot summer days are necessary to produce the beautiful fruits on the land which the industry of the settlers has transformed into veritable gardens. Just now it is cherry time and the trees are heavily laden with them. One species has a circumference of two and one-half inches. These are followed by apricots, peaches, plums, prunes and apples, and the ground is also good for grain and especially for hay. Alfalfa can be harvested three times a year in quantities of five tons per acre. Clover and timothy does not thrive so well but this is not necessary as cattle and sheep prefer the alfalfa, and clover and timothy can only be cut once or twice a year.

In order to harvest fruit, grain and hay it is necessary to irrigate the land, and as there is plenty of water and the irrigation system is good the expense is only $1.00 per acre for the entire summer.

For the information of prospective buyers I will state that hay land which will produce five tons per acre can be bought for $65.00 per acre, and inferior hay land can be had for $14.50 per acre. First class orchard land brings $500.00, and land of poorer quality ranges from $100.00 to $300.00 per acre. Uncultivated (sage brush) land without water can be bought for $75.00 to $100.00 per acre.

At present the Panama Pacific Exposition in San Francisco tempts many a one from our Eastern congregations to take a short vacation and visit this city in order to see much that is good and instructive. To such I would suggest that they stop over here on their way out or back. They will see a rich fruit country, well attended orchards laden with fruit, a sight beautiful to behold. And if the high prices of the land in the East prevent many a one from plunging into heavy expense, let him take the trouble to come here and he may realize a long hoped-for result.

Out here they will find brethren of the same faith and a cordial welcome. In Fayette we now have a neat little church in which the congregation, on Pentecost, could admire the newly applied renovations made possible by a donation of $50.00 from our Ladies' Aid Society. We take pleasure in our choir which sings its praises of God every Sunday, and we will be delighted to entertain any brethren of our faith coming to us from the East to worship with us in our church to the glory of God.

W. G. M., Pastor. GES. Tr.

Glimpses of Home Mission Work

A mission board from the East writes as follows: "Our hopes for a self-supporting congregation in B., as forecast last year, have not been fulfilled. This is explained by reason of the fact that many members of the congregation who have been employed as shiploaders lost their positions and have temporarily moved to the country. We therefore consider it necessary to continue further support for this church".

"We regret that the St. Paul's church in G. had to suffer severely owing to the fact that many of the members are out of employment. Brother R. has only a scant salary from his main church and a large family to support. As direct trips to G. are not possible the roundabout way consumes much time, is quite expensive and very tiresome. The property of the congregation is favorably located near the center of the town. The sum requested for their relief should not be curtailed but allowed in full."

"The regular work and the complete harmony with which the members work with their pastor in the congregation in H. is a source of pleasure to the board, and we are of the opinion that this congregation will soon be self-supporting. As the vicinity of H. is rapidly building up we consider it of advantage for the congregation to buy the ground on which their building is located, and have advised them to this effect. The site is now worth more than the owner is asking for it and is increasing steadily on account of the many buildings now going up in that neighborhood. Within a few years the congregation will have to build a larger edifice as the present building is already too small. We can support their request and would add our appeal for support to their own."

"The congregation in T., tho suffering under a large debt and from the fact that many of its members are out of employment, is making good headway, and for this reason the board gladly sustains their claim for support. Under the good leadership of their loyal pastor they will surely prosper."

From the above reports we can see that the missionary boards as well as the missionary workers are doing all they can in order to effect self-support of the congregations. Unfortunately unlookedfor conditions, like lack of employment, business depression, etc., often affect such congregations, necessitating further support and larger sums than the mission board originally reckoned with. The friends and backers of our home mission surely do not expect our missionary workers to suffer want in addition to all the strenuous work they have to perform, and to prevent this we urgently request contributions towards this cause.

J. Nuesch, GES. Tr.

New Books

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Zeppelin. Graf Zeppelin, der Eroberer der Lüfte. Ein Vorbild für Herr, Volk und Jugend. Von A. Vömel. 47 Seiten mit 16 ganzseitigen Bildern. Broschiert mit farbigem Umschlag ..... .20

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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What will the Note to Great Britain be?

Now that the third American note to Germany has been sent, the results of this diplomatic correspondence are eagerly awaited. We should have wished that the note had not only insisted on American rights, but had also at least recognized American responsibilities and obligations. But whatever opinions one may have in regard to the contents of the President's note, we hope it will be evident to Germany that the American Government is speaking as a friend, and in solemn remonstrance rather than belligerent threat. The note seeks to make it plain that the American Government intends its insistence upon the freedom of the seas to be heeded by all nations. Germany is reminded that these two governments "have long stood together in urging the very principles upon which the government of the United States now so solemnly insists"; and that "they both are contending for the freedom of the seas". The declaration that the Government of the United States "invites the practical co-operation of the Imperial German Government at this time when co-operation may accomplish most and this great common object be most strikingly and effectively achieved", leaves the door open for further negotiations in regard to trade and commerce between the United States and Germany, and the announcement that the Government of the United States will not only insist upon the recognition of these principles *by whomsoever violated or ignored*, has much to encourage the American people to hope that the time is at hand when our government will take an equally firm stand toward Great Britain in her continued disregard of the rights of American citizens to trade in contraband of war with neutral ports and with the civilian population of belligerent countries.

There is much evidence of increasing dissatisfaction with the administration in the South and the Middle West for what must be termed its supine submission to English impertinence. At a joint meeting last week in Washington representatives of labor organizations, the Cotton Growers' Association, Farmers' Union, National Grange and business men's organizations of Indianapolis, Cincinnati and Chicago tentative resolutions were presented attacking Secretary Lansing, the chief executive and Collector Malone of New York, calling for a special session of Congress immediately to take charge of the international situation, armament and preparedness. If the note to Great Britain now in preparation is not very different in tone from those which have preceded it the authorities at Washington will probably be still more unmistakably advised of the sentiment of the people. The need of a national referendum scheme that will enable the voice of the people to be heard when Congress is not in session is very plainly evident.

If the evacuation of Warsaw can be followed by the destruction of the Russian forces retreating from that point, the conflict will no doubt come to a head on the Western battlefield, which seems to make an early decisive battle there probable. Perhaps the most interesting and significant sidelight on conditions in England is the following paragraph from a letter of "Ralph Connor", the famous Canadian author and minister, who, after a prolonged visit in England, writes in part as follows to the Toronto *Globe*, an intensely loyal English newspaper: "Every man in the empire that ought to be listened to sees no hope of victory, absolutely none, and little hope of even a drawn battle, unless conditions be changed—changed so as to be utterly different from those under which the war has hitherto been waged". News like this does not fit in well with the "cocksureness" which the Associated Press despatches from England tell about.

Evangelical Efficiency at Elmhurst

If any one of our readers had any doubts what the Elmhurst Summer School would mean, for the Church in general and for those who attended in particular, they may now be safely put to rest. Those who had the privilege of attending the school even for only a few days could not but come to the conclusion that the Summer School was one of the biggest and most valuable things that ever happened to the Evangelical Church. Those who gathered there were of the best material the Evangelical Church possesses, and it made one's heart rejoice to see the earnestness and the loyalty displayed without an exception in the lectures and conferences. The Evangelical Church has every reason to be proud of the 250 young people—the young in years and the young in spirit—who came to Elmhurst from fourteen Districts, of the many others like them who were unable to take advantage of the opportunities offered, and of the organizers of the School and of the members of the faculty who set the opportunities before them. The School was entirely an Evangelical product, and the Evangelical note rang true at every point from start to finish. There was no mistaking the new spirit of Evangelical efficiency that predominated everywhere, and the vision and inspiration given to the earnest and intelligent students promises a new kind of Evangelical leadership that is bound to make itself felt in the working out of the problems which the Church is facing.

A THOUGHT FOR THE WEEK

"Be a breeze from the mountain height;
Be a fountain of pure delight;
Be a star serene,
Shining clear and keen
Thru the darkness and dread of the night;
Be something holy and helpful and bright,—
Be the best that you can with all your might."
—Selected.

The statement in the foregoing paragraph that the Summer School was one of the biggest and most valuable things that ever happened to the Evangelical Church by no means implies that the Summer School "just happened". The success it has achieved represents many days and nights of hard work on the part of those who have promoted, organized and conducted it, and the services which the president of the Evangelical League and the chairman and general secretary of the Central Sunday-school Board have rendered in this connection deserve especial recognition. And the students also were the kind that had come to work. About one-half of the 250 who enrolled were present full time, and of these 109 took the examinations. Sixty-two of these came out with first honors, while nine others passed with one hundred per cent. We are quite sure that the churches from which these earnest workers came will before long feel the effects of the efforts they put forth. The fact that the School could be housed in the college buildings at Elmhurst served to bring this institution more vividly before the minds and hearts of the churches represented, and the hospitality and kindly assistance which the college authorities and the members of the faculty and their families willingly contributed is sure to be amply repaid in a deeper interest and loyalty to the school and its growing needs. That the college treasury has some $300 on the good side of the ledger as a result of its kindly and cordial co-operation, and that a neat margin is also assured for the Central Sunday-school Board will be fully appreciated by all. A fuller appreciation of what the Summer School means to the Church as well as a complete report of the officers will appear at an early date.

Social Progress in Nebraska

The recent session of the Nebraska Legislature was the first held since the establishment of a State Board for the Control of Charitable and Correctional Institutions. Among the important laws enacted was one prohibiting contract labor in the State penitentiary, and substituting therefor State industries furnishing instructive employment for prisoners in the manufacture of articles for use in State institutions or "generally of any article whose manufacture will involve a minimum of competition with free labor." Provision is made also for the employment of inmates of the penitentiary in the construction of other State institutions and for contracting them out to counties and cities for the construction of roads or public buildings.

Another bill makes it the duty of officers to provide work for prisoners in county and municipal jails, and still another provides for working such prisoners outside the jails either on public work for the county or by hiring them out to private employers, and for payment of their wages to those dependent on them.

An important enactment enlarges the scope of the State institution for the feebleminded. If this law were utilized to the fullest extent possible under a literal interpretation, the problem of the segregation of the unfit would be largely solved. The law gives the county courts power to commit to the State institution for the feebleminded, without the consent of relatives, persons of any age who, after a proper hearing are shown to be fit subjects for such institution. Another law secured by advocates of eugenic reforms provides for the sterilization of inmates of the institution for the feebleminded and of penal institutions, before their parole or discharge, whenever, in the judgment of the board of examiners, it is deemed advisable, provided the consent of the near relatives of such inmate and of the inmate himself has been obtained.

Other bills passed on the recommendation of the Board of Control increase the scope of the State home for penitent women, and provide for a State home for dependent children. The latter reverses the policy of the State, maintained during the last four years, of boarding out in private families all children cared for temporarily.

Probation officers were provided in the smaller counties of the State, their salaries to be paid at the discretion of the boards of county commissioners. Two thousand dollars was appropriated as a nucleus of a fund for the study of the causes and prevention of blindness and the industrial aid of the blind.

Bills were passed licensing and regulating employment agencies; creating a Board of Public Welfare for Omaha similar to the Kansas City board; creating the office of public defender for Omaha, and requiring the attending physician to treat with nitrate of silver the eyes of new-born babes.

A new mothers' pension law was passed, making it easier to secure allowances by permitting the mother to make direct application to the juvenile court and not requiring the court to make a finding that the child is dependent or delinquent nor requiring that the child be made a ward of the court.

A backward step in labor legislation was taken in a law that excludes country districts and cities of less than 5,000 from the operation of the law limiting the working day for women to nine hours.

THE SPIRIT OF PRAYER

"O magnify Jehovah with me, and let us exalt His name together", Psa. 34: 3.

Prayer is a spiritual instinct, divinely implanted into the human heart for the sake of keeping it in touch with the heart of God. We seek communion with God whenever we realize our own imperfection or insufficiency, just as the child seeks the father's hand or the mother's bosom in time of trouble or danger. But the child that would seek to be near father or mother *only* in time of danger or trouble is not a true child, but a selfish creature, indifferent to or uncapable of the highest and noblest emotions and relationships. If our hearts are at all open toward God we shall find real joy in coming to God and in the heart-to-heart talk in which He always willingly engages with all who seek His presence.

There is bound to be something wrong with the child that does not know what to say in the presence of father or mother. The real child always has something on its heart to which it wants to give utterance, and there is no timidity or backwardness about its manner of saying it. And the father who knows his business is always ready to listen to anything his child may have to say. But there are some things that seem especially beautiful and appropriate in such an intercourse. It is always a great joy to me when my little girl nestles close up to my side to tell me something that is on her heart, but when she tells me that she has "the bestest father that ever was" it sounds just a little better to my ears than anything else she might say. It does me good to hear that, not only because it is pleasant to hear, even tho it is greatly exaggerated, but chiefly because it reveals the intimacy and closeness of our relationship. And it does her good to say it because it helps her growing character to understand and appreciate what that relationship means to her. And the same feelings that make a child call its father "the bestest" father that ever was makes the psalmist say: "O magnify Jehovah with me, and let us exalt His name together". And any one of us has far more cause to praise God and glorify His name than any child of man can ever have.

Trials and Afflictions no Bar to Praise

Psalm 34, as the superscription tells us, grew out of that most humiliating and trying experience in the life of the Shepherd King when he was obliged to flee from Saul for his life and was forced to feign madness at the court of Achish, the king of Gath, in order to avoid discovery, 1 Sam. 21: 10—15. The difference between the names may mean that Abimelech (father of the king) was, like Pharaoh, not a personal name, but a title, while Achish was the name of the reigning Abimelech. When we remember that David had been anointed king of Israel and was now obliged to suffer persecution at the hands of the disloyal and rejected king, and even to take refuge with the enemies of his country, we wonder how he could find it in his heart to say, as he does in verse 1, "I will bless Jehovah at all times; His praise shall continually be in my mouth", to say nothing of his desire to magnify Jehovah and exalt His name.

It is hardly probable that the words were written while he was in the very midst of these disappointments and discouragements; he would have had to be more than human if he had not been deeply bowed down by the troubles thru which he was obliged to pass. Later in life, however, he has learned to see things in another light and finds cause to praise his God even for the trials and discouragements He has sent his way. And if David came to see even the darkest experiences of his life in such a light, how much more should we, who know far more of the goodness and love of God than David could know, and who, therefore, have far more reason to praise and glorify Him, magnify our God and exalt His name together. It is this desire to exalt and glorify the name of God that constitutes the very essence of worship, and which must therefore always remain an essential element of prayer.

Witnessing for God by Praise

To magnify Jehovah means to praise Him highly, to recognize His infinite greatness and laud His wonderful attributes, to extol His wisdom and power and all the beauty of and grandeur of His words and deeds. To exalt His name means to elevate it by praise or estimation, to lift up to a better view and thus glorify the perfect character for which that name stands. The words are a call to all who know and believe in Jehovah to give expression to their adoration of God's being and His works in a manner that will give others an adequate idea of His goodness, greatness and power. The one thing on the psalmist's mind seems to be that the people round about him are to learn that there is no God like the one he worships. In other words, and speaking reverently, he is only telling them that his God is "the bestest" One that ever was. And such a statement in regard to God cannot be called exaggerated.

We need more of this spirit in our prayers, the spirit of praise and exaltation. Not in the spirit of human praise or flattery, but in the spirit of understanding and appreciation for God and the wisdom and goodness of His fatherly providence. Our services of worship give far too little consideration to the exaltation of God's being and character and to the magnifying of His goodness, greatness and power. We need to take more time to contemplate the wonderful ways of God with men in the establishment of His kingdom, and of His infinite greatness as it appears from His works all around us. We are far too much concerned with our own selfish needs in a material and also in a spiritual way, and we must learn to think of prayer not only as means of *getting something* from God, but primarily as means of *coming to Him* and rejoicing in His presence and in our relationship with Him. It does not require deep thinking or extravagant expressions to tell God how much we appreciate Him; He that searcheth the hearts knoweth what is the mind of the Spirit, and if we know not how to pray as we ought, the Spirit himself maketh intercession for us with groanings that cannot be uttered. Given an earnest desire to be near God, the heartfelt joy at the opportunity to be near Him at all times, and an open mind and heart for the greatness of His lovingkindness, wisdom and power, everything else will come naturally.

His First Patient

By I. M. Cross

II.

"Of course mother told you that I am a fashionable physician with an extensive practice?" he began.

"Yes."

"Well, you have seen me in the practice that gives me two meals a day of restaurant scraps, now you see the fashionable side of my living."

"Yet you are a graduate of Bellevue, why do you not practice medicine?" MacNeil asked.

"When I left college, two years ago, I was so full of confidence in my abilities, so sure that I should at once step into a large practice, that I rented apartments and opened an office in a fashionable locality. My mother's hopes and pride were then, as now, centered in me, and, just to make her happy, while I was sitting in my office waiting for patients, I wrote her long and glowing accounts of my practice. I never had a patient. After my money was all gone I could not ask her for more unless I confessed to the truth, and I could not do that, so I sold my books, office furniture, instruments, everything that would bring money to enable me to live. When everything had been sold I got a chance to tend the soda fountain in a drug store, but when cold weather came my services were not needed, and I have gone from one thing to another, earning barely enough to keep myself alive. I cannot let mother know how I have deceived her, so I write letters keeping up the pretense of a large practice."

"How have you managed to send your mother such handsome presents?" MacNeil asked, glancing about the comfortless room.

"By saving a nickel at a time, or even a penny, until I could get something for her," Penn-Sherrard answered simply.

MacNeil's contempt for Philip's weakness had been steadily growing, but the pathetic side suddenly struck him, and he jumped to his feet. "Come!" he cried, "you must go home with me. Nothing else will save your mother's life. You can go to the barber's and get a shave and shampoo, then a new suit of clothes and a good dinner will make you like another man."

Penn-Sherrard looked like another man after his rough, unkempt beard and long hair had been trimmed and he was neatly clad. He was thin and careworn, but there were no marks of dissipation upon his face, and after he had eaten the ample dinner that MacNeil ordered, his eyes grew bright and his voice clear and vigorous.

"I have sent a telegram to your mother informing her that you would be at home at nine-thirty to-morrow morning," said MacNeil, "I feared the shock would be too great for her to bear if she should see you unexpectedly."

"Whatever prompted you to do so much for a stranger?" Penn-Sherrard asked.

"I am doing it for your mother. I cannot afford to lose the only patient I have had in Melrose. My fortune there has been like yours in New York. I refused a promising opportunity here, because I love the country, and Old Doc being the only physician in Melrose, I thought it a favorable location. I did not count, however, upon his jealousy of a rival. He has not only disdained all professional courtesy, but has used all his influence to keep me from getting into practice. I am going to see that your mother gets well, and then——"

"Then what?" Penn-Sherrard asked curiously.

"O, I can probably get some small position in a hospital. Come, now, it's time for us to be moving if we reach Melrose in the morning."

It seemed to MacNeil that Melrose and the country surrounding never looked as beautiful as it did that morning when he and Penn-Sherrard stepped off the train. A slight shower during the night had washed nature's face and summer dress, and all her frills and furbelows were crisp and shining.

"No, I'll not go and see your mother," MacNeil said in answer to Penn-Sherrard's invitation. "I know that I have cured her, and that is enough. I'm going to my office, pack up, and leave. You'll have no difficulty in getting into a good practice here, while I should keep on wasting time if I stayed."

"I'll see you before you leave," said Penn-Sherrard, and hurried home while MacNeil went to his office and began his preparations to leave.

"I was a fool to get him back here," he thought, bitterly. "Perhaps if he had not come back something might have happened to throw a little practice in my way." Then he thought of Mrs. Penn-Sherrard wistful and hungry-eyed, and of Penn-Sherrard parading the streets between two boards, earning just enough to keep himself from starvation, yet managing to send his mother beautiful presents. And, tho he felt contempt for Penn-Sherrard's weakness, he pitied him, too.

He began to pack his books, and his momentary pity gave place to scorn. "He hasn't courage enough to own up to the lies he has already told but will go on adding to them," MacNeil thought, bitterly. "He'll explain his hollow cheeks and sunken eyes as due to overwork in his profession, and he'll make an excuse to stay here just to save his mother's life. Bah! how he will put on airs and lie!" He laughed disgustedly.

"Hello! Getting ready to leave? I'm going to stay." Penn-Sherrard had come in and was looking at MacNeil with exasperating cheerfulness.

"I supposed that you would. Your reputation ought to give you all the practice in this village and vicinity."

"I doubt it," said Penn-Sherrard soberly. "I came to tell you that mother wishes to see you upon business."

MacNeil went supposing that Mrs. Penn-Sherrard wished to pay him for professional services, and, probably, what he had paid out for Philip. He expected to find her much improved in strength and health, but had not thought that she would come out to meet him.

She stood upon her front steps, and laughed gaily at his look of amazement. "The patient congratulates her physician upon his skill!" she cried, seizing his hands for a second. Then she put both hands upon his shoulders and looked with brimming eyes into his face. "I got out of bed and dressed myself, just as soon as I received your telegram. You saved my life —and Phil's too. Yes, he has told me how he deceived me, and I love him still. It's a mother's way, you know. I'm glad that he has had the strength to tell me, and everyone else he has seen, all about it."

MacNeil looked at Philip in surprise. "You needn't have done that, I never should have mentioned it," he declared.

"It was the only thing he could do to regain his self-respect. It is always cowardly to lie, but it requires some courage to confess. Phil will make no more pretenses, but he will remain here and try honorably to gain a practice. Come into the house now, and see the plans I have been making."

She put her hand within MacNeil's arm, and they went into the large west wing. "What do you think

of these rooms for a doctor's office?" she asked anxiously.

"They are ideal," MacNeil answered, looking about the large, well-lighted room.

"There are two smaller rooms opening out of it, you see. I suppose they will be useful for treatment rooms, or something of that sort?"

"Yes, they couldn't be better, I'm sure he will do well here." MacNeil could not resist the envy that had been steadily creeping into his heart. He wondered bitterly what the future had in store for him. The windows were open and the June breeze laden with the breath of old-fashioned roses swept in, tantalizing him like the memory of some beautiful dream that could never come true. If only he could have such a home, such an opportunity.

"Do you think there is room enough for two?" Mrs. Penn-Sherrard asked.

"Two what?" MacNeil looked bewildered.

"Two doctors—you and Phil. Of course Phil is a little rusty from lack of practice, and he won't have many patients for a while, but I know you will. Old Doc has been here and said that he told you he would do something for you when you got Phil to come home, so he is going to retire and give you a chance to step into his practice. He is going to see you and talk it over. I want you to live with me. There's a bedroom just overhead, and you can have your night-bell there. You see I have it all planned out."

She looked at him with so much tenderness and motherliness that MacNeil was touched. "I—I—hadn't expected, I—I was packing to go away," he stammered.

"Did you think I would be ungrateful enough to let you go after what you have done for us? Don't you suppose that I know you were purely unselfish when you brought Phil home? Unselfishness must bring its own reward, in some form or other. I'm tired now. Come, my doctor, come, my son, help me into the sitting-room where I can rest."

The Higher Intoxication

I believe in getting drunk. In fact, I believe that our being's end and aim is to get drunk.

Only I do not like body-drunkenness. It is spiritually drunk I would be.

Some men take alcohol to the point where the world changes, takes on a glow, the commonest things become flooded with laughter or full of tears.

'Tis an excellent condition in which to be were it not for the reaction, "the morning after," when existence is hell.

I want ideas, sights, sounds, memories, hopes, and all such spiritual cups. These have no trail of nausea.

It is possible for a person to be so highly developed that these mind-stuffs, which to the average person seem so thin and negligible, thrill him like wine.

'Tis dullness that is the curse of the world, making sin and suicide.

Thrills, tremors, climaxes, and bits of madness are what we want; when they are no more, why live?

The best of religion is its drunkenness. So when the first Christians felt the bemusing power of their faith they began to act and speak, strangely, and the bystanders declared, "These men are full of new wine!"

Those who advocate a religion of cold reason and morals do not know the heart of man. The wine cup, passed at communion, is the true symbol of any religion that would grip men.

Of religion, also of art, of love, of friendship, and of sport, we ask the same question: "Can you lift us out of ourselves?"

Robertson states the true law of intoxication; that it should come from the spirit to the body. This elevates, ennobles us. When it comes, however, from the body to the spirit, as in all sensualities, it embrutes us.

Men have craved battle because of the battle madness; fighting is a kind of drunkenness. This is why war clings to the nations; it is the most madly glorious of national sprees.

All progress consists in substituting new and healthful forms of inebriation for the old, primal, besotting forms.

Alcohol, slaughter, fighting, sexuality, and such things are men's first essays in the higher life.

The sage, the poet, the prophet, and above all Jesus Christ come and teach us better ways, how to be exalted with an inner vision.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Who are the Critics?

A critic stood with scornful eye
  Before a picture on the wall.
"You call that art? Why, see that fly!
  It is not natural at all.

It has too many legs. Its head
  Is far too large. Who ever saw
A fly like that?—its color red—
  And wings that look as if they—pshaw!"

And with a gesture of disgust
  He waved his hand. And lo! the fly
Flew from the picture. "Ah! some dust,"
  The critic said, "was in my eye." —*Selected.*

Tony Goes Across—with Help

Sixth avenue and Nineteenth street, New York; the "rush hour," with the twilight of the late afternoon smirched to darkness by the murky city haze; overhead the roaring elevated trains—below the surface cars grinding and pounding to and fro; up and down, east and west; in and out, express wagons, trucks, and every manner of vehicle known to business or pleasure, clatter and glide, with the flash of automobile headlights glinting thru the maelstrom of traffic and the hoarse "honk" and startling screech of their signals adding a note of madness to the dimness and the din. Throngs of humanity everywhere, straining in and out, pushing every way, each seemingly oblivious to all save his own affairs, heedless, careless of all others.

In the center of the street at the meeting of the ways a tall policeman, a shining example of traffic squad efficiency as he needs must be—eyes everywhere, every sense alert, white-gloved hands motioning the moiling mass this way and that, stopping and starting the throngs and counter throngs, and so out of seemingly inextricable confusion bringing order and dispatch. Of a sudden and almost with a leap he is away from his post at the center and is striding toward a corner. With uplifted hand, cars, trucks, automobiles, and hurrying throngs are halted, a way is made and the tall policeman is walking slowly from corner to corner at the side of the funniest vehicle in all the street—two wheels from a broken baby cab, a soap box swung between, and in and over all a mass of splintered wood and broken sticks—the whole thrust forward by a little lad too short to see beyond his high-piled heap of precious spoil. Rubbish it was to many a passer-by, but to the little son of Italy it meant warmth and cheer—things all too hard to win in this bleak land—and the policeman understood. So while hundreds halted, and merchandise to the value of thousands waited before his uplifted hand, the little Italian and the big policeman went their slow way. "I don't know but you're more trouble than you're worth, Tony," he was heard to say, "but, anyhow, you've got to go across," and so across he went. Then the whistle shrilled its signal note and two blocks of interrupted traffic surged on its roaring way.—*The Continent.*

At the Board Rock Light

An act of splendid heroism occurred some time ago at a lonely lighthouse where a woman after the death of her husband, the keeper, kept the light burning and nearly starved before help came.

The heroine was Mrs. Peter Bourque. In the midst of a violent storm her husband, keeper of the light on Board Rock Island, one of the Magdalen Group, Nova Scotia, slipped from the rocks and was drowned. She recovered his body after a difficult and heartbreaking experience, but not having sufficient strength to bring it into the house, was forced to leave it lying upon the rocks.

For four nights under these harrowing circumstances she remained faithfully at her post, keeping the beacon alight and the bell ringing. Many times she heard the whistles of passing ships, but they sheered away from the treacherous rocks when they saw and heard her warnings.

With no one to leave on duty while she rowed to the mainland, and having no means of signalling, she bravely stayed at her post cherishing the hope that some steamer would stop—a thing which seldom happened.

Days and nights passed. Suffering in mind and body the woman had one compelling thought always before her—that out there on the ocean were lives depending upon that light, upon *her*, for safety. With supreme courage she nerved herself to light and tend the beacon when human endurance seemed at an end.

Her supplies ran low and the little family were threatened with starvation when, almost a week after her husband's fatal accident, the brave guardian of the light and her children were rescued by the chance call of the steamer *Seal.—Christian World.*

A Lesson from History

In that very interesting first chapter of Macaulay's "History of England" the great author says: "The Church of the middle ages was deeply corrupted both by philosophy and superstition. She had given a too easy admission to doctrines borrowed from the ancient schools and to rites borrowed from the ancient temples."

A more elaborate discussion of this process by which the Church was lowered from its high character and turned from its great mission of redemption is found in Whateley's "Corruptions of Christianity." It was a gradual process and a process defended by a profession of the best of intentions. Its promoters claimed to be prompted by a desire to facilitate the spread of Christianity among pagan nations. Macaulay says that they gave too easy admission to doctrines borrowed from the ancient schools, but they did it on the ground that there was some good in these doctrines and that their admission would make Christianity more acceptable to the pagan mind. He also says that they borrowed rites from the temples; but this also was done to open the gates of the temples to Christianity. It was that "large-minded view which sees good in all religion" and worked for a union of ideas, interests and forces.

The result was a "deeply corrupted" Church, how deeply everybody knows who reads the history of the middle ages and the first chapters in the story of the Reformation. It took one of the greatest convulsions that history has ever known to shake Christianity out of the grip of this corruption and the freedom of the Reformation and the progress of Protestantism is really a protest against an alliance of Christianity with paganism.

But "history moves in a circle," or at least spirally, and now, four hundred years after this mighty upheaval from appalling consequences of a too easy admission of pagan philosophy and pagan religion, we are getting around to another proposition to do some more borrowing and to strike up another alliance with the ancient religions. Such propositions are not confined to the comparative study of religion; they peer at us from the pages of books written even by missionaries, and they are gathering boldness from their repetition. There is in them the old fascination of the larger view, of the impulse to the acceptance of Christianity and the happy union of all the best ideas and forces of all systems of belief.

But there is no guarantee whatever, except in such stuff as dreams are made of, that the proposed alliance will not result, as did the old, in a Christianity corrupted and palsied, instead of promoted and made triumphant.

Thus, instead of giving to the heathen nations a pure Christianity, with its redemptive power and glorious hopes, we are in danger of fastening upon the present pagan world another system similar to that which enveloped the middle ages in their darkness and degradation. Christianity was not meant for mixtures, but to make men every whit whole by its own truth and sufficiency. Mixing it with other systems both strips it of its special power and lets in those appeals to the worldly spirit and the fleshly passion which prove so attractive to human nature. Inevitable corruption follows.

If we are wise we shall be taught by the lesson of history and we shall take no "larger view" of the matter than the Author of Christianity and its first apostles took; namely, that the religion of Jesus Christ does not need to borrow from any other religion, but is the sufficient and only system of salvation for a sinful race.—*The Advance.*

Denominational

Ordinations

With the sanction of the honorable President General, and by the authority of the respective District presidents, the candidates for the ministry named below have recently been ordained as ministers of the Gospel:

June 13, 1915

Messrs. Erich Leibner, Peter Beeken and John Biegeleisen at St. Louis, Mo. (St. Paul's), by Pastor J. Irion, assisted by Prof. S. D. Press and Pastor Otto Press.

Mr. William Jersak at St. Louis, Mo. (Eden Church), by Pastor K. Schneider, assisted by Profs. W. Baur and G. Braendli.

Mr. Oscar Zwilling at Clayton, Mo., by Pastor K. Pfeiffer, assisted by Prof. G. Braendli and Pastor K. Schneider.

On June 20, 1915, Messrs. Silas Bittner, Paulus Wobus and Edward C. Bergstraesser at St. Louis, Mo. (Zion), by Pastor John Baltzer, assisted by Dr. W. T. Jungk and Prof. G. Braendli.

On June 27, 1915, at Cincinnati, O. ((Philippus Church) Mr. Ernst Stroehlein by Dr. L. F. Dorn, assisted by the Pastors F. Hohmann and W. Krueger.

On July 4. 1915, at Chicago, Ill. (St. Stephen's) Mr. William Jeschke by Pastor B. C. Ott, assisted by Dr. D. Irion.

July 11, 1915

Mr. Gustav Brink at Hoyleton, Ill., by Director W. Becker, assisted by the Pastors M. Schroedel and Paul Brink and Mr. Herman Koenig at the same place by Prof. W. Baur, assisted by the Pastors M. Schroedel and G. Horst.

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their new charges:

On Sunday, June 11, 1915, Pastor Th. Schory at New Palestine, Ind., by Pastor J. C. Peters.

On June 13, 1915, at Loudonville, O., Pastor Paul C. Schnake by Pastor Paul M. Schroeder.

June 20, 1915

Pastor H. Franke at Marion-Hickory Grove parish, Wis., by Pastor G. Recht.

Pastor F. Tschudy at New Haven, Mo., by Pastor F. P. Jens.

On June 27, 1915, Pastor H. L. Streich at Buffalo, N. Y. (Immanuels), by Pastor Martin R. Davis.

Pastor Armin Meyer at Minnesota Lake, Minn., by Pastor E. Herrmann.

On July 4, 1915, Pastor J. J. Braun at Grand Junction, Colo., by Pastor J. Jans.

July 11, 1915

Pastor N. Hansen at DeCamp, Ill., by Pastor F. Hempelmann.

Pastor G. Kuecherer at Jackson, Wis., by Pastor J. Schaefer.

On July 18, 1915, Pastor R. Kofer at Granite City, Ill., by Pastor G. Plassmann.

Admitted to Membership

After St. Paul's Church in Sugar Creek, Idaho, and Salem Church Zion have been admitted to active membership in the German Evangelical Synod of N. A., by the District conference special services conducted by the undersigned and formally receiving them into membership were observed at both places on June 27, 1915.

John Jans, Pres. Colo. Mission Distr.

Jubilee Year in the Falls Cities

In line with all our brethren in the Faith, we Evangelical citizens of Louisville and New Albany are striving to make the Jubilee year a memorable one, both in spiritual blessings and in the magnitude of the offering for the Synod.

As the purpose of this offering has been freely expounded in the columns of the HERALD, it is needless to dwell thereon in this article. But in order to make the response as hearty and incidentally as substantial as possible, it behooves us to become imbued to the utmost extent with interest in the project and with love for the dear old Church.

Waiving for the moment the premier requisite of devotion to the Church, and screening from our view all but the financial ends hoped for, still we venture

Continued on Page 5

The Evangelical Church in the Year of Her Jubilee

A firm Faith in the God of their Fathers and a determined Devotion to Jesus Christ and His Kingdom brought our Evangelical Pioneers together and established Evangelical Principles in America

PASTOR W. A. BOMHARD, PITTSBURG, PA.

I

Editor's Note.—As a part of the campaign of publicity that is to prepare the way for a most inspiring and successful observation of the seventy-fifth anniversary of the organization of the Evangelical Church in America, the committee on publicity recommended that a paper on "The Evangelical Church in the Year of its Jubilee" be read at each of the District conferences of 1915. The aim was two-fold: First, to remind all the members of the conferences of the beginnings, the development and the character of their Church, and, second, to fix their minds on the need of further development and extension in accordance with Evangelical principles. It was recognized that if these papers could be circulated thru the denominational periodicals their usefulness could be multiplied many times. But to publish the entire number of twenty-one papers in this manner would have been too much of a good thing and would no doubt have surfeited the appetite of even the most devoted and enthusiastic reader. The committee on publicity and the editors have therefore agreed upon the publication of such a number of these papers from time to time during the coming months as may seem advisable, and it is hoped that all these papers, as they appear, will do their share in encouraging and promoting the true Evangelical spirit in all our churches, that positive, progressive, practical spirit of devotion to the Gospel of Jesus Christ and His kingdom which the pioneer efforts of the fathers of our Church so nobly exemplified and which our age and our people so sorely need.

The event which we joyously expect to commemorate thru our entire Synod on Oct. 15th and 17th supplies its own reflections and enthusiasm. These will not depend exclusively on the voices of the speakers for the occasion, nor upon contact and associations with the obscure place where stood our Synod's cradle. The organization of our German Evangelical Synod of North America was a most important and vital act in the spiritual affairs of God-fearing and God-loving men, adhering to the faith of their fathers, based upon the infallible Word of God and finding its fearless expression in the worship of Him in Spirit and in Truth.

Thus our Synod has left its place in history, and thus, God willing, it will maintain itself as long as immortal souls are anxiously concerned about their eternal salvation, and are deeply interested in the coming of God's Kingdom thru Jesus Christ into the hearts of men, irrespective of nationality and race.

To the eye there was nothing startling or unusual when on the 15th day of October, 1840, six modest clergymen assembled in Gravois Settlement, Mo., in response to an invitation extended by the Rev. L. E. Nollau, who was then in charge of a small German congregation at that place. Imagination can give no accurate picture of the scene, the persons, the place, or the performance which made up the business of that memorable day. The merit and dignity that belong to those humble servants of God and their action rest wholly on the wisdom, the moral courage and the Christian faith in which they conceived and effected the organization of our Synod, which, in the providence of God contributed much toward making Scriptural religion and conscience a constant active force, first in St. Louis, Mo., and vicinity, and later extended its constructive and beneficent activity thruout the States, into the Dominion of Canada and in the far East to a section of India, wielding everywhere a potent influence as a spiritual and moral force.

St. Louis, we are told, was then a small town of 11,000 inhabitants, a goodly number of whom were German immigrants. Some of these were God-fearing men and women who yearned for religious services in their mother tongue; others, however, perhaps the larger percentage, were irreligious, free-thinkers, lured to the Land of Freedom by the thought of liberty, which to them meant a life free from religious restraint. Among them skepticism and antagonism to all things pertaining to Church and Christianity abounded.

It was to these people, in response to an appeal of prominent Americans of New York and New England who saw the great need of missionary work among the German immigrants, that missionaries were sent from Basel and Barmen, Germany. The first men to bring the Gospel to the Germans, living in and near St. Louis, Mo., were Rev. G. W. Wall, Rev. Jos. Rieger, Rev. J. J. Riess and Rev. Philip Heyer (1836 and even earlier). Later on others came to assist in the work, Rev. L. E. Nollau and Rev. Herman Garlichs (1837). Add to these Rev. Carl Ludwig Dauber and Rev. John Gerber, and we have the founders of the German Evangelical Synod of North America. Rev. Joseph Rieger and Rev. John Gerber were abroad at the time of the organization, but signed the minutes of the conference immediately upon their return.

Forward in Firmness of Faith

The estimate of the conduct of these men in banding themselves together and organizing a German church-body on American soil is to be measured by the acutal importance and need of such an institution. and by the pressure of manifold considerations which surround the pioneer work before them. As isolated pastors they were without a doubt doing good work in their several congregations, but as a combined power (in union there is strength), they reasoned they could do much better work; their fellowship would emphasize their common aims, and thereby place them in a far better position to promote the Kingdom of God. They had no doubts or misgivings. By a voluntary and responsible choice they joined hands and willed to do what was done, and thus their names are honored and have gone down into the annals of history as the founders of our beloved Synod.

Esteemed always among men are the founders of beneficient institutions, be it in the secular or the religious world, and doubly esteemed in our minds and hearts in this seventy-fifth year of our Synod's Jubilee, are these, our fathers, whose combined wisdom and courage began the great structure of our Evangelical Synod, and determined the foundation, that is, the principles and doctrines on which it rests.

These principles are in harmony with the principles upon which the Evangelical Church of Germany was founded in 1817. They find expression in the following Second Article of our Constitution:

"The German Evangelical Synod of North America, as a part of the Evangelical Church, defines the term "Evangelical Church" as denoting that branch of the Christian Church which acknowledges the Holy Scriptures of the Old and New Testaments as the Word of God, the sole and infallible guide of faith and life, and accepts the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and the Reformed Church, the most important being: The Augsburg Confession, Luther's and the Heidelberg Catechism in so far as they agree; but where they disagree the German Evangelical Synod of North America adheres strictly to the passages of the Holy Scriptures, bearing on the subject, and avails itself of the liberty of conscience prevailing in the Evangelical Church."

Thus we see the foundation of our Synod was well laid, for it rests firmly on the Word of God. But God's Word is not to be interpreted arbitrarily, but in accordance with the doctrines and precepts as ennunciated in the Augsburg Confession, Luther's Small Catechism and the Heidelberg Catechism, in the expectation, that, as far as the Lutheran and Reformed Church is concerned, the prayer of the Saviour may become a reality: "That they all may be one; as Thou, Father, art in me, and I in Thee, that they may be one in us; that the world may believe that Thou hast sent me." (John 17: 21.)

Thus, at its very inception our Evangelical Synod was composed chiefly of people of Lutheran and of Reformed inclination, and to this day the adherents continue with one accord in prayer and supplication because of the consolation in Christ, of the comfort of love, of the fellowship of the Spirit. In this unity of Christian spirit, and in the spirit of sincere and

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Denominational

Continued from Page 4

to say that for this purpose alone it is far more essential to rekindle the smoldering embers of love than to emphasize the pecuniary needs of the Church. For, as some one has aptly said, "We can give without loving, but we cannot love without giving!" Hence, if all the adherents of our faith could be permeated with true filial devotion and be fully cognizant of the grandeur and munificence of the institution of which we are privileged members, we have no doubt that the amount asked for would be subscribed two or three times over.

To accomplish the greatest results, it will be necessary for many of us to re-adjust our ideas regarding our personal relations to the Church at large.

Should we learn of the financial difficulties of a friend or an acquaintance, beyond our sympathy and good wishes, owing to possible obligations of our own, we may not be expected to take any direct interest in the affair. However, should a report come to any of us that the old homestead, where we first saw the light of day, is about to pass into the hands of strangers; that the farm of our aged parents must go under the hammer; that the source of their income, the fruits of years of toil and sacrifice are about to be lost; that the place hallowed by tender memories of bygone years shall be theirs no longer; that the haven to which we have always turned for peace and repose when fatigued with the exhaustive struggle and strife in the great thorofares of the world, shall henceforth be closed to our longing hearts forever—because the mortgage is about to be foreclosed: how speedily would we exert every energy at our command, and with all the resources under our control would we hasten to help avert the threatened calamity!

Fortunately, we are not faced with such a crisis at present. Continuing the allegory, while we are not menaced with dispossession, yet the indebtedness is retarding development; we can see where improvements are sorely needed; where new fields can not be entered because of insufficient equipment. There is need of labor-saving machinery, not for the purpose of depriving any one of a means of livelihood, but to multiply the effects of our toil to meet the ever increasing demands made upon our resources.

For this reason the officers of our Synod propose, with the assistance of all the churches, to voluntarily lift the moratorium.

Fellow-Evangelicals, this is not a neighbor's affair; it is not a stranger's business, but *our own duty*. Moreover, it is the Lord's work—the section that has been directly allotted to our stewardship. How will we meet the issue?

Some few years ago, students of type-writing were given the following sentence for practice, "Now is the time for all good men and true to come to the aid of the party." An appropriate sentiment for the present occasion.

In the Falls Cities we are endeavoring to impress with this feeling everyone within the folds and under the influence of the Evangelical Church. The pastors, board members, and brotherhood officers assemble in some church every two or three weeks; all other men who can be prevailed on to attend, are urged to be present in these meetings. Short talks are given by both ministers and laymen, mostly the latter. In addition to considering the Jubilee Offering, it is also an educational campaign for the purpose of making every one thoroly conversant with the history of our Church, with the mission thereof, the field of usefulness, the possibilities, and above all with the great personal blessings held in store for all who avail themselves of the unlimited bounties of the Church of God.

A portion of the meeting is open to all for a general discussion of plans and interchange of ideas. While it is left to each church to determine whatever method may be deemed best in soliciting contributions, yet the experience of others related on these occasions, may be profitably diverted to the advantage of all.

There is no lack of enthusiasm; and when the question was broached about how much could be expected from all the local churches, the goal was set so high that under the fierce rays of the July sun our eyes become so dazed that we can not look up high enough to see it. However, could the same degree of fervor be imparted to all who ally themselves with us, then no amount within the bounds of reason would be inaccessible.

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INDUSTRY AND THE PEOPLE VERSUS ALCOHOL*)

Physicians call Alcohol a Poison and a major cause in the production of imbecile and idiotic Children. "Connie Mack" also has strong Convictions in regard to Alcohol. Men of all Kinds everywhere Lining Up for the Fight

III

Co-operation—that is the keynote of this new move in industry; a move that has as its first object the absolute destruction of alcohol. Listen to this despatch: "Following the distribution of a series of slips in pay envelopes relating to temperance, the employees of the Bessemer and Lake Erie Railroad Company, a subsidiary of the United States Steel Corporation, are signing applications for membership in the Water-Wagon Club. The applications are in the form of petitions, and, if sufficient signers are obtained, it is proposed to form a permanent organization and establish club-rooms in Albion, Greenville, and Butler. The signers pledge themselves to permanent abstinence. It is optional with the employes whether they sign or not. It is said that the applications are being freely signed. The organization of the club is in the hands of the trainmaster, E. B. Hewitt, and a special effort is being made to interest the trainmen."

Of interest along this same line is this further despatch from Pittsburgh: "An appeal to its thousand of employees to lead a moral life has been made by the Carnegie Steel Company as a part of a 'safety first' campaign. Pamphlets distributed by the company show how much longer a man lives who lives 'right' than one who dissipates, and tell of the better school work done by the children of the workman who leads a clean life compared with one who does not, and how much less liable the workman is to accident because of his being careful."

What Physicians and Athletes Say

Perhaps it is only to be expected, in view of the changes in industry, that workmen should become soldiers under the banner of prohibition. But surely when the doctors come forward as volunteers under this banner it is time to open our eyes. From West Chester, Pennsylvania, comes the news of a remonstrance to the license court signed jointly by all the allopathic and homeopathic physicians in the town. The remonstrance states bluntly that "alcohol is a poison, and as such its sale as a beverage should be prohibited." It sets forth the fact that alcohol "will produce definite changes in the structure and function of the brain and the nerves, similar in character to the changes produced by other poisons." And that "it is a major cause in the production of idiotic imbecile children."

Perhaps athletes do not understand the technical changes produced by alcohol as the doctors do, but they understand quite as distinctly the effects of strong drink. So one finds them lining up in the new army. Ty Cobb was asked by a friend last summer to join him in "a nip." "No," said Ty; "I don't use it. It dims my batting eye, and you know they pressed me hard last season to keep out ahead."

Hugh Jennings, veteran leader of the Detroit Tigers, wrote this for a sporting page: "There is a mistaken notion in the minds of some people that a manager does not care what his players do off the diamond, so they give a good account of themselves in the game. That is nonsense. A manager can go to bed with the chickens and tell next morning which of his players were out late the night before. The team that has a few 'lushers' on its roster seldom gets a high place in the race."

Here is what a Philadelphia writer said of Connie Mack and his famous "$100,000 infield:" "McInnis is a teetotaler. Collins never touches liquor. Barry is a total abstainer. Baker has become 'Home-Run Baker' without ever taking a drink. Stay—Connie Mack himself, the discoverer and trainer of the '$100,000 infield,' uses no intoxicants whatever. Baseball is more than a game. It is a highly specialized and heavily capitalized business. It demands, above all things, efficiency. And where the wise Mr. Mack wants flawless work, where he must have absolute dependability and keen-witted intelligence, he places his reliance upon men who keep their blood cool and their heads clear.

*) **Louis Edwin Theiss in the Outlook.**

These Persons know Alcohol from personal Experience

Were proof needed of the destructive effects of alcohol, to find it one has only to look at the next group that has joined the colors in the war against booze—the inmates of our penitentiaries and prisons. "Out of 236 men admitted last year," says the report of one of our Homes of Industry for Discharged Prisoners, "201 gave liquor as the cause of their downfall."

From the *Umpire*, a paper edited and published by the inmates of the Eastern Penitentiary of Pennsylvania, I quote the following: "Why not make an effort to 'burn our bridges' and cut off the principal cause of our being here? Seventy per cent of crime is attributed to liquor. Liquor is the cause of eighty-five per cent of parole violations. Let us add our little weight to the temperance cause, as a selfish precautionary measure if for no higher motive."

Here is an extract from the "Index" of the Washington State Reformatory: "Here is a poser for John Barleycorn: North Dakota is dry; 575,000 population; 175 in the State Penitentiary. Montana is wet; 375,000 population; 900 in the penitentiary. Are not these figures significant?"

The "Better Citizen" of the New Jersey Reformatory prints this editorial: "An exchange says alcohol will remove stains from summer clothes. The exchange is right. Alcohol will also remove the summer clothes, also the spring, autumn, and winter clothes, not only from the one who drinks it, but from wife and family as well. It will also remove the household furniture, the eatables from the pantry, the smiles from the face of the wife, the laugh from the lips of innocent children, and the happiness from the home. As a remover of things alcohol has no equal."

And now for the result of all this. I quote from the Philadelphia *Ledger* of March 2: "One thousand inmates of the Eastern Penitentiary to-day petitioned the Legislature to give favorable consideration to any measure that had as its object the curtailment of the sale of intoxicating liquors. Let me quote briefly from that petition: 'Many of your petitioners have a personal knowledge of its (alcohol's) debasing influence as exemplified in their own lives, and believing that if the sale of intoxicating liquors were prohibited the effect would be to reduce crime at least fifty per cent, if not more, they therefore respectfully pray that you will give favorable consideration'.... etc."

Who should know better the effect of alcohol than the man whose life has been wrecked by it?

Clubmen, Lodge Members and Farmers

From another Philadelphia newspaper I take this: "The Board of Governors of the Berwick Club has decided to bar all intoxicants after April 1, whether the club retains its present quarters or decides to move." This action was taken after the receipt of a notice from the Court that the continuance of a "sideboard" would result in loss of lease. The club governors seized the opportunity to oust alcohol.

In Philadelphia the Red Men have started a movement to bar rum from their quarters. The movement has behind it more than twenty thousand men. "On Thursday, March 4," to quote from a Philadelphia paper, "Tioga Tribe No. 358 adopted the following flat prohibition as Article II of its constitution: No intoxicating liquor shall at any time be permitted in or around the council chamber.....A past great sachem of the order in this State said that the movement to abolish liquor from the quarters of the lodges had spread thruout the State."

Even the farmers have enlisted for the war. Only a few weeks ago the Pennsylvania Grangers passed a resolution to the effect that "we believe any newspaper or periodical which accepts and prints liquor advertisements of any nature is not of the high moral tone necessary for the highest type of citizenship," and that therefore "we do pledge ourselves not to take or allow any papers or periodicals in our homes which carry booze advertisements, and we will use our influence with all Patrons of Husbandry to do the same."

Comment on such resolutions is unnecessary. Inspection of the newspaper and magazine field is more

to the point. Recently the Temperance Society of the Methodist Church questioned 2,160 newspapers as to their position on the liquor question. At least 520 papers bar all liquor advertisements. Some admit beer advertisements. Some are about to come out in favor of prohibition; others are waiting for public sentiment to swing more certainly to prohibition before they take their stand. The indications are that there is now, and will be more and more, a swing of the press to the "dry" side. Doubtless there are more "dry" newspapers than the Methodists found, for they circularized less than one-tenth of all the papers in the land. Certainly they omitted from their list of thirty-eight Pennsylvania "dry" papers the Philadelphia *North American*, which is perhaps the foremost advocate of prohibition in the country.

Among the magazines sixty-three now reject liquor advertisements, and the number is growing. Mr. Frank A. Arnold, president of the company publishing *Suburban Life*, says: "It has been found that magazines which adopt the policy of not printing beer or whiskey advertisements receive many times more favorable consideration by the large national advertisers who wish to reach the best homes.'

Take it in whatever field you will—the church, the school, the office, the factory—you find everywhere a growing anger against booze, and a growing spirit of co-operation between the man behind the desk and the man behind the machine. They are lining up shoulder to shoulder in the fight against alcohol.

To what end? To the end that men and women may be healthier, more efficient, more prosperous, happier. To the end that we shall no more read such news despatches as these: "W. L. McCracken, of Brookville, a member of the Jefferson County bar, states that of the twenty-six murder cases he has been engaged in trying in Jefferson and neighboring counties, twenty-four were directly caused by liquor; and that during the time he was District Attorney eighty-seven per cent of all cases handled by his office were caused by liquor."

Alcohol a deadly Foe to Life and Happiness

And this: "In an address to five hundred mine workers at Warrior Run last night, P. H. Devers, Assistant Superintendent of the Delaware, Lackawana and Western Coal Company, declared he could point to many serious accidents that had happened to men after they had stopped in saloons on their way to work."

And this: "Close to one thousand men thronged the recruiting stations in this city [Philadelphia] yesterday, but only twenty-six were accepted for enlistment. Some were victims of maladies....and others bearing unmistakable evidence of liquor habits were turned away by scores."

And this: "General Manager J. B. Yohe, of the Pittsburgh and Lake Erie Railroad, in an address to employees on 'safety first,' said: 'The time is not far distant when it will be impossible for any drinking man to find employment with any railroad. The drink habit is responsible for more deaths than war.'"

And this: "Alcoholism is the greatest single cause of crime and insanity, according to a report submitted to-day to Governor Fielder [of New Jersey], by a Commission named last year to study the cause of dependency....The report unreservedly condemned social drinking; and moderate drinking, so called, is blamed for a great majority of epileptic, feeble-minded, and subnormal children in the State."

And this: "One of Billy Sunday's arguments in his campaign here [Wilkes-Barre] two years ago against the use of liquor has its proof in the annual report of the officials of the county almshouse, which shows that everyone of the 424 persons who went over the hills to the poorhouse was addicted to the use of intoxicants. Not one total abstainer in Luzerne County has been committed to the poorhouse during the past year."

And this: "It has been a study with me to mark boys who started on every grade of life with me, to see what has become of them.... It is remarkable that every one of those who drank is dead. Barring a few who were taken off by sickness, every one who proved a wreck, and wrecked his family, did it from rum, and from no other cause."—*Chauncey M. Depew.*

And this, in comment on Mr. Depew's statement: "Among the men who admitted that they had taken alcohol occasionally to excess in the past, but whose habits were considered satisfactory when they insured,.....the extra mortality was fifty per cent, which was equivalent to an average reduction in the lives of those men of four years. With regard to men who took two glasses of beer or a glass of whisky or their equivalent daily, and men who took more than these amounts, the mortality in the second group was fully fifty per cent greater than in the first group."—From the report of Arthur Hunter, Actuary of the New York Life Insurance Company, upon the examination as to the causes of deaths in 2,000,000 cases.

These are the kind of news despatches that our people are tired of reading. The harm described in them is the hurt that is goading our people into war against liquor, that is kindling in breast after breast a deep, slow, consuming anger, that is bringing man after man to the colors. Alcohol has hurt us sore, but it has not destroyed us. We have found it out in time. We have come to know it as the deadly, insidious foe to human life that it is. We are going to smash the rum ring, destroy this enemy of the home, and put alcohol out of business for all time.

A nation does not need to be at war to become devoted to a great ideal. The men of this country are fast consecrating themselves to the ideal of a saloonless nation. It is an inspiring sight to see them coming to the colors. And it is a hopeful sight because this is no longer an officers' war. It is the war of the people. The common folk have made it their own. They are fast joining the ranks. When they are fully mobilized, there will be an end of alcohol.

The Kingdom's Advance

AT HOME

New Laymen's Missionary Movement Campaign

The Laymen's Missionary Movement, more strongly backed than during its great campaigns of 1909 and 1910, announces another campaign, with conventions to be held in about one hundred cities. For the most part these cities are the same that had dinners and conventions five years ago. The return visit of the movement is to check up progress, to promulgate new plans, and to map out a program that shall carry thru for the five years just ahead.

All home and foreign missionary societies are with the movement this time, as against only the foreign five years ago. There are also with it the Foreign Missions Conference and the Home Missions Council. The campaign is to open at the middle of next October and to run thru to the end of April of next year, when there will be held a second National Missionary Congress in Washington. Five teams of ten men each will comprise the speakers, and from five days to a week will be spent in each city, with occasional extension conventions in smaller cities. Thru getting laymen to help, thru improved methods, and thru wider interest, the movement claims to have increased gifts to missions by many millions.

Closer Religious Relations with South America

A committee of the proposed Panama Conference, to be held next year, visited Washington recently and there learned that there is a liberal movement extending thruout South America aiming to bring about in all countries complete separation of Church and State. The committee in question, with headquarters in New York, sought to ascertain, not South American political movements, but how North Americans might go to Panama, hold a conference, and avoid if possible offending the sensibilities of South America. Director Barrett of the Pan American Union, said:

"The secret of Secretary Root's remarkable impression upon the Latin American people was that in his opening speech he said: 'The younger civilization of North America greets the older civilization of South America.' We must recognize the Latin American objection to being classed with the heathen of Africa and India. If a Panama Conference be held with the avowed purpose of rescuing the heathen the Conference will fail. If the Conference be all America, and Church extension be the aim, precisely as it might be the aim in any other civilized nation, it will be welcomed, and great good will come."

This Conference announces its purpose to regard South Americans as in all respects North Americans, and with them to discuss the problems of the extension of Christian missions, and Christian education. It is now said that the Episcopal Board, which refused at first to elect delegates, will now send them. Just as banking and trade are getting into touch with South America, so by this Panama Conference Christian leaders seek to get into touch with it.

ABROAD

Curious Marriage Customs

Marriage customs in China are peculiar. Dr. C. E. Tompkins of Suifu was asked recently by one of his converts, a young man of twenty, to find him a wife. In China this is the proper proceeding, so the missionary hastened to help the young man. In the girls' school a young woman was found who was both ready and willing, so negotiations were started. The gifts presented by the young couple to each other teach a good lesson in appropriate giving. The young man's gifts consisted of ten pounds of fresh pork, ten pounds of sweetmeats and tea, cotton cloth for a dress, and two silver rings overlaid with gold leaf. In return the young lady gave her future husband cotton cloth for a suit of clothes, a pair of shoes, a bag in which to carry money and a handkerchief.

According to custom the courting was all done by older people representing the young people, for the two most interested do not correspond or see each other until they meet at the wedding ceremony. The gifts of the prospective groom were carried on a tray by two servants to the house where the compact was to be written, for the betrothal ceremony is very serious and binding. The representatives of the interested parties met, pen and ink were brought, and a Chinese teacher, opening a big red paper folder, richly decorated, inscribed in it the full name of each of the young people, together with the year, month, day and hour of their birth.

After this ceremony tea and cakes were served and the girl's return gifts to the young man were placed on the tray. Among the educated and progressive classes, the old order is changing and the style of the western nations is being followed at the wedding ceremonies. The bowing of idols or ancestral tablets has already been done away with, and a friend—a teacher—stands up and receives the spoken vows of each party.

Changes in famous London Pastorates

The Rev. Dr. F. B. Meyer, the veteran preacher and publicist, has just entered a second time upon a pastorate of Christ Church, Westminster Bridge Road, London, a church made famous by the late Rev. Dr. Newman Hall and the fact that its graceful spire is a memorial of Abraham Lincoln. It is Congregational, and Dr. Meyer is a Baptist. Its previous pastor was the Rev. Dr. Len G. Broughton of Atlanta, also a Baptist. Neither of them sacrificed their convictions on the form of baptism, but used a baptistery constructed in the chapel at the suggestion of Dr. Meyer. Their assistant was always allowed to sprinkle such persons as desired to unite with the church and did not desire to be immersed.

The Rev. D. G. Campbell Morgan, well known here, and closely associated with Dr. Meyer in Northfield lecture work, has resigned Westminster Chapel, London, owing to ill-health and his desire to enter again upon Bible letcure work in England and America. There are rumors that Westminster trustees will seek to induce the Rev. Dr. John Henry Jowett of the Fifth Avenue Presbyterian Church, New York, to return to England and become a London pastor. The Rev. Dr. Meyer gave up Christ Church pastorate some years ago owing to advanced age, and his wish to travel over the world as Bible and Sunday-school lecturer.

The Rev. Dr. Broughton resigned because of ill health and overwork, and returns to this country, and now the Rev. Dr. Morgan returns here for Northfield conferences and general Bible work. The Westminster is a foremost London Nonconformist Church, made greater than ever by Dr. Morgan's pastorate. An educational work extending all over England has been built up by him, connected with Westminster Church. The Rev. Dr. Jowett, the highest salaried preacher in America, if not in the world, is delivering two sermons each Sunday to congregations of three thousand, and on the Sunday after the sinking of the Lusitania, when he gave a war sermon, another thousand failed to get in.

The positions involved are among the greatest in emolument and influence in the Christian world, with the former much greater in America than on the other side. It is stated by those who profess to know that the days of building churches requiring these giant pulpiteers to fill them is passing; that it is becoming more and more difficult to find preachers for these positions, no matter what salaries are offered; that the risk is too great when one of these giants fail; and that the future is to see smaller churches rather than large.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Aug. 22, Twelfth Sunday after Trinity

Pennsylvania Evangelical League and Sunday School Convention

The tenth annual convention of the Pennsylvania District Evangelical League and Sunday-schools will be held in Pittsburgh, Pa., North Side, August 17—19, under the auspices of the Evangelical Churches of the North Side. All sessions and services will take place at the "German United Evangelical Church of St. Paul's Congregation", corner East and Foreland st. (O. D. Hemplemann, pastor.)

The opening service will be held Tuesday evening, Aug. 17th, at 7:45 o'clock. A registration fee of seventy-five cents will be charged.

All those expecting to attend are urgently requested to notify *Mr. Walter Heyl, No. 2828 East St., North Side, Pittsburgh, Pa., not later than Aug. 8th.* (Owing to editor's absence from office the publication of this announcement was delayed.—*Ed.*)

O. D. Hempelmann, Pres. Penn. District Evang. League.

Thirteenth Annual Convention Ohio Evangelical Young People's League

The thirteenth annual convention of the Ohio Evangelical Young People's League will be held August 17—19 in St. Paul's Church, (Rev. G. E. Ehrhardt, pastor) Wapakoneta, O. Rev. Wm. Dresel, president of National Evangelical League, will preach the convention sermon in the opening service on Tuesday evening. An unusual feature of the program will be an address by the distinguished Prof. Eugen Kuehnemann of Breslau, Germany. All ministers, Sunday-school teachers and members of Young People's societies are heartily invited to attend. Registration fee $1.25. Meals and lodging free. You are requested to send your registration card to *Miss Elsie Orphal, 215 E. Silver St., Wapakoneta, O., before August 7.* (Notice was received too late for earlier publication.—*Ed.*).

Wapakoneta welcomes you to Ohio's "best ever" convention. *Paul M. Schroeder, Sec'y.*

Helps for a Good Meeting

Rev. Henry Katterjohn

SOUND BELIEF

M. Aug. 16. The Reason Why. John 17: 1—3.
T. Aug. 17. The Good of It. 2 Tim. 3: 15—17.
W. Aug. 18. The Bible. Rev. 22: 14—21.
T. Aug. 19. Christ's Teaching. John 12: 44—50.
F. Aug. 20. By Meditation. 1 Tim. 4: 12—16.
S. Aug. 21. By Spiritual Growth. 1 Cor. 2: 6—16.

Sun., Aug. 22. Topic—A Basis of Sound Belief: Why and How to Get It. 1 Pet. 3: 13-16.

Suggestions to the Leader

How do we know that the Bible is true? How can we prove that Jesus really lived, and that He is governing His Church? What reasons can you present to others in proving that it is necessary to become a Christian? These and many other questions are asked day by day, in every religious meeting, at every attempt made to win others for Jesus Christ. What answer can you give?

Christian Evidences is the topic of the evening. This topic will require careful study. Ask God to guide you right in stating the reasons for your faith. Above all seek to live in such a way that your own life will offer the best unanswerable proof as to the truth of God's Word. The Christ in us will convince the world about us.

Secure Christians of experience, big-hearted enough to appreciate the perplexities of a seeking faith and the doubts of a narrow vision; broad-minded enough to have patience with others who see not as we see; as one who leads a life of prayer and close fellowship with God, to state the reasons of his faith in Jesus Christ.

Every year of our life, with its increasing treasure of rich experience convinces us of the truth of the claim of the Word: There is no name given to men by which they shall be saved, save the name of Jesus Christ. That is the proposition, now prove it as well as you know how.

The Topic Presented

Psychology divides the sum total of human mental activities in cognition, emotion, and volition, knowledge, affection and will. All human actions are grouped under one of these three heads. In considering any one thing, or determining any plan of action we call upon these three departments of mental activities in determining our course of action. The same rule must apply to our religious development. We must know what we believe, feel that what we believe is true, and will to do what we believe to be true. Knowledge, emotions and will combine to make the truths of Christianity effective. Where there is only cognition with emotion, our faith is apt to be cold, indifferent, formal. Where there is no volition, no will or determination to do God's will, faith in itself as a creed, or intellectually conceived system of truths, is meaningless, for that creed must be translated into active deeds if it is to be considered a power.

Our topic asks that we determine the reasons of our faith. Men have a right to ask for the reasons of our faith. It is a different thing to be convinced in one's own mind as to the truth, from convincing others of that same truth. In seeking to convince others we must establish a point of contact, proceed from the knowable to the unknown; prove by a chain of logical reasoning that our conceptions must be true.

But the only valid, reasonable proof of Christianity is the fruit of our own lives. We may know all about Jesus Christ, we may be positively assured that His words are truth, but unless we are moved to translate this our faith into action, showing to others the regenerative power of the Christian faith, that this faith can actually do what it claims to be able to do, our faith will be dead.

Christian evidence is full of life, because Christ and Christianity are full of life. There are many books on Christian evidences, but the best book of all is the evidence of your own life. Christian character must stand back of the best of Christian evidences, and will in itself be the final argument.

Are you capable of offering tis greatest proof of all, that Christ's promises are real, that His truth is supreme?

Some Scripture on the Topic

Psalm 33: 4; 51: 6; 85: 10; Isa. 59: 14; Dan. 4: 37; 10: 21; John 1: 14; 8: 31; 14: 6; 16: 13; 17: 17; 18: 37, 38; Rom. 2: 2.

Some Questions on the Topic

What is most necessary to believe about Christ?

Why is the will important in developing our faith?

Why must we feel, become conscious that God's words are truth?

How can we prove to others the truth of Jesus and His promises.

How can we strengthen our faith?

A Prayer

Help us, O Christ, to know Thee, in whom we have believed. May the study of Thy word deepen our knowledge, may our daily experiences increase our lives and inner convictions, but above all, may we will to do the will of God, and prove to the world that Christianity is capable of producing the fruit of eternal life. Forgive us our weakness, our hesitancy in testifying in behalf of Thy word, our failure to win others for Christ. We pray for those who know Thee not. May the argument for truth flow from our lives to convince others that there is no salvation save in Jesus Christ. Amen.

The Advanced Quarterly's Lesson

Saint Augustine. Eph. 2: 1-10

Daily Bible Readings

M. Aug. 16. Psa. 32. The Blessedness of Forgiveness.
T. Aug. 17. 1 Pet. 1: 1—9. According to His Great Mercy.
W. Aug. 18. James 1: 12—18. Of His Own Will.
T. Aug. 19. Titus 3: 3—7. Not by Our Works.
F. Aug. 20. Titus 2: 11—14. Purifying Grace.
S. Aug. 21. Heb. 13: 7—16. The Heart Established by Grace.
S. Aug. 22. Mark 7: 31—37; 2 Cor. 3: 4—9.

Golden Text: *"By the grace of God I am what I am; and His grace which was bestowed upon me was not found vain"*, 1 Cor. 15: 10.

Constantine honestly believed that by giving Christianity to his people he could give new life and vigor to his vast empire. And in a way he did. But he could not know what the future would bring, and that the as yet uncivilized and restless Germanic hordes from the north were destined to wipe out the old order and lay the foundation for a new civilization. In the meantime, during the century that followed, Christianity passed thru a period of remarkable intellectual and social growth.

Introductory

When Augustine was born (354) Arianism (see last lesson) was at its height. While Christian teachers and preachers were discussing the divinity of Christ, Augustine was practically a heathen and was seeking to make a living by teaching rhetoric at Carthage. When the Council of Constantinople (381) had established the true divinity as well as the true humanity of Christ as the teaching of the Church, the question: How can Christ at the same time be both human and divine? caused the Nestorian and Eutychian controversy. Nestorius, patriarch of Constantinople laid too much emphasis upon the *difference* between the divine and the human natures of Christ, while Eutyches, an aged superior of a monastery near Constantinople, overstated their essential unity. It is clear to us that each one simply held fast to one side of the truth. This one-sidedness had to be rejected, and after the fashion of the time the men holding such views were condemned with their adherents.

Augustine's Life

Augustine's father was a pagan, while his mother Monica was a devout Christian woman doing her best to make a Christian out of her wayward son. In his youth he was more ambitious than diligent, and at the age of sixteen, when he entered the high school at Carthage, he was at once drawn into the lax and tainted life of the student body. When nineteen years old he happened to read a book by the famous Roman author and orator Cicero, which brought the first ray of light to his mind, which really thirsted after truth. He learned that there was no other way to happiness than by combating our selfish and sensual desires and honestly seeking truth and morality. He read the Bible, but was disappointed in its contents, which seemed in no way to be compared with the writings of Cicero.

Falling in with the Manicheans, who promised to give him the knowledge of truth which he desired, he found to his sorrow that they only deceived him. It took him nine years to find out that they were "men full of the lust of the flesh and idle talkers". In order to get away from his disappointment he went to Rome against his mother's advice. She tried to prevent his departure, but he deceived her and was gone before she knew it. Surmounting all obstacles she followed him to Italy and found him at Milan.

His experiences at Rome, where he had first gone, had made him despair of all truth, but Monica never lost heart and was always hopeful of better things in the future. Once more he went down into the mire of riotous living, however, tho he did not lose his desire for some firm footing upon which to stand. In the course of his studies in philosophy he turned to the writings of St. Paul, and what he read there and the earnest and eloquent sermons of Ambrose, bishop of Milan, made such an impression upon him that he began to yield his life to God. During a severe mental conflict he seemed to hear the voice of a child repeating, as in play, "Take and read!" Taking this as a command from God he opened his Bible to read whatever might be first to catch his eye; it was the passage Rom. 13: 13, 14. Now the conflict was ended and he became a Christian.

Augustine's Importance

After his baptism Augustine left for Africa, but his mother took sick and died before he reached his destination. After three years spent in seclusion he was asked to become presbyter at Hippo, where he was elected bishop four years later. From now on Augustine's life was wholly taken up with his work as bishop and theological writer. He wrote many volumes against the Manicheans, Arians and the Donatists, but is best known as the victorious adversary of Pelagius and his false doctrine of salvation by our own efforts. Augustine stands out in the history of the Church as a shining example of the power of God's saving grace and His infinite mercy, and His views have shaped Christian thought for centuries afterward, and after St. Paul there is no greater Christian thinker than he. It was thru his efforts also that the Church finally decided the question of wat writings were to be accepted as canonical (authoritative).

On the other hand Augustine also helped to build up the authority of the pope by teaching that the State is an inferior institution and must be dominated by the Church on account of the sinfulness of mankind. The Roman bishops quickly accepted this idea, while

putting aside and forgetting his teachings in regard to salvation thru grace without works.

Other great writers and teachers of Augustine's day were: Jerome, the translator of the Bible into Latin; Ambrose, Milan's famous bishop; Athanasius of Alexandria, the champion of orthodoxy; Chrysostomos, the bishop of Constantinople, the most accomplished of the Greek Church, and Theodore of Mopsuestia, a liberal and critical interpreter of Scripture, whose views were vehemently opposed by the men of Alexandria.

The Evangelical Church in the Year of her Jubilee

Continued from Page 4

grateful submission to the Word of God, we hold to the faith of the fathers of the Reformation in things essential, and are constrained by the love of Christ to continue the policy of the Apostles who, commissioned by Him, were to establish His Church thruout the world: "Endeavoring to keep the unity of the Spirit in the bond of peace, there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and thru all, and in you all." Ephes. 4: 3-6.

Evangelical Progress

Standing upon this biblical and purely Evangelical platform, and having but one aim, i. e., to magnify His name by bringing souls into His kingdom, we do not wonder that soon certain distinct church-organizations with the same principles and doctrines of faith, joined our ranks, and that in subsequent years of united steady and diligent toil, establishing and maintaining its own Educational Institutions, and publishing its own Evangelical periodicals, the Synod has grown to such an extent, that in its year of Jubilee it may with satisfaction and with gratitude to God submit the following statistics which tell of its present standing:

The official report of the General Secretary gives the total number of souls as 373,739; communicants, 268,325; pastors, 1,074; parochial school teachers, seventy-two; congregations, 1,381; value of church property $15,823,716.00; benevolences amounting to $257,-898.58 are reported, while the sum of $2,135,660.95 was used for current expenses, repairs, improvements and in the payment of indebtedness. The Synod is composed of twenty-one District conferences; maintains its own Foreign Mission field in India, is earnestly engaged in Home Mission work and maintains over a score of institutions, such as Orphanages, Deaconess Hospitals, Homes for the Infirm and Aged, and Asylums for Epileptics. It has its own Publishing House, from whence are set forth into the churches and homes periodicals of sound Evangelical spirit and stamp, contributing our Synod's portion of thought and activity to American Christianity. And last, but not least, it can point with no little satisfaction to its three educational institutions, where young men are being educated for the work of the ministry and teaching, and from two of which the majority of our active ministers today have gone forth to the work in the Master's vineyard.

Thus our Synod has prospered. "A little cloud like a man's hand," expresses what were the beginnings of the work of our forefathers, which to-day is making its influence felt in country towns and villages, in the cities and the great centers of population thruout our land. Altho in numerical strength our Synod occupies only the twentieth place in the census of the various churches of the United States, we may nevertheless rejoice in its achievements and in the fact that the little and almost insignificant grain of seed sown in 1840 has grown into a large tree, and that many thousand souls have found shelter and lodging under its widespread branches.

What of the Future?

We have thus far spoken of the founders and the beginnings of our Evangelical Synod and have briefly dwelt upon the achievements of the past. With our own eyes we see and may read the open, wide-spread page of the present. It yet remains for us to ask, what of the future? Shall our beloved Church live? Shall she continue to grow? Shall she wax greater and stronger in the years, and centuries to come? This important question, freighted with the spiritual welfare of our own and our children's children and that of others of the human race, must be answered by you and by me, must be met by all who are with us and are members of our Church to-day. God grant that we answer it wisely and meet well the problems that are confronting us now, and will confront us in the next generation.

Our Synod's name still bears the prefix "German", and, altho to many a misnomer to-day, denotes that its work originally was carried on only in the German tongue. This was but natural, since the organizers were Germans and the sole object of their mission was to work among the German immigrants, as has been indicated in the beginning of this paper. In the past two and a half decades, however, due to educational changes and American conditions, it was found necessary to employ the English language also, and thus in many of our churches English services were inaugurated. The Synod is greatly indebted to the brethren who were pioneers in this direction and succeeded in holding our forts by their arduous and zealous labor in two languages, and who by such additional and strenuous work have amid hardships and much ill-will in certain places endeavored to preserve and continue in America the Evangelical faith of our fathers.

Whether or not the vision of our honorable President General will prove true, that at the close of the present world-war many Germans of the mother-church will immigrate to our American shores, and in consequence thereof, a welcome demand to some of our laborers for German preaching will be increased and continued for many years to come; or, whether or no, the German language will eventually cease to be used in conversation and school and pulpit, as is being sadly demonstrated even now in not a few communities, and in several sections of our country, it cannot be denied. If we are true ambassadors of our King that it will be not only our duty, but that it will be the part of wisdom and in harmony with God's will not only to *preserve* but also to extend in the English language the blessed heritage of our fathers, the Evangelical principles and doctrines of our Christian faith.

If in the course of time the use of the English tongue shall increase so that it will become indispensable to the work of the Church in all parts of the country, let us then, as we trust all our brethren who are obliged to work in English are now doing at their English services, uphold and continue the dignity and authority of our Evangelical worship, and not thrive to ape the shallow, sensational, sectarian ways in which many churches conduct religious services; let us continue the conduct of our religious services in the Evangelical way, preserve the spirit of holy reverence and firmness of teaching. Let us continue to read the Word of God as God's word in the propriety of reverential spirit; let us lift our voices in devout prayer in the attitude of holy reverence and dependence on God; let us not use the pulpit to entertain our audiences, nor to present the current events of the day as found in the daily press; let us not ventilate our opinions on political questions and give expression to our sentiments on all sorts of popular questions; but, let us, true to our sacred calling and the divine commission of our Master, preach the Word, the whole counsel of God, the law, as well as the Gospel; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine, which is the power of God unto salvation. Thus our Synod will become a still greater power for good, and its influence in planting Biblical and Evangelical doctrines and teachings will be surely felt.

The Jubilee in the Falls Cities

Continued from Page 5

The culmination of this campaign will be the Diamond Jubilee Service, to be held Sunday night, October 17th. Plans for this event are not fully matured, but committees on Publicity, Program, and Finance have been appointed to arrange all details. It is the intention to hold this monster celebration in one of the largest public buildings in Louisville, and to have the event so well advertised that the entire community will look forward to and long afterward, remember "EVANGELICAL NIGHT.'

No doubt any who may have not contributed to the Jubilee Fund, or whose increased ardor will impel them to make an additional donation, will be given an opportunity to unburden themselves on this occasion.

With a fervent plea to our heavenly Father for His blessing upon this enterprise, we greet our co-laborers thruout the land with the admonition, *"Attempt great things for God! Expect great things from God!"*

Respectfully, *William F. Schmalzried.*

Conference of the Pennsylvania District

On June 3d the members of the Pennsylvania District met for the twentieth annual conference in the St. Peter's Church at Miltonsburg, Ohio. The opening service was held in the evening and was conducted by the Rev. O. W. Breuhaus and the Rev. Theo. Schmale, who preached the sermon. The guests were then greeted most heartily by the local pastor, Rev. Wm. Kohler; to this greeting the worthy president of the District, Rev. Otto Breuhaus, responded, assuring the St. Peter's people that as this was not the first time the conference convened in Miltonsburg, he knew that nothing would be left undone to make the days of conference pleasant and agreeable for all. This service was concluded by the celebration of the Lord's Supper.

Memorial services were held on Friday night, in which the Rev. Oscar Laubengayer preached the sermon. In the Sunday-school on conference Sunday, the Rev. Theo. Fischer delivered a short address to the members and friends of the Sunday-school. In the morning service the congregation and the members of the conference had the pleasure of listening to inspiring sermons delivered by the Rev. F. Nickisch and the Rev. G. H. Freund. In the evening service, the Rev. W. Mueller and the Rev. H. Strub delivered the sermons. Only a few of the resolutions passed during the three days' sessions can be given:

1. We agree with our worthy president that we have all reason to acknowledge our gratitude to God, that we as a Christian people despite the tumult of war in Europe may meet and discuss peaceably the work of the Kingdom of God.

2. We lament the loss of our President General, Dr. J. Pister, who has gone to his reward, which we sincerely believe is full glorious life with the heavenly Father. We greet the successor, the Rev. J. Baltzer, and pray that God will use him greatly and continually for His service in that office.

3. The District congratulates the Rev. Carl Bauer on his twenty-fifth anniversary of service as professor in Elmhurst College and expresses its best wishes for a continued helpful service.

4. The District appreciates the efforts made by the Academy at Fort Collins, Colo., during the first year of its existence and earnestly hopes that God's rich blessing will rest upon the work in the future.

5. The District urges the introduction of a complete English theological course in Eden Seminary, so that the young men of the church, who can use the German language, but yet desire to prepare themselves for the ministry, can do so in our own seminary.

6. The District is convinced that our Synod will grow and be greatly strengthened, if all pastors will carefully and prayerfully instruct the youth of the church, for we believe that more can be gained by regular instruction than by revivals.

7. All Sunday-schools are urged to secure the Sunday-school literature from our publishing houses. The District recommends the new teacher-training book, "Apt to Teach", by Mrs. Emma Bomhard. It also hopes that the *Evangelical Tidings* will soon be read by all young people of our Synod.

An interesting paper on "Our Synod in This Year of Jubilee" was read by Rev. W. A. Bomhard. "The Initial Institution versus the Individual Membership" was the subject of the instructive paper prepared by Rev. J. L. Ernst.

Rev. Emil Krafft of Louisville, Ohio, was received into membership.

The following officers were re-elected: President, Rev. Otto W. Breuhaus, Lowell, O.; Vice-President, Rev. Theo. R. Schmale, Pittsburgh; Secretary, Rev. Aug. C. Rasche, Wheeling, W. Va.; Treasurer, Mr. J. J. Meyer, Glenshaw, Penn.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Still Waiting

Yes, we, i. e., some ninety million Americans, are still waiting for Washington's reply to the last British note. But it seems as tho the Associated Press does not want the people to find out this interesting act. A few weeks ago, when the German reply to our second note was expected, it had no sooner become known that the German Foreign Office was framing it than every newspaper in the country that considered itself of any importance—and, pray, what American newspaper does not thus consider itself?—knew and told out loud just what that reply must be in order to satisfy the American people and the "government" at Washington. The New York *Herald* and *World* and others of that ilk frothed at the mouth and tugged at their chains in the vain effort to control their patriotic emotions and tell the dreadful things that were bound to happen if Germany did not fully and unconditionally recognize any American right the President might see fit to assert. But lo! and behold, the British reply to the American note of—we are not well enough up in our ancient history to give the exact date—has been in the hands of the State Department for nearly two weeks, and Great Britain flatly refuses to recognize any and all the demands made by the President, and yet the Associated Press finds it possible to contemplate such a situation with apparent complacency, it not with satisfaction. One sees no glaring headlines stating that the reply is "unsatisfactory" to Washington; there are no more or less concealed intimations that there must be war to the last ditch if every principle for which the United States contends is not fully recognized by England, nor are Anglo-American citizens interviewed for the sake of discovering whether or not they would support our flag in case a war with Great Britain. Why this discrimination against our Anglo-American compatriots? Are they not just as worthy of attention as the "German-American" people? Have they not the same right to newspaper notoriety as these? Why not give them all that is coming to them? Besides, it might be worth something to certain self-satisfied and presumptuous gentlemen to discover how other American citizens feel when some busybody thinks it necessary to interview them about their loyalty to the flag of their country, a flag which, if we remember correctly, did not have the support of many of these busybodies and their ancestors during a certain unpleasantness in the early 'sixties.

England not only contends that it is her right under the law of blockade to prevent commerce with her foes even when carried on thru neutral ports; in fact she has calmly done what she pleased with American commerce to neutral countries, whether shipments were intended for belligerents or not. The contention is not only that German commerce with us is subject to blockade off the coast of Holland just as England would stop it off the coast of Germany—if she were not afraid to try it—but also that England alone must be the judge of what is German commerce and what is not. Thus Great Britain claims to be not only defendant in the case, but bailiff, judge and jury as well. And in the meantime she is still following out her simple and sagacious expedient of detaining ships indefinitely without action, thus inflictng great loss and damage on American commerce, a loss and damage that directly or indirectly affects all classes of labor and is unnecessary and unjustifiable under any conceivable interpretation of law.

It is clear that the Government, if it aims to preserve any appearance of justice to the American people and of fairness to Germany, should be no less emphatic in its insistance on its rights toward Great Britain than it has been towards Germany. To all intents and purposes it is far more of an "unfriendly act" for England to deprive American merchants and shippers of their opportunities for trade and cause a loss of hundreds of millions, than is the destructive activity of German submarines. American citizens can easily avoid the risk involved in submarine warfare by keeping away from English vessels, while American merchants have no recourse but to submit. But in spite of all this loss and damage and the complaints that are steadily piling up in Washington, the authorities, like the Associated Press, seem to be taking plenty of time. The people are beginning to realize that there must be a hitch somewhere, and they are awaiting more light on the subject just as anxiously as they are still waiting to see what the note to Great Britain will be like.

A THOUGHT FOR THE WEEK

Meditation

"The faith of the head
Is the faith that is dead;
The faith of the heart
Is better in part;
But the faith of the hand
Is the faith that will stand;
For the faith that will do
Must include the first two."

—Selected.

The Cost of Text Books

Most persons who have studied the question of the value and the cost of school text books have come to the conclusion that our educational system, or rather the usual practice of the teachers, places far too great an emphasis on the use of text books, that there are far too many of them in use, and that consequently too much money is being spent for them. Not only does their habitual use circumscribe the development of the teacher's teaching ability—which is already much too limited in many instances—but it also hampers the natural development of the child's own intellectual faculties.

Hitherto school text books have been mostly paid for by parents. In many cities text books have been provided free to the children for a long time. California and Kansas have adopted the policy of supplying free text books to children in their schools. California has been printing all the elementary text books used in the State for nearly thirty years. Until 1913 they were sold at cost to the pupils or to their parents. Legislation was then enacted requiring them to be furnished free, tho there is some doubt as to whether the plan is economical. Kansas is printing only a few of her own text books at present, but will print all that are used in elementary schools just as rapidly as the present contracts with text book publishers expire.

The Bureau of Education in the Department of the Interior has recently concluded an interesting investigation obtaining data from forty-three text-book publishers who control probably ninety-nine per cent of the text book sales in this country. The aggregate total sales for text-books for public and private schools in 1913 reported by these publishers amounted to over $17,200,000, of which the amount for public schools, elementary and high, was over $14,200,000. As the total enrollment in public, elementary, and high schools for the year was about 18,600,000, deducting the California enrollment (California being the only State in that year which printed its own books), the number is about 18,200,000. The total annual sale of text-books for each child enrolled in the public schools of this country becomes, therefore, 78.3 cents, a comparatively insignificant figure.

For all school purposes the annual total expenditure for each child is approximately $38.31. Thus the cost of text-books is about two per cent of the total cost of maintenance. On the school population basis, the cost per child is 56.6 cents, however, thus making the annual per capita cost of text-books on the total population basis less than 15 cents.

Such figures would indicate that there is little ground for the fear that the introduction of free text-books, whether printed by the State or furnished by publishers, would add much to the cost of the public school system. They will add still less when text-books are used only because a more direct method cannot be used.

West Virginia Goes Right on Working

There have been three sessions of the West Virginia Legislature this year—the regular session, the first extra session, and the second extra session. The law for the enforcement of the prohibition amendment to the constitution was made more drastic, the powers of the public service commission were considerably enlarged, and the commission reduced from four to three members. The administration of the workmen's compensation department was taken from the commission and placed in charge of a commissioner to be appointed by the governor.

The workmen's compensation law was amended in many respects. The whole expense of administering the fund will hereafter be paid out of the contributions thereto, and none of such expenses are to be paid out of the State treasury. The elective feature was also introduced, whereby corporations providing compensation for their employes are relived from making additional contributions to the State workmen's compensation fund.

The law concerning the inspection of coal mines was amended so as to increase the number of inspectors and give the department greater powers.

The State board of health was converted into a State department of health and its powers and duties largely increased. A law was enacted prescribing a standard of weights and measures, and providing for an inspection of weighing and measuring instruments. The administration of the law is placed in the hands of the State labor commissioner. The law respecting gambling was made more drastic. Laws were passed providing punishment for false statements made for the purpose of obtaining credit, and also to prevent fraudulent advertising.

The law concerning the commitment of the insane to the State hospitals and their treatment therein, and the conduct and management of these hospitals, was revised and re-enacted. It provides for a commission on lunacy in each county, consisting of the president and the clerk of the county court and the prosecuting attorney.

A number of acts were passed relating to education, the principal features of which are the prescribing of increased compensation to the teachers in the common schools, providing for the establishment of high schools, for normal training therein, and for payment of tuition by local boards of education which do not maintain the high schools, and authorizing municipalities to levy taxes for establishing libraries and reading-rooms.

An act creating juvenile courts for dependent, neglected and delinquent children was passed. Courts were empowered to release on parole or probation certain minor offenders which were heretofore kept in confinement.

THE CONDITION FOR PRAYER

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee". Matt. 6: 6.

Prayer is the heart-to-heart conversation between man and his God, the communion between the creature and the Creator, between the child and the Father. It is the *natural thing* for the child to seek communion with father or mother at all times, and the normal child loses no opportunity to enjoy the privilege. The true child expresses his thoughts and feelings freely to his father, not for any selfish reasons, but because of the need he feels, and thru doing so he *grows up* in mind and heart and character. If the impulse to prayer is lacking in our lives it is a sign of spiritual deficiency, we have lost a natural and essential part of our being, and we need to cultivate and develop the instinct in order to be at our best. It is to our own highest spiritual interest that we follow the impulse to seek communion with God not only when our own imperfection and weakness appears, but everywhere and at all times.

Withdrawal from the World

In His Sermon on the Mount Jesus has been explaining the principles of true righteousness. He has come to fulfil the law, to show that is aim is not outward conduct only but the *regeneration of the heart* in all its desires and impulses. It was the besetting sin of the Jews of His day that they exalted the outward aspect of righteousness but neglected its true inward meaning. When the pious Jew gave alms he liked to do it before men, to be seen of them, and when he prayed, i. e., repeated prayers he had committed to memory, he loved to stand in some conspicuous place in the synagogues or on the street-corner. One only needs to think of the natural desire of a child to be with and talk to its father or mother to see at once how mistaken and perverted such a conception of prayer is. The bare thought of a child talking to its father just for the sake of being seen is preposterous. The true child, no matter how much it may have to say to its father, will hardly dare to open its lips in the presence of others. The relationship between it and the father is so intimate, personal, sacred that it naturally shrinks from expressing it before others. The only proper condition for an intimate heart-to-heart talk between father and child is when the two are alone and undisturbed. And that real prayer requires the same condition is the truth that Jesus seeks to make plain in the passage quoted above.

To enter into the inner chamber and shut the door can mean nothing else than a *complete withdrawal from the otuside world*, not necessarily a secret place of which no one knows, but a shutting out of everything and every one that could disturb our conversation with God. As long as the sights and sounds of the world round about us have free access to mind and heart we cannot give ourselves fully to cummunion with God. Our thoughts and desires must be turned wholly toward God if we would realize the full blessedness of being in touch with Him. Interrupt a child's conversation with father or mother by some foreign sound or object and it is difficult to resume it again, because for some time, perhaps for a long time, the new object or idea compels attention. And when we remember how easily our thoughts drift away to other things, even in spite of our effort, it is easy to see how important it is to keep at a distance everything that might come between ourselves and our God.

Alone with God

When we approach God we are to come in the frame of mind that best suits His pure and holy presence. The more our hearts are filled by earthly things or considerations the less room there will be for God and the things that are His; the better we succeed in driving out and keeping out the world and that which is in the world, the easier we shall get into touch with God and the more we shall receive from Him. There is little doubt that most of the dissatisfaction with the results of our prayer life are due to the fact that when we pray we are too often not alone with God. Even the fact that we are alone in our chamber and the door is locked does not insure that private and intimate communion which is essential to real prayer. If we permit selfish or worldly thoughts to enter our heart while at prayer we are not in a proper condition for prayer, even tho we are far away from the habitations of men, while he who can close his mind to all but God may be utterly alone with Him even on the crowded street or in the midst of the busiest toil. Being alone with God is not a matter of time or place, but a matter of will, or practice, of habit. The man that *wants* to be alone with God can be alone with Him at any time and place. What human father would not do his utmost to be with the child that needs him as soon as he becomes aware of that need! And the Father in heaven, who is not circumscribed by any limitations of knowledge or of power seeth in secret and responds at once to His children's earnest desire for intercourse with Him. Just as soon as we are in earnest about being alone with God we can be sure of reaching His heart and receiving His recompense.

If, therefore, our prayers do not seem to reach the heart of God, as is evident if we do not receive His recompense, it is not because God is unwilling or unable to hear, but only because the proper conditions have not been met. The sunshine cannot flood our rooms with light and warmth unless we open wide all the windows; we cannot enjoy the scenery of mountain, lake or river unless we give our whole attention to their beauty. And just so we cannot enjoy and appreciate the privilege and blessings of God's presence unless we give ourselves entirely to Him. The earnest determination to be alone with God and the sincere effort to shut out everything that would interfere or interrupt our communion with Him is the primary condition for getting results thru prayer.

The Parson's Horse

BY JOHN EDWARD STONE

"Accordin' to my notion o' things, a preacher's got no business with sich a fast gaited hoss. I tell you, I don't like to see a pastor of mine a flyin' over the country at sich a clip that makes one think of the races at the county fair."

The speaker was Deacon Cy Hinkle, the central figure of a group of loafers on the porch of Benner's general store in the little town of Marlville.

The Reverend Emanuel Harris, pastor of the church of which Cy was a member, had just passed by driving a somewhat spirited horse that he had purchased recently to take him from one appointment to another in his pastoral work, for Mr. Harris's parish included several congregations besides the one in Marlville.

Deacon Cy was not on good terms with his pastor. Cy never told anyone just what his grievance was, but many thought that the parson had pressed Cy a little too hard for liberal contribution for missions and thus had gotten the ill will of the close-fisted deacon. At any rate it was known generally that the deacon didn't believe in missions. He belonged in the same class with the man who, when he prays, says, "Lord, bless me and my wife, my son John and his wife; us four and no more." Cy always said there was enough to be done at home, and that he didn't believe that it was the preacher's duty to be everlastingly talking missions.

Marlville was a little village of about two hundred souls. Its population was made up largely of elderly people who had moved in from the farm to spend their latter days quietly. Many of the men having but little to occupy their time, congregated daily at Benner's store where they spent the greater part of the day, barely allowing themselves sufficient time at home to eat their meals. There at the store—in summer time on the porch and in winter surrounding the egg-shaped heating stove—they traded the latest bit of gossip and discussed the tariff and other great national problems (and they invariably found solutions for the problems). There they told of feats of skill and endurance they had performed in the palmy days of their youth,—how many acres of wheat they cut with the cradle in a day, etc. There they talked of hunting experiences—told in minute detail how they followed the game, how a fox was routed in Jim Brown's woods, and how the hounds followed him down thru Black's cornfield and then across Smith's back pasture field, and so on. Sometimes a person coming into the store, or passing by would suggest a new line of conversation as was the case when the Reverend Mr. Harris drove by.

Deacon Cy took special delight in finding things to criticise in the parson's actions, and the high spirited horse afforded him an opportunity to express himself to the loafers at the store.

"The idea," he continued, "of a preacher havin' a hoss like that critter. For one thing I can't fer the life of me see how he can afford it, and then, I tell you, it ain't becoming to a minister of the Gospel to be travelin' around at sich a clip."

"Look a here now, Cy," said Hen Dyde, "Parson Harris has a heap o' drivin' to do. Why it's nigh onto ten miles over to the meetin' house at the Swamp, and he has to drive over there every other Sunday afternoon, and then it's all of seven miles up to the Bald Knob meetin' house, and he drives over there the Sunday afternoon that he ain't over to the Swamp, and I tell you, he needs a hoss that can jog along some or he'd never git to his appointments in time. Then I don't see why a preacher if he loves a good hoss hasn't a right to have one as well as other folks. I tell you, Cy, preachers on circuits like the Marlville circuit don't have any too many of the luxuries of life nohow."

"Well, all I got to say," replied Cy, "is that if the parson's got money enough to spend it on such high priced hosses, I have mighty little quarterage for him from henceforth. Well, I guess I'll meander down toward Cy Hinkle's residence for I think that Maria Ann's got apple dumplings on the bill o' fare to day."

"Ha! ha! I guess the deacon's quarterage has always been little enough," said Ike Sands.

"Cy is a queer genius," said Hen Hyde. "Now ain't that a funny streak he has—that notion that a preacher hadn't orter have a good hoss."

"'Taint that," said Bill Sykes," "it's just that Cy doesn't like the parson and he's pickin' at him about the horse just fer pure meanness. Why, if the parson would drive around here with an old crow bait of a hoss, Cy would be the first feller to complain. He'd say, 'People will think we don't pay our preacher enough to get a decent hoss.' I guess I haint been around Cy Hinkle fer these last forty year without knowin' what kind of a genius he is. Cy is just findin' fault fer pure, downright meanness."

Some days afterward as the crowd was seated on the store porch, Hen asked, "Where's Cy? He haint been here today."

"Why, haint you heered that his little grandson, Bennie's got the diptheria?" said Bill.

Such proved to be reason for Cy's absence. His little grandson, who was the pride of his life, had that dread disease. That night the little fellow grew worse and good old Doctor Winters said, "There is but one chance to save him. That is by using anti-toxin, but there is none nearer than Rossville, and by the time it could be gotten from there it would be too late, I fear."

Rossville was twelve miles way, and to get the anti-toxin meant a drive in the dead of the night of twenty-four miles. Could the trip be made in time to save the boy? Mr. Harris who had called as soon as he learned that Bennie was worse, said, "Doctor, I believe I could make the trip with my horse in about three hours." In a little while the parson was started on his long, dark journey.

"Come, Prince, do your best, little Bennie's life is at stake." On and on they went in the darkness mile after mile, up hill and down hill, thru glen and dale, over bridges and thru dense patches of woodland. Finally the lights of Rossville could be seen and in a little while they were there and the precious medicine procured.

"Now, Prince, we must hurry." On they went, faster and faster. Poor Prince was weakening. The long, hard journey was fast using his strength, but they must go on, and faster, if possible. The parson loved his faithful horse, and it hurt him to have to urge him on by using the whip. Time was passing. Mr. Harris was afraid to look at his watch, and then it was so dark that he could not have seen the time without striking a match, and he hadn't a minute to lose. Would he be able to reach Marlville in time to save Bennie's life! At last they are there, and as they turned down the village street the patter of the hoof-beats broke the stillness of the night.

The old doctor met the parson at the door. "The Lord bless you, parson," he said in tones like a benediction. "You made the trip in two hours and a half. Bennie is just alive, but we can hope. I trust that your trip was not made in vain."

The parson gave his horse a loving caress as he turned him into his stall. "Dear old Prince, you did your best. If little Bennie lives he will owe his life to you." The parson did not go to bed, his nerves were at too high tension for sleep.

When the first streaks of dawn appeared there was a rap at the front door of the parsonage. There stood Deacon Cy. "Parson, the doctor says that little Bennie will live. God bless you and your hoss. Guess I've been pretty selfish. That's why I had no use for missions. And say, parson, mebbe you never heered it, but I found fault with you for havin' such a fast hoss, but I believe your havin' that hoss was providential. You've a right to the best hoss that was ever hitched to a rig. And I guess old Cy ain't got so selfish that he can't recognize a genuine man when he sees one. Forgive me, parson, and God bless you."

Our Right to Sacrifice

BY SUSIE BOUCHELLE WIGHT

Minnie Jane is one of the most prominent characters in our neighborhood. By turns, she is the pet and the *bete noir* of every family in our block, the little, pretty, winsome thing— clever, affectionate and tender-hearted. For days at a time she is a perfect darling, and then, when we all are ready to bow down and adore her, she will go off into a tantrum so ferocious that there is general rejoicing when we hear sounds of discipline, and know that Minnie Jane is getting her "come-uppances." One lady remarked to me the other day that if Minnie Jane's folks had denied her a few toys and pleasures along at intervals, or else taught her to deny herself, these dreadful scenes would not be necessary, now that the little girl had come up against impossibilities in the way of indulgences.

I have thought over this remark a good deal, and the more I think about it the more do I see its truth. The people who take life hardest are those who cannot give up their own way, even when up against the inevitable. These are the ones who grow old before their time—who make the chimney-corner sort of folks, who have to be borne with instead of being by their calm and acquiescence veritable angels in the house. Usually they are "self-made." It is a happy day for girl and boy when they learn that character is made strong and fine by choosing to do the hard thing —the thing that hurts—if somebody has to do it, instead of waiting for the other fellow to come along and shoulder the unwelcome duty.

I have known girls who liked to make the salads and candies, who enjoyed arranging the flowers in the vases, and setting the table for company, but who fought shy of pots and pans, and eschewed the every-day dust-cloth. As the years went by this habit of mind became settled and showed in every decision—or lack of it. It left its imprint on the face, and echoed in the tones of the voice. It was the sure road to being a spoiled woman—and a spoiled woman has a hard time of it, no matter how she tries to spare herself.

How about the girl who takes things as they come—who washes the windows with a song on her lips, because it is easier to sing than to groan over a hated task; who sweeps the corners and cleans the pantry shelves, because such things have to be done? Well, by and by this too comes to be a habit of mind —song and all. She finds her compensation in the fact that such tasks are no longer dreaded. She has learned the best and simplest way to do them, and she makes short work of them, rejoicing in her skill. Unknown to herself, there has resulted a stiffening of the whole character—a moral and intellectual erectness that makes for dignity and lasting charm. When the time comes, as it must in every life, for the test of a great sorrow or temptation, she has wherewith to meet it. If it is something that can be mitigated, her hands and heart are strong to devise ways and means; if it is one of those things that just have to be borne, she knows how to do that too— to quaff the cup of sorrow to its dregs if it must be, and then turn a brave face to the world that so needs heartening.

We have no right to spoil these characters which God has given us for the furthering of his good purposes in His world. They should be held in sacred trust. To weaken them by indulgence and reaching out for soft places and courting flattery, is actually dishonest. It is as if a trustee for the property of an estate let it go to ruin thru neglect, just because neglect was easier than making repairs.

If we could only learn the lesson that there is nothing that does not count, that nothing in all of life is of trifling import. It is the little decisions that make for the ability to swing larger ones in the right direction, and these decisions mean more than merely their reactionary effort on our own characters.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

The Lord's Prayer

The following beautiful composition was captured during the Civil War at Yorktown, Va. It was printed on very heavy satin July 4, 1823. This copy was taken from the original and was picked up by a soldier in the Army of the Potomac the morning the Confederate forces evacuated the town, May 5, 1862:

Thou to the mercy seat our souls dost gather;
To do our duty unto Thee,
Our Father,
To whom all praises, all honor should be given.
For Thou art the Great God
Who Art in Heaven,
Thou, by the wisdom, rul'st the world's whole fame
Forever, therefore,
Hallowed Be Thy Name,
Let nevermore delays divide us from
Thy glorious grace, but let
Thy Kingdom Come,
Let Thy commands opposed be by none,
But Thy good pleasure and
Thy Will Be Done.
And let our promptness to obey be even
The very same
On Earth As It Is In Heaven.
Then, for our souls, O Lord, we also pray,
Thou wouldst be pleased to
Give Us This Day
The food of life, wherewith our souls are fed;
Sufficient raiment and
Our Daily Bread.
With every needful thing do Thou relieve us,
And of Thy mercy, pity
All our misdeeds for Him whom Thou didst please
To make an offering for
Our Trespasses.
And for as much, O Lord, as we believe
That Thou wilt pardon us
As We Forgive,
Let that love teach. Wherewith Thou dost acquaint us
To pardon all
Those Who Trespass Against Us.
And tho sometimes Thou find'st we have forgot
This love for Thee, yet help
And Lead Us Not
Thru soul or body wants to desperation,
Nor let earth's gain drive us
Into Temptation.
Let not the soul of any true believer
Fall in the time of toil,
But Deliver,
Yea, save them from the malice of the devil;
And, both in life and death, keep
Us From Evil.
Thus pray we, Lord, for that of Thee, from whom
This may be had,
For Thine is The Kingdom.
This world is of Thy work; its wondrous story
To Thee belongs,
The Power And The Glory,
And all Thy wondrous works have ended never,
But will remain forever and forever.
Thus we poor creatures would confess again,
And thus would say eternally, Amen.

Benny's Rose

"Say, teacher, are the fuzzy lines the mountains?"

"Yes, Benny. But you must remember not to speak without holding up your hand for permission first."

"Yes'm, and the wavy lines are the seas, ain't they?"

"Yes, the wavy lines are the sea."

Jane, the young teacher, sighed as she took up the papers on her desk. Sometimes it was very hard to be patient with Benny. Of all the children in her schoolroom he was the most trying, altho he was always smiling and docile. The teacher had to explain every detail of his work to him over and over again, and she often wondered whether he could ever pass on into the next grade. It seemed to Jane that another year of Benny would be hard to bear.

"Teacher, did you say the fuzzy lines is sea?"

"No, Benny, and what did I just tell you about speaking without holding up your hand?"

"Yes'm, I know, and the wavy lines, they're mountains, ain't they?"

"Now, Benny, listen. The wavy lines show where the water is, and what you call the fuzzy lines are the mountains."

"Yes'm, I thought so," replied Benny, with his inevitable smile. But later, when Jane gathered together the maps that her pupils had been working on, she felt a hysterical annoyance when she saw the strange sea-growing mountains and inland oceans that Benny had drawn upon his paper.

"To-morrow," she thought, "I'll have him sit right by my side, and I'll just make him understand." But the next day Benny was not at school, and after two days Jane hunted out the wretched little flat where Benny lived. A draggled bit of black and white crape on the door made her shudder with sudden dread as she knocked.

"You was his teacher, wasn't you?" asked the sorrow-stricken woman who let her into the bare little room.

"Yes."

"He was talking about you yesterday. He wanted to see you, but there wasn't nobody to send. It was terrible quick, the croup, you see." The mother spoke with a stolid calmness that made Jane's heart ache. "He was always telling me what nice clothes you wore, and he said you talked soft, like a rose. I laughed at him, but I know now what he meant. He was saving up to buy you a rose for Christmas. Here's the pennies he'd got." Benny's mother took seven coppers out of a cracked teacup on the bureau and handed them to Jane. "I guess he'd like it if you'd buy yourself a rose."

She drew back the sheet that covered the small, still figure on the bed, and Jane's eyes overflowed as she saw the little lips curved in the same smile that had so often baffled her in the schoolroom. "Bless him, now he understands," she murmured, kissing his brow.

A few minutes later, when she stood in a florist's shop, selecting a rose to put in the little hand, her tears fell on the pennies in her own hand, and she said to herself, "Oh, I wasn't worthy, I wasn't worthy of Benny's love!"—*Youth's Companion.*

A Valuable Testimony

The *Congregationalist* cites the experience of Judge Fawcett of Brooklyn, who says that in five and a half years' service on the bench, out of some twenty-seven hundred cases brought before him, he has "never had to try a man who was, at the time of the alleged offense, or ever had been, an active member of the church. "I have asked each young offender," he says, "whether he was a member of or an attendant at a Sunday-school, and I have never been answered, 'Yes.' I believe in Sunday-schools. When, by means of suspended sentences or merciful devices, I have seen fit to give young prisoners opportunities to lead better lives in freedom, I have, in every case, insisted that the first thing that must do is to join a Sunday-school."

Parallel to this is the recent testimony of a Chicago judge, also cited in the *Congregationalist.* He had tried many divorce cases, and had found that "rarely, almost never, were the parties to a divorce suit active church workers."

It is said that crime now costs the nation $700,000,000 a year. "If there were no churches," says the *Congregationalist,* "it would cost us ten times that. It would cost us hardly any of that if all were in the churches. Really, the man who is living in our crime-free, respectable towns, and does nothing for the church, is living on charity. He is profiting from the church's curb of crime, but is giving nothing in return."

When we are young we are slavishly employed in procuring something whereby we may live comfortably when we grow old; and when we are old we perceive it is too late to live as we proposed.—*Pope.*

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.—*Whittier.*

Denominational

The Memorial

for the coming Jubilee, which is to be published in German and English, *will be ready for mailing by October 1.* It is intended for free distribution, and all pastors are kindly asked to send in their orders *not later than September 15,* and to state plainly when ordering, *how many German or English copies are desired.* All orders should be addressed to *Eden Publishing House, 1716—18 Chouteau Ave., St. Louis, Mo.*

The Chair of English Language and Literature

at Elmhurst College, which became vacant thru the resignation of Prof. Paul Crusius, has been filled by the acceptance of the unanimous call extended to Prof. J. E. Schmale, formerly of Washington University, St. Louis, Mo., by the Board of Conrtol.

F. Werning, Chairman Board of Control.

Conference of the Pacific District

On Thursday evening, July 16th, the Pacific Conference met at San Francisco, Cal., in the elaborately decorated St. Paul's Church (Rev. K. C. Struckmeier, pastor). It was the unanimous opinion of the members and friends of the conference that the good people of St. Paul's with the pastor and his family shattered all records of cordiality and hospitality. All were of the one mind that we were most royally entertained, and when the time of separation came on Sunday evening there were not a few who found it difficult to part.

It is a good thing to dwell together in harmony and love when the glorification of our Creator is the pre-eminent thought.

We found the great doors of San Francisco wide open upon our arrival, and in large letters above the portals we read the words: "San Francisco Invites the World to the Panama Pacific Exposition." What the world views at San Francisco this year is not only a credit to San Francisco, but to all who have participated in making the Exposition a marked success. Words like "superb," "wonderful," "magnificent," "sublime" did not begin to express what we felt when we stood there viewing what God and man had wrought. We felt like the Queen of Sheba at the court of Solomon: "One-half had not been told". There is no doubt but that the Exposition also in a way helped to make our conference a success, because both seemed to be intimately linked together. Those who attended the conference also viewed the Exposition.

The opening address was delivered by Pastor Otto Satzinger, who spoke on: "Our High Calling as Soldiers of Jesus Christ". Pastor Struckmeier's warm words of welcome were responded to by the vice-president of the District, Pastor J. Nuesch. Owing to the fact that our well-beloved Rev. J. J. Fink, the District president, was unable to speak on account of the throat trouble with which he is afflicted, Rev. J. Nuesch acted as moderator of the conference.

The District was greatly pleased to have in its midst Rev. Baltzer, the President-General, during all the sessions. His friendly words of greeting won a place in the hearts of all present. Again it was our pleasure to listen to the powerful and masterly address of our honorable President General on Sunday morning. His words of admonition and comfort shall never be forgotten. On Sunday evening Rev. T. Irion and Rev. E. Arends spoke in German and English respectively on foreign and home missions.

Rev. P. Kroehnke delivered a paper on "Our Synod in the Year of Jubilee", which was well received by all. Our District which could almost be termed a Mission-District, was highly honored to have Rev. F. Reller, the president of the Central Mission Board, present. He was able to give us much advice and encouragement. In connection with the Sunday morning's service Holy Communion was administered.

The resolutions adopted by the Pacific Conference will appear in print at a later date.

The following officers for the ensuing year were elected: President, Rev. Otto Satzinger, Los Angeles, Cal.; vice-president, Rev. T. Nuesch, Los Angeles, Cal.; secretary, Rev. Wm. Schmidt, Oakland, Cal.; treasurer, Leon Wuersching, of San Francisco, Cal.

The Mission Board is composed of the following newly elected members: Rev. K. C. Struckmeier, Rev. J. G. Mangold, Rev. P. Branke, Rev. Wm. Echelmeier, and the President ex officio. *C. A.*

The Evangelical Church in the Year of Her Jubilee

A greater Loyalty to Evangelical Enterprises and more Lay Efficiency are indispensable if the Synod's Contribution to American Christianity is to be what it should be

PASTOR W. A. BOMHARD, PITTSBURG, PA.

II

When several years ago our Church body asked for admission into the "Federal Council of the Churches of Christ in America" she was most cordially received, and we were told with an expression of astonishment that our church-body has by her great underlying principles the distinction of most closely approaching the ideal of Christian union after which the Council is striving. This statement from the lips of prominent church-men from other Christian denominations shows how little even recently our Evangelical Synod was known beyond her own household. There is a reason for this, and this, among other things, will be one of the problems the future of our Synod must solve in order to gain wider recognition, and be enabled better to contribute its part in the making of American Christianity. To be brief, we need *more educational institutions;* we need higher schools of learning, colleges in the North and the South, in the East and the West for both sexes, where our young people may not only receive a more thoro education in things pertaining to their religious faith, but where they may obtain such intellectual training as will qualify them to hold higher secular positions, and as laymen and lay-women take an *intelligent* part in the furtherance of the cause of Christ and His Church.

And is it not also time to launch an exclusively English Theological Seminary? How many of our young men are lost to the ministry because of a lack of knowledge of the German language? The demand for the establishment of exclusively English congregations will increase if our Synod does not fail to do mission work and supply the necessary properly equipped workers.

More Lay Efficiency Needed

As yet the Synod lags behind in the efficiency of its laymen. We have a number of splendid organizations: The Evangelical League and the Evangelical Brotherhood, and in several Districts the Sunday-school and the Deaconess Association, whose aim is to create a deeper interest in Bible study, in missions and charitable enterprises and in the financial support of our educational institutions, and yet, strange to say, there are many churches, and even a number of Districts in our Synod where there is no branch of these vital organizations. Should not all of our Sunday-school workers, our young men and young women, the members of our Church Councils and our Ladies' Societies be active members of one or the other of these denominational organizations, not only for their own sake, but also for the sake of denominational propaganda, and should not their respective pastors see to it that members of their flock be not deprived of the privilege and the inspirational touch given at these annual or biennial conventions? The exchange of helpful suggestions and ideas; the needs and the work of the Church presented in its various phases; the clear insight into actual conditions confronting the Synod—both discouraging and encouraging—should not these all prove strong incentives to the laity to move their congregations to do more efficient work?

Then, too, the prayerful study of God's Word by the individual member is of vital importance, and is a very great need of our present time. The ignorance of many church members, otherwise intelligent, in regard to the doctrine and truth of the Bible, is singular and sad. No wonder there are only a few who are really spiritually minded. How can they be if they do not study the Bible? How can they know the will of God if no time is given to the systematic study of God's blessed Book? What shall we say to stir up a greater interest in the study of the Bible? Have all our churches the Sunday- or the Bible school? Do we give to its management very careful thought? Are we all diligent in gathering there for the study of God's Word—not only the little children, but those of riper years, the young people, after their confirmation, and their mothers and fathers? Are we furnishing our schools with trained teachers, competent to instruct the Word of God? Or is the Sunday-school with many still a "necessary evil" and not an indispensable branch of the Church to encourage biblical knowledge? If our Church is to grow in spiritual strength, as well as in numbers; if she is to have a future, there must be an increased interest in the study of the Word, which is and must always remain the sole guide of faith and conduct for all believers.

Lacking in Loyalty

What is needed for the progress of our entire Synod, as well as of the individual congregations and their membership, is more loyalty and a greater spirit of enthusiasm. The cynic may scoff at enthusiasm, the indifferent may underrate its power, the too prudent or calculative mind may fear or dislike it, but without enthusiasm no great thing has ever been accomplished. It is loyalty and enthusiasm which helps one to be thoro in any work he undertakes. At our denominational gatherings resolutions affecting our work are presented and adopted, they are spread upon the minutes, and grace the sheet of paper on which they appear. How many of the pastors and congregations see and read in these resolutions a privilege and duty enjoined, an outlined program whereby we may serve the Synod with greater efficiency? The conscientious church-man will always try to carry out the requests of his church-body; will hail the opportunity to invite his congregation to participate in her aggressive work, and will find a partial reward for his efforts not only in the satisfaction of having done his duty, but also to have thereby stimulated his own congregation to new life and greater activity. But, oh, how many there are who lack here the spirit of loyalty, who fail to catch a spark of that sacred fire, "enthusiasm", which gives both power and splendor to the work of the individual church and to the Church at large! A careful reading of the statistics on obligatory offerings will show how the claims of the Synod are often shamefully ignored, and especially if an appeal for an additional offering is made, as several years ago, in behalf of our Elmhurst College, how the regular obligatory offerings are omitted entirely or altered to suit the local church's selfish convenience. But herein do we rejoice, when we are permitted to read that *every congregation* served by our Synod has borne its part, be that part large or small, if only it was its utmost, in providing the means to carry on the great work of our Church. What our Synod needs most of all is not so much new methods as a *revival and enlargement of the old spirit.* The old ways of working are in the main sound. We must still preach, teach, pray and work much as our forefathers did, whilst using wisely and to advantage the new methods which have come into being since their time. But the Spirit of Christ, and brotherly love—"One for All and All for One"— is our chief need. That alone will make our words and works a living and a quickening power and help us to gain new friends among all who love the Kingdom.

Shall we not in this year of our Synod's jubilee, and ever after, agree to preach and work a crusade in the cause, the sacred furtherance of our Church? Shall we not by word and deed further the cause of our beloved Evangelical Church by being conscientiously loyal to our own denomination, by planting her banner wherever we break ground, by having her periodicals: The *Friedensbote* or the EVANGELICAL HERALD in every home; by having our Sunday-school papers, *Evangelical Companion, Junior Friend, Children's Comrade, Die Kinderzeitung, Unsere Kleinen,* and our Lesson Quarterlies and mission study leaflets in *all* our Sunday-schools; shall we not see to it that the publications of other denominations, such as catechisms, song books and hymnals are replaced by the tools of *our own* workshop, and soon the day appear when *all* our congregation will bear the one stamp, that of the Evangelical Synod of North America, and there will be no confusion in our ranks concerning the church-body to which we belong; but all who are being served by our Church will proudly wave her banner, and claim the Evangelical Church with her lofty principles and sacred traditions their spiritual mother, and will no longer sail under false

colors, as is the case unknowingly with some at our present time.

In Unity of Spirit

The ultimate aim of our Synod is the glory of God by the advancement of His Kingdom among men to the salvation of souls. To achieve this end our chief concern must be to preserve and foster the *unity of the Evangelical Spirit* from which we sprang, and then, in the strength thus acquired, to co-operate with all other Christian agencies in such work as we are expressly organized for.

Let me sound a note of warning concerning our attitude toward so-called independent Protestant churches. In years past denominational pastors have often been guilty of pandering to certain influential and wealthy city congregations. This has been neither to our credit, nor has it been our gain. Is it not time for the Synod to assert itself; to confess with boldness its Evangelical faith and principles? If those who called themselves Evangelical had always asserted the Synod's claims, as the Roman Catholics and the members of other denominations asserted theirs, it would perhaps not now be such a difficult task to get certain churches, which are being served by us, some of them from the very beginning of their organization, actually to join our ranks and help bear the Synod's burdens and responsibilities, and take a deep pride in its membership. They have no desire for closer relationship because they have not felt the true Evangelical spirit.

The congregation whose interests are wholly congregational, which can take no thought and make no effort for the work of the Synod and its extension; the congregation which is busy only in keeping itself alive or in the beautifying of the place of its assembly, is in general but a feeble thing and finds it hard to accomplish the petty purposes which are the limits of its aspirations. And the congregation whose members look not beyond its own borders, whose life is wholly self-centered, which does not realize its union with the Synod and its participations in its glories, its hopes, its labors, its sufferings, such a congregation is deprived of the animating consciousness of the life of the great body which is designed to be its very inspiration and might. It is a dead weight on the machinery it was supposed to help keep in motion.

When all pastors and lay-members of our Evangelical Synod once learn to realize that they are members of the great world-wide Church; when their prayers are offered to include the salvation of souls in heathen lands and the well-being of our commissioned soldiers on the far-flung battle line, as well as those who are doing sentry duty about our own camp in the home land; when they are as eager to hear of the success which has been won in some distant land of idol-worship and gross ignorance, as they are for that achieved in our home mission field; when they fail not to give of their wealth or of their poverty to the prosecution of our work wheresoever done, then will their faith in the cause of the King and His Kingdom be so enlarged, even by this enlargement of the conception of their calling and their privilege, that new self-denial and God-pleasing sacrifices will be made for the accomplishment of the work of our Evangelical Synod, which work and mission is peculiarly ours.

Let us not fail to learn, and let us not fail to instruct our congregations as to the work and the needs of our Synod, for knowledge will bring forth interest, and interest in His Church with her multiplied enterprises will be the sweetest assurance of the reality of our fellowship with the Christ. Let us proclaim anew the great commission He gave to His disciples on the Day of His Ascension, and make it our very own, for this is the end, is the one and the only purpose for which the Church of Christ has been instituted. Let us teach our children in the Sunday-school and the catechetical class that this is their high calling, their blessed heritage and privilege, and coming generations will discharge with greater facility the sacred dutes assigned them, and our beloved Evangelical Synod will grow and increase, because it holds up before the entire world the highest ideals of positive and broadminded Christian unity. To that end let us wish our beloved Evangelical Church a hearty God-speed, and let us as individuals and congregations do all that we can to replenish her stores on the day of her Jubilee and ever after, so that the good ship of our beloved Church may sail on gloriously and triumphantly thru whatever may betide her during her future progress of her voyage over an unexplored and unknown sea.

Foreign Missions in Germany during the 19th Century

How the modest Beginnings of German missionary Effort developed into a great Missionary Awakening. The chief Missionary Organizations and how they are meeting Missionary Problems

PROF. G. BRAENDLI, EDEN SEMINARY, ST. LOUIS

I

A variety of factors have contributed to that development of the imposing and world-wide expression of Christian charity in Germany which is usually comprised under the terms of home and foreign missionary work. At the beginning of the nineteenth century home mission work—we use the term which is most familiar to Americans, altho it does not express all that has come to be implied in the German term "*Innere Mission*", for which, indeed, it is difficult to find an English expression that is at once brief and adequate—in the present sense of the word had not yet been begun in Germany, and at the close of the eighteenth century there were only two foreign mission centers in Germany, Halle and Herrenhut. During that century the Danish-Halle mission had sent about

Count Nicolaus Ludwig von Zinzendorf, 1700—60

sixty missionaries to India, the names of many of whom are known and honored even today. We note only the names of Ziegenbalg and Pluetschau, the pioneers among the Tamils, and the noble Fabricius and distinguished Schwartz. This work which had been begun by Francke was at last abandoned after the blight of rationalism had destroyed the beauty of its first fruitage. Today only the name remains and a capital of about $60,000, the interest from which is used for the support of the Leipzig and Gossner Missions.

The missionary work of the Moravians at Herrenhut, on the other hand, was hardly affected by rationalistic influence, a fact which not only saved its own life, but also exerted a direct and powerful influence upon the new missionary movements that were arising simultaneously with the national religious revival during the first quarter of the nineteenth century. For the first two decades of the new century brought a missionary awakening such as had never before been witnessed in Germany or anywhere else. The geographical discoveries of Cook and others, which stimulated anew European interest in lands across the sea, and the world-trade which these discoveries inaugurated, had also opened the way for the victorious march of missionary effort in the nineteenth century.

Account must also be taken of the convulsion into which the European nations had been thrown by the revolutionary movements, of the utter humiliation of Germany by Napoleon, and of the awakening of princes and peoples to a realization of their power, and their determination to throw off the galling yoke of the Corsican, and finally also of the whole spiritual and intellectual revival in Germany, all of which together helped to make possible the great things which have happened during the "missionary century".

A Modest Beginning

The beginning of the German missionary enterprise was modest enough. The only missionary undertaking in Germany that was still alive and at work was that of the Moravians, and even this had but limited resources and was poorly organized. The work had been begun in 1732 by Count Zinzendorf with the aid of the Moravians to whom he had given a haven of refuge at Herrenhut. These men of iron character, firmly devoted to the cause of the salvation of souls, whose energies had been developed in the hard school of adversity and danger, were most fitting material for missionary effort. And their efforts were crowned with success. The West Indies, Greenland, Labrador, North America (the Indians), Surinam and South Africa are the old missionary fields, to which were later added the new ones in Alaska, California, the Mosquito Coast, Demarara, German East Africa, West Himalaya and Australia (Victoria and North Queensland). The Danish-Halle Mission sent out only missionaries who had been ordained by the State Church, while the Moravians used "uneducated" laborers, whose faithfulness and humility, however, soon overcame the prejudices that had arisen against them.

The Moravian mission work has come to be regarded as a model because it has kept clear of colonial and political entanglements and has always depended for its support solely upon trust in God and love for men. Here German Protestantism had an object lesson in missionary effort that might have stimulated imitation of its spirit, but alas, *the example was not imitated.* The explanation of this deplorable fact is that the Herrenhut brand of piety did not appeal to the churchly element in Germany, all the less so as the enlightenment, which had brought the Church under the influence of rationalism, had also deprived it of the appreciation of as well as of the motive for missionary effort.

Only when the great revival came did a change for the better come over the foreign mission work. The great events taking place in Germany at the opening of the nineteenth century pointed out to the German people the ways of God in the history of nations, and they felt His powerful hand in their deep humiliation as well as in the glorious quickening that followed. Not merely as a "postulate of pure reason", but as the living Lord had He made himself known in His wonderful works, and there was no lack of voices that knew how to interpret the tremendous significance of the events that were taking place as the work of the living God who was visiting His people. And this consciousness was accompanied by a revival of the old faith. The spirit of pietism awoke once more in a nobler and more powerful form, and this awakening aroused the slumbering forces of Christian life to new deeds.

The new Spiritual Life Spreading

And when the nation's eyes had been opened and its vision cleared there arose upon the ruins of rationalism a most far-reaching Christian activity, and the evidences of the revival became evident all over Germany. Those who had long been the "quiet in the land" lifted up their voice aloud on behalf of the old faith, and again it was the older pietistic circles that influenced the new Church. The influence of the Reformed pastor and Professor Krafft at *Erlangen* made itself felt as early as 1817, as we have already seen, and made an indelible impression upon a man like Hofmann. In *Nuremberg* the home of the godly merchant Kiessling became the center of an awakening. At *Augsburg* a highly esteemed citizen, Eppelein, was heart and soul of the movement. In Bavaria a number of pastors like Plaum, Buchrucker, Bomhard and Bucher preached the newly discovered Gospel. In the north *Berlin* was the center of interest, and godly citizens as well as the nobility took part in the great movement. Prominent pastors like Strauss, Couard and the well-known "Father" Jaenicke were the spiritual and intellectual leaders of the faithful. Baron Kottwitz is an important figure in the development of home mission work in Berlin itself, and in *Pommerania* the movement was led by the three brothers von Below.

This change, which set in soon after the War of Liberation, made itself felt all over Germany during the 'twenties. The new pietism combined with the teachings of the Church without emphasizing the con-

fessional differences, and this attitude was welcomed especially by the educated classes. This was the time in which the Berlin Bible Society was organized, and the Tract Societies in Basel, Stuttgart, the Wuppertal, Nuremberg and Berlin founded. Many institutions and organizations were also established for the purpose of promoting mission work at home and abroad, and all of these provided wholesome practical work for the forces awakened and at the same time strengthened their mutual relationship.

As is always the case in times of religious readjustment, serious dangers threatened the progress of the movement. They became apparent in emotional, sensational and separatistic tendencies, in erratic speculations and apocalyptic fanaticism. It thus became the duty of the Church and of theology to combat these tendencies, and it was surely no accident that the labors of Schlejermacher, Beck and Hofmann had equipped the Church for such a task. Thus we see at every point the divine leading in the history of the German people. It was no doubt the design of Providence that both the Church and theology should experience a revival just at this time, that rationalism had expired, and that theological schools had arisen that were able to cope with the situation and could meet intelligently, tactfully and forcefully the problems and dangers which the new order of things brought with it.

The Beginning of Practical Effort

Now the fullness of time had come for the development of foreign mission work, which was to experience an advance such as had never been seen before. Tho the beginning of the century offered little ground for such expectations the first two decades showed the life and power of the revival period in an imposing development of missionary effort. The development of foreign missionary effort in Germany during the nineteenth century may in a general way be divided into three periods, each of which comprises about a third of the century. They may be characterized as follows:

The first is the *period of missionary revival*, partly due to Moravian but perhaps still more so to English influence. The geographical distribution of the sections in which the awakening was most felt, and the rapid succession of missionary organizations in the South (Basel, 1815), the East (Berlin, 1824), the West (the Rhenish Missionary Society, 1828), and the North (North-German-Bremen Missionary Society, 1836), is due to the difficulty in the way of closer spiritual contact which resulted from these conditions. The pietistic character of the four organizations corresponds to the peculiar character of the respective State Churches that supported them.

The second period is that of the newly awakened *Lutheran confessionalism*. The confessionally conservative Lutherans naturally desired missionaries of their own class. The Evangelical-Lutheran mission in Leipzig (organized 1819 in Dresden, but with headquarters in Leipzig since 1848) experienced great progress under the leadership of Graul. The Gossner Society (Berlin II, 1836), the Hermannsburg Society Ludwig Harms, 1849), and the Breklum Society (Chr. Jensen, 1876), must also be mentioned in this connection. All of these organizations bear the individual stamp of their founders, who, while they were not leaders of the first rank, were nevertheless strong Christian personalities, who, in their eagerness to do and to work, preferred to build anew rather than conform to conditions already existing.

The third period is that in which the missionary idea has already become *the common property of the churches*. Every Church and denomination feels the obligation to take an independent part in missionary work. Every opportunity to organize mission work is made use of. This is also the period of German colonial policy, of the spiritual awakening working itself out in several different evangelistic groups and conferences, and of the opening of China and the Mohammedan world. We find in it also a tendency toward separate private undertakings. At present the number of separate missionary organizations has grown to twenty-seven, a condition which involves a deplorable dissipation of energy.

The Method of Administration

At this point reference may also be made to the *conduct* of mission work and the *training of the missionaries*. The Moravians, excepted, there is in Germany no official missionary authority. It has often been suggested that the missionary activity of the churches should be under the official control of the Church, but owing to the peculiar conditions in the various provinces no way for accomplishing this end has as yet been found. If therefore German missionary effort is still conducted by independent missionary organizations it is because, under present conditions, it is the only successful method possible. It may be regarded as extraordinary and perhaps as abnormal that a Christian Church should leave what must be called its chief function to independent organizations over which it has no official control. On the other hand it must be remembered that this method has been quite successful so far, and, aside from some useless dissipation of energy and dangerous competition, has always been most careful and conscientious.

These independent missionary organizations must not, however, be confused with private undertakings which are to some extent antagonistic to the work of the Church. They are rather in the fullest sense of the word *organs of the Church*. This unofficial form of organization has also been found to be the best method of administering the missionary enterprise of the Church. The fact that mission churches in heathen countries are facing problems and conditions very different from those of the churches at home requires a larger freedom of movement for their intelligent government than a close official relationship to the church organization might sometimes permit, and this unofficial method of administration has answered the purpose very well.

It is not assimilation, therefore, but *nurture* which must be the chief function of the organized Church at home in its relation to the churches on the mission fields. Te conviction is steadily growing that the official government of the Church, the Synod and the ministry at home in general should have a definite share in the missionary work of the Church. The most important manner in which this idea is being expressed is probably the now general practice of seeking official ordination for the missionaries that are sent out to foreign fields. This places the ordination of the missionary on a par with the home pastor and is the missionary's formal authority for exercising the functions of the Church. It also implies the control of the theological training and position of the missionary by the Church authorities, and necessarily involves the obligation on the part of the missionary to adhere to the confessional standards of the Church that has ordained him.

Special Training for Missionaries

A far more difficult problem than the administration of the mission field is the *education of the missionaries* for their special calling. The men sent out by the Danish-Halle mission were men who had been examined and ordained in the usual way by the State Church. The Moravians, on the other hand, paid little attention to theological or other education where, in their opinion, the necessary spiritual qualifications for missionary service were present. Experience has shown, however, that this lack of special training has greatly impaired the efficiency of these otherwise faithful and able men. But even the official sanction of the Danish-Halle missionaries was no guarantee of spiritual experience and ability even in the home church, and such a deficiency would of course be doubly serious in the case of the severe requirements which the call to the mission field imposed. Another consideration was that, in the event of a shortage of pastors, just those difficult frontier tasks of the Church, among which foreign missions are usually classed, would necessarily suffer.

It was only in the nineteenth century that a beginning was made to solve this problem by establishing special institutions for training missionaries. And on this branch of missionary activity at home much faithful toil and thoro thinking has been spent. The conviction that the special calling of the missionary requires a special training is being slowly recognized, and the missionary organizations are still facing a problem that has as yet found only a partially satisfactory solution. The question is chiefly one of determining the position of the missionary as an officer of the Church at home. In general the Church authorities recognize the ministry of the missionary for the mission field, but not for the Church at home. Missionaries are readily licensed to preach in the home churches, but the right to administer the sacraments is denied them. Altho this point of view is hardly justifiable, neither from theological nor ecclesiastical considerations, it is nevertheless a fact with which the missionary authorities have to deal. For the present there is cause for rejoicing at what has already been accomplished in the way of harmonious co-operation between the Church and missionary authorities. It is being more and more realized that the archbishop of Canterbury was right when he declared at the World Missionary Conference in Edinburg: "Be quite sure, it is my single thought tonight that the place of missions in the life of the Church *must be the central place and none other*". When the Church authorities have once realized that the missionary enterprise is the chief business of the Church, the proper ways and means for making the missionary work an integral part of the work of the organized Church will be speedily found. And it will be found in such a way that it will not only not undermine any of the Church's other activities, but will rather aid and stimulate all of them to greater efficiency and fruitfulness.

The Kingdom's Advance

Bibles and the War

The war is stimulating the circulation of Bibles in a most unprecedented degree. The British and Foreign Bible Society of London has furnished more than a million and a half New Testaments to men at the front, printed in twenty languages. The society's total Bible circulation last year, according to reports just made, reached 10,1662,413 volumes, or 1,250,000 volumes more than the previous year. The American Bible Society circulated also large numbers of New Testaments to soldiers, its total reaching 6,370,-485 volumes, an advance for the year of 1,119,289 volumes. The British circulators declared, at their London meeting just held, that great as Bible circulation is now, it will be far greater immediately the war ends, owing to plans making by the missionary societies.

Christian Unity Conference

Christian leaders who have been named on official commissions on Church unity have just issued a call for the first large conference on this subject of unity. This conference is to be held at Garden City, Long Island, and the date fixed for it is during the first week of next January. Unity commissions representing all principal Christian bodies of the world, save only Roman Catholic and Eastern Orthodox, have been named. Roman Catholic leaders have expressed hearty interest, and some Eastern Catholic bodies have acted favorably. The movement has, indeed, spread thruout the whole Christian world.

The conference now called is for the churches of North America only. These number more than 35,-000,000 Protestant and Catholic members. Names are not announced, but it is given out that Roman and Eastern Orthodox Catholic speakers will take part at Garden City. If they do so it will be the first time in modern Christian history that members of these bodies have officially met and conferred on unity or other problem of first importance. Lutheran, Disciples, Methodist and Baptist speakers are on the Garden City program, and details of conference arrangements have been placed in the hands of the Episcopal Commission.

Catholic Education Association

Archbishop Ireland of St. Paul has just extended an invitation to the Catholic Educational Association to meet in his see city next summer, and the invitation has been accepted. This Association corresponds to the Religious Education Association among Protestants, only it is somewhat broader in its scope, and includes some of the features of the National Education Association.

The Association now announcing its meeting at St. Paul for this year has for its secretary general the Rev. Dr. F. W. Howard. It is closely identified with the Catholic University at Washington, and has done much to a decade to bring Catholic education into line, so that parochial school at the bottom, secondary schools and colleges in the middle, and the university at the top, shall work on common problems, work among the Catholic deaf mutes, among the blind, and a scaried on by the teaching orders, all of this vast network or education is involved.

More than one thousand colleges and seminaries, both sexes, nearly 8,000 parochial schools and upwards of 2,000,000 children are under some relation to this Association. Within the past two years women educators, those in the orders for women included, have taken hold of problems of education with the male educational leaders, and Catholic interests are now declared to be on a high plane of efficiency.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Aug. 29, 1915, Thirteenth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

FRIVOLITY

M. Aug. 23. Vanity of Pleasure. Amos 6: 1—7.
T. Aug. 24. Lot's Prosperity. Gen. 19: 15—17.
W. Aug. 25. Illusion of Vanity. Rev. 3: 14—22.
T. Aug. 26. Spiritual Vision. 2 Kings 6: 17.
F. Aug. 27. A Great Mission. Acts 1: 31—36.
S. Aug. 28. Useful Service. Matt. 25: 31—36.

Sunday, Aug. 29. Topic—Frivolity—Its Dangers and the Remedies. Eccl. 2: 1-13.

Suggestions to the Leader

Our lesson deals with a sin that is more than common, it is universal, and threatens to dull our sense and appreciation of the serious problems of life. Frivolity is all the more dangerous because it is too often mistaken for jolliness, gaiety, laughter, humor and wit, which are all to be desired in a young person. Frivolousness is indicative of intellectual and spiritual shallowness; it is not lightheartedness but lightmindedness that makes us frivolous.

Great care must be exercised in selecting a leader for the discussion of this topic. It must be one who understands and appreciates youth. A pessimist, a glomy-eyed and dull-hearted person will do more harm than good, and has no right to discuss a topic like the one we are studying tonight, for he is not able to distinguish between gaiety and frivolity.

The Topic Presented

It is sometimes pointed out to young people that our Lord Jesus Christ never laughed. It is true, Scripture does not tell us in direct words that He laughed, but we may at least infer from His environments that there must have been some gaiety in His character. I cannot conceive Jesus blessing children and fondling them without laughing and being gay with them. I cannot conceive Jesus being at the wedding feast without making merry with the guests. And when the evil spirits asked that they be permitted to enter the swine, I can almost see the Lord smile at the irony of that request. Jesus had great serious problems confronting Him at all times, but He would not have been a Son of Man had he never smiled or laughed. Jesus was happy, even gay, but He never was frivolous. It has been well said that the reason why laughter or rejoicing is not recorded of Him in the gospels may merely have been that His kindly, winning smile was so well known that there was no need of alluding to it.

What is frivolity? Frivolity is defined as a condition or quality of being frivolous—acts or habits of trifling, unbecoming levity of disposition. A person is frivolous if he cannot distinguish between the serious and the indifferent; if he is given to trifling in serious matters.

1. *A frivolous person lacks in judgment.* He is shallow in his judgments and cannot put himself into the place of others. He will laugh as readily at an old man stumbling and falling on a crowded street as at the antics of a comedian. The child in distress, the helpless in trouble, all are to him mirth-producing.

Neither has the frivolous any respect for the place where these things may occur. The Church is no more sacred to the frivolous than the street. He simply cannot control his mirth, for he is incapable of discriminating.

2. *A frivolous person is incapable of feeling for others.* The country boy lost in the labyrinths of city customs, the person not familiar with the rules of so-called etiquette, the hard-working woman with old-fashioned attire, the colored man in his uncouth behaviour, the old man in his helplessness, which has not kept up with modern customs and changes—all these are objects of heartless mirth, of unendurable conceit. A frivolous person is not only disagreeable, but downright unbearable to all who are capable of thinking of others, their sensibilities and their discomfitures.

How can we overcome frivolity? Frivolity lacks wisdom of judgment and behavior. He misjudges others, and therefore underestimates their value and importance. One of the lessons most necessary for youth to learn is that great outward achievements have no essential connection with great inward achievements, and that the latter alone abide.

Let an earnest purpose dominate your life. Your purpose of life will establish the proper proportion of pleasure and enjoyment.

Think of Jesus Christ's mission in life. He came to serve others. That is our mission, to help others in every possible manner.

If you care more for sport and pleasure than for work, you are emphasizing the wrong thing; you are in danger of becoming frivolous, and your life will be correspondingly empty.

Some Questions on the Topic

1. Where does recreation and pleasure end, and where does frivolity begin?
2. What is the purpose of amusement? Laughter?
3. How much time should be given to recreation?
4. How can we overcome a frivolous spirit?

Some Scripture on the Topic

Ecc. 3: 4; Psalm 37: 13; 59:8; Prov. 1: 26; Psalm 2: 11; 4: 7; 13: 5; Prov. 19: 23; 29: 19; Zech. 9: 9; Luke 10: 20; John 15: 11; 17: 13; Acts 16 25; 1 Thess. 5: 16; 1 John 1: 4.

A Prayer

We thank Thee, our heavenly Father, that we can come into Thy presence with joy in our heart. We rejoice because we have found peace and comfort in Thy salvation, quiet and rest from the turmoil of sin and temptation. May we banish all sorrow and sadness, because as Thy children we have a right to be happy.

May we in our joy, however, ever remember the needs of others. Save us from a frivolous, selfish, ungrateful spirit. We are joyful because we are conscious of Thy love, and happy because we are saved from sin. Eternal life is full of joy and hapiness, there we shall glory in the redemption of Calvary. To this end save us from sin and evil, we pray, thru Jesus Christ, our Redeemer. Amen.

The Advanced Quarterly's Lesson

Leo I the Great. 1 Tim. 3: 1-7

Daily Bible Readings

M. Aug. 23. John 1: 1—9. The Word in the Beginning.
T. Aug. 24. John 10: 1—18. The Word Incarnate.
W. Aug. 25. John 1: 29—39. The Lamb of God.
T. Aug. 26. John 6: 26—35. The Bread of Life.
F. Aug. 27. John 8: 12—20. The Light of the World.
S. Aug. 28. John 10: 1—9. The Door of the Sheep.
S. Aug. 29. Luke 10: 23—37; Gal. 3: 15—22.

Golden Text: *"Jesus answered, My kingdom is not of this world", John 18: 37.*

The fifth century was one of the most important in the development of the Christian Church. It brought 1) the end of Donatism, i. e., the idea of separation from the Church, and thus firmly established the unity of the Catholic Church; 2) the deity of Jesus Christ was established beyond question in the Church (the Arian controversy in the eastern Church), and also the salvation of man by grace alone (Augustine in the western Church; 3) it saw the downfall of the western Roman empire, 476, when the German king Odoacer deposed the last Roman emperor Romulus and established a German kingdom in Italy; 4) it records the beginning in Christianizing the Franks, a Teutonic tribe which later became the ruling political power in the West, and it witnessed, what was perhaps most important of all, at least outwardly, the supremacy of the Roman bishop.

How the Idea Arose

Roman Catholics believe that Jesus himself instituted the Roman papacy when He spoke to St. Peter the words found in Matt. 16: 18, 19. They also believe that St. Peter was the first bishop of Rome, holding that office for twenty-five years.

What Jesus said, however, was only that He intended and was able to build up His Church out of persons like Peter, who *beleieved and confessed Him to be the Son of the living God.* Peter was the first one to express this great fundamental truth, and thus became Christ's first fullfledged disciple. There is not a shred of proof that St. Peter was the first pope, indeed, there were no popes until a much later time, and St. Peter was never a Roman bishop. The supremacy of the Roman bishops arose quite gradually, and it was not without value in those days. Rome being the capital city of the empire, its bishops were soon looked upon as having greater authority than those of other cities. They were as a rule efficient and trustworthy men who were not slow to see the opportunities of making their influence felt beyond their own territory. But they had to compete for this prize with the bishop of Constantinople. Rome slowly gained in prestige because many of the patriarchs, as the bishops of Constantinople were called, were mere puppets in the hands of the emperors; because most of the controversies took place in the eastern Church; because of Rome's long and glorious past, and of the halo which the martyrdom of Paul and Peter gave to it, and because the Roman bishops were able and sometimes brilliant men who were quick to see the chance of enlarging their power by Christianizing the heathen Teutons toward the west and north and making them serve their own interests.

Leo I and His Work

Leo I (440—61) was probably the first real pope, and the things he accomplished were of no little importance. When he came into power the country was oppressed by barbarians and the Italian Church was disrupted. He persuaded Attila, the Hun, to retreat beyond the Danube, thus relieving Rome, and three years later induced the Vandal chief Genseric to at least use some moderation in sacking the "eternal city". The Christians of North Africa had always shown a spirit of independence. When the Vandals invaded that region Leo took away their ancient liberties in return for help he had given them. In a similar manner he also extended his sway over the Balkan peninsula in the east and over Gaul (France) in the west, and induced the Roman emperor to make resistance to the power of the Roman bishop a treasonable offence. During the Eutychian controversy both parties appealed to him, and since that time the popes have been anxious to pose as mediators in all conflicts.

The Roman Catholic Church calls him "the Great", and he was a zealous fighter for orthodoxy and the exaltation of the Church. He was great as a pope, and he was successful as a politician and was a far-seeing statesman. But he used his great ability and influence not in the service of his lowly and ministering Master, but in the establishment of an organization that sought worldly power and worldly ends, and thus he confused the minds and aims of Christians and obscured the true character of the Church. *He aimed to exalt, not Jesus Christ, but his own office. and his successors.* And no greater mistake than this can be made.

Some Lessons from the Life of Leo

According to Leo the Church is built upon Peter, and all other apostles have part in Christ only thru him. This shows the way in which the Catholic Curch, i. e., the clergy and finally the pope, claims sole authority in interpreting the Bible, and the reason why the Catholic Church is afraid to put the Bible into the hands of the people. The same is also true of the Roman interpretation of Luke 22: 31, 32, which does not mean that the bishop of Rome should become the center of Christendom; this is wholly disproved by the preceding passage, 24—30.

Nor has the pope in Rome ever enjoyed absolute power in the Church. Tho centuries were spent in struggling and aspiring toward this aim, the Reformation put an end to the apparent success just when it seemed to be at its height. And the words rebuking Peter, Matt. 16: 23, are found in the same chapter as the ostensible exaltation of that disciple. If the pope and his followers persevere in their claims of representing Peter, they may well take to heart these words, "Thou mindest not the things of God, but the things of men"!

In the three Church history lessons of which this is the last the editor thought he could do no better than give a resume of Prof. Baur's splendid material in the Advanced Quarterly, which, by the way, should be in the hands of every student of the Bible. Fifteen cents per year. Order from *Eden Publishing House, St. Louis, Mo.*

Indiana District E. Y. P. L.

The twelfth annual convention of the Evangelical Young People's League of the Indiana District was held July 13, 14, 15 in St. John's Church, Hamilton, Ohio. This convention was held under the auspices of Young People's League of Hamilton and East Hamilton.

The entire convention days were feasts of good things. Nothing was left undone to make the convention a success. The bulk of credit should go to the

pastors to the committees and to the good people of Hamilton.

The most important items of the report of the resolutions committee, which was adopted, is as follows:

Resolved, That the Indiana E. Y. P. L. express its deep gratitude and profound thanks to God for His many blessings in the past and beseech His guidance for another year.

Resolved, That we as a body of Christian Young People unite in our prayers to God Almighty that He may bring about a speedy termination of the terrible conditions now existing among the warring nations of Europe, and that the war may soon end with a lasting peace founded upon justice.

Resolved, That we hereby pledge our undivided support to the National Evangelical League in all its undertakings.

A. That we recomend prompt payment of District dues of five cents per member.

B. That we recommend the prompt payment of National dues of five cents per member.

C. That we recommend the assessment of thirty cents per member toward raising the $10,000 Seminary Fund pledged by the National League.

Resolved, That we recommend the introduction of the *Evangelical Tidings* into all societies; that as many as possible take advantage of the excellent trial subscription offer and that this District being the largest in point of membership, therefore strive for the largest number of subscriptions.

Resolved, That we recommend the contribution of $100 to the National League from the District Treasury.

Rev. J. U. Schneider, Rev. Theo. Haefele, Mrs. J. Stieritz and Mr. Harold Gatsch were elected members of the board of trustees. Their term of office expires in 1918.

At the board meeting the following officers were elected: President, Rev. P. Press, Mt. Vernon, Ind.; vice-president, Theo. Haefele, Louisville, Ky.; secretary, Miss Anna Rahe, Indianapolis, Ind.; treasurer, Mrs. J. Stieritz, Cincinnati, O.; mission secretary-treasurer, Mr. J. Andres, Evansville, Ind.

The treasurer's report showed the annual income to be $842.64; the total expenses were $270.62. Balance on hand July 13, 1915, $572.02.

Anna Rahe, Sec'y.

The second annual convention of the Sunday-school Association of the Indiana District was held in conjunction with the E. Y. P. L. convention at Hamilton, Ohio. According to the registration cards, 256 Sunday-school delegates were present.

On Wednesday afternoon, instead of holding the Sunday-school session in the Church, we repaired to the Fair Grounds, where it was delightfully cool. In spite of the fact that the speakers were a little hampered, the session proved successful beyond their wildest hopes. It was at this session that the Sunday-school Constitution, prepared by the Board, was read and unanimously adopted. At this meeting, Rev. A. B. Meyer presented two standards for the schools. These standards were adopted for this year and the officers were authorized to buy two banners, one for the individual school and one for the circuit. You will hear more about these standards later when each school in the circuit will receive a copy of them and a letter of explanation; also a copy of the new constitution. (The Central Sunday-school Board is at work upon a standard for *all* Evangelical schools, which will be published as soon as completed.—*Editor's Note.*)

Standards for Individual Sunday Schools and Sunday School Circuit

adopted at the second annual Sunday-school convention of the Indiana District at Hamilton, Ohio.

A "Front Line" School

1. Shall have an organized executive body.
2. At least two fully organized classes. ("International Standard".)
3. Be represented at each Circuit Convention.
4. Pay annual assessment in full to Treasurer of District.
5. Devote at least four Sundays annually to Missions.
6. Contribute ten per cent. of the total amount of offerings for year to Missions.
7. Have two out of the three following departments: Cradle Roll, Home Department, Teacher Training Class.
8. Ten per cent increase in school enrollment or average attendance.
9. Have at least twenty-five meetings annually of teachers, if lesson text is same in most classes.
10. Use three out of following seven denominational Synodical articles: 1. Lesson leaflets; 2. S. S. Hymnal (German or English); 3. Unsere Kleinen; 4. Kinderzeitung; 5. Evangelical Companion; 6. Junior Friend; 7. Children's Comrade.

Standards for a Sunday School Circuit, a Banner Circuit

1. Shall hold at least one convention annually.
2. Have representation from every school within its limits.
3. Make report to the District convention.
4. Be represented at the District convention by thirty or more delegates; if near to the place of meeting, by at least seventy-five.
5. Ninety per cent of schools paying annually apportionment.
6. Seventy-five per cent of schools having a Cradle Roll.
7. Forty per cent of schools having a Home Department.
8. Thirty per cent of schools having one or more Adult Classes holding International Charter.
9. Twenty-five per cent of schools having one or more Teacher Training Students.
10. Ninety per cent of schools devoting at least four Sundays annually to Missions.
11. Seventy-five per cent of schools contributing $15 or more to Missions annually.

At this convention a banner was given by St. John's Sunday-school at Tell City to the school registering the greatest mileage. This was won by Zion's Sunday-school, Indianapolis, Ind., and was a special feature of the convention this year.

The delegates to this convention could not help but come home primed with practical, helpful ideas. Give the new ideas a fair trial and surely your school will be blessed as the result of this second Sunday-school Convention.

The officers elected by the convention for the ensuing year are: Rev. Theo. Schlundt, Tell City, Ind., president; Mr. L. Brandt, Indianapolis, Ind., vice-president; Miss Minnie M. Brunner, Louisville, Ky., recording secretary; Rev. C. E. Schmidt, Cincinnati, Ohio, financial secretary; treasurer, Miss Helena Frechtling, Hamilton, Ohio.

M. M. Brunner, Sec'y.

The Book Table

GESCHICHTE DER DEUTSCHEN EVANGELISCHEN SYNODE VON N. A. (History of the German Evangelical Synod of North America.) Pastor A. Muecke. $1.50, postpaid. *Eden Publishing House, St. Louis, Mo.*

There has long been need of an authoritative and complete history of the Evangelical Church in America, and no more fitting occasion could have been selected for the publication of such a work than the seventy-fifth anniversary of the Synod. Pastor Muecke has made the study of Evangelical history a life work and is without doubt the foremost authority on the subject today. In the 330 pages of the book he has brought together and told in a most fascinating manner a mass of interesting and valuable historical material that is worthy of thoughtful study. The earliest beginnings, not only of the Evangelical Church, but of German immigration in general, are fully and vividly described and the whole development of every phase of Evangelical work in the United States is fully covered. The fact that the book is published in German unfortunately impairs its value for most HERALD readers, but those who are still familiar with that tongue will find its perusal exceedingly worth while. The book is profusely illustrated and attractively bound, and is in every respect a creditable achievement for Eden Publishing House. An English version of Pastor Muecke's History of the German Evangelical Synod of North America should be put upon the market without delay.

DEUTSCHLAND, AMERIKA UND DER KRIEG (Germany, America and the War), by Prof. Eugen Kuehnemann. Ten cents per copy. *Eden Publishing House, St. Louis, Mo.*

In his inimitably brilliant style Prof. Kuehnemann here sets forth the real character of the terrible European conflict, a warfare in the interest of public opinion favorable to England waged in the United States by the British press. With convincing logic and a mastery of detail of information he shows the real issues of the great war, and the part that Americans are playing whether they want to or not. No one able to read German should leave the little pamphlet unread. Those who have heard Prof. Kuehnemann can hardly help but believe that his tact, his fairness to Americans and his perfect insight into the growth of German civilization and its meaning to the world, would have made him an ideal person to represent his country before the bar of American public sentiment at the outbreak of the war.

New Books

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Psalms No. H 350. The Book of Psalms. Minion, 16 mo. Size 3½x4½ inches. Morocco, flexible. Gilt edge..... .45

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Thompson, Robert J. (American Consul, Aix-la-Chapelle, Germany, Resigned) England and Germany in the War. Letters to the Department of State. 127 pages and the Author's picture. Cloth. Net postpaid..... 1.00

Welshimer, P. H. A Bible School Vision. A Guide Book to Sunday School Efficiency. For the use in training Classes, Sunday School Libraries, General Meetings, etc. 121 pages. Cloth ..... .50

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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"Take Heed what ye Hear"

Under this heading *Licht und Leben* (Elberfeld, Germany) has an editorial article in regard to the proper estimate of war news that is so fair, timely and sound in principle that we cannot deny ourselves the privilege of giving our readers the benefit of its wisdom.

"This word of the Master (Mark 4: 24) has first of all a spiritual meaning. But it also has general significance. And in so far as it has general significance it has never been more important than it is today. Newspapers should always be taken with caution; newspapers that report war news should even be taken with sevenfold caution. We shall do well to go by the official German war news. What they say may be regarded as reliable. True, one does not always learn *all* that is going on, and the reports are political in character, not military. A military report of the decisive repulse on the Marne last autumn would have been very different, for it gave an entirely different turn to the campaign and the whole war. The reports are political, i. e., they aim to let the facts speak for themselves, but in such a way that the nation is kept in the desired mood. It is clear that the business of reporting war news is easier for Germany than it is for France or Italy or Russia. France is a republic, where all the voters must be kept in good humor. That is the reason for the frequent embellishments and the occasional falsehoods.... Italy's shameless entry into the war was born out of an artificially stimulated public sentiment; it is the product of a patriotic intoxication. The people must be kept intoxicated and favorably colored reports are a necessity. Russia did not need to go into war; a war party forced the issue, and it must report victories if it is to remain in power. If victories on the battlefield cannot be reported, those on paper must be served. There is also a revolutionary undercurrent in Russia, and as soon as unfavorable reports are published the specter of revolution raises its head. In England the war is not the poeple's business, but that of the ministry, and if the British empire has been compared to a great business corporation, the ministry is the board of directors of the firm. Its work is to keep business going and get fat dividends, If an enterprise is poor business, it is dropped. The wise ones in England are discovering that things cannot go on as they have been going, and that the war is a question of retaining or losing British business supremacy in the world trade. If the people do not take part in the struggle, England is done for. And for this political reason British war news is rather colored unfavorably.

"The important thing in war time is not that all battles are won, but that the people do not lose courage. All war news given out are shaped with that end in view, and whoever shall at a later day be able to write the history of the war from this point of view, will have written the most spirited history of the war. A more important task than that of the general staffs can hardly be imagined, and if one could gain access to their secret documents, and were otherwise able, he might write such a book. But the news coming from private sources are not really important. Homer's report of the Trojan war consists almost entirely of what the heroes say; our soldiers are seeing to it that it is not quite so today. But it would be so if the newspaper writers had their way. For many months we have been told that France would not be able to hold out much longer. But France still holds out. The French are not lacking in courage as they dash their heads against the iron German wall. The Germans know other peoples much better than other peoples know the Germans, but only a very few of us know *all* about the other nations. And not only with us but in other nations also, the war is revealing hidden springs of life and of character of which no one knew before.

"It is well therefore to depend only upon *facts*. From them each one way draw his own conclusions. The newspapers draw their conclusions publicly, because they must fill their columns. But we do not need to believe them. For instance, the *General-Anzeiger* for Elberfeld-Barmen tells us that the Italians are not having the success with their large guns that they had anticipated because their gunners are poorly trained. The Rome correspondent of the Berne *Bund* on the other hand reports that the Italian artillery is acquitting itself nobly and showing a great superiority over those of the Austrians. Who is right? What is the real truth concerning the Italian artillery? The quality of the Italian artillery is not affected by our estimate of it, and so—we calmly await the facts; we expect, of course, that the Italian army will live up to its reputation of unpreparedness in such a way that Austria will be able to handle it without Germany's aid, and that the poor, foolish Italian nation will get the whipping which its treacherous and shameless government deserves.

A THOUGHT FOR THE WEEK

"Whoever destroys in himself and others a reverence for goodness and greatness in men is deliberately sawing from above his own head the rounds of the ladder by which, if at all, he must rise to higher things and lead others thither."—Selected.

"And there is need for caution in regard to the support of our opinion that we selected from the enemy's country. Our adversaries have held up Treitschke, the historian, Berhardi the military writer, and Nietzsche the philosopher as representatives of German thought and life. But the spirit of the German people is not Treitschke plus Berhardi plus Nietzsche. And if *we* select any one voice from the enemy's country to support our conclusions, we shall make a similar mistake. Maximilian Harden—his real name, we believe, is Isidor Wittkowski—has written something that looks like a defense of Italy. His essay is forthwith reprinted verbatim in all Italian papers, and Salandra's honor is vindicated. Of course Italians do not know that Maximilian Harden is important only in his own estimation, that he counts for little in Germany; that he is, in fact, not a German in his way of thinking. He does not represent German thought, and if Italy regards him as a representative German voice Italy is greatly mistaken. Let us learn something from this incident, so that we may not also make a mistake. *Not every one who says or writes things that please us says or writes the truth;* not every one has influence. In war we are greatly suspicious of such "voices"; only hard facts count. And have we not many facts to encourage us? For the present they are sufficient. The fact that we have desired peace, and that England has set Russia, France, Japan and Italy upon us, gives us an easy conscience. The fact that our armies are in the enemy's country and cannot be dislodged gives us good courage. And the fact that God hates deceit and hypocrisy and has regard for the faithful in the land gives us our hope for the future.

"These three facts make us patient to endure alike the calumny of our foes, the advice of neutrals and the vain repetitions of German newspapers". What we need in this country in regard to the war situation and the war news is the sound common sense that speaks from this article and the lofty Christian idealism that places righteousness above nationality and patriotism.

Vermont and Social Progress

Education was the most important subject considered at the session of the Vermont Legislature, reports *The Survey*. As a result of the deliberations of the commission appointed two years ago to investigate the educational system of the State and of the report made to it by the Carnegie Foundation, an elaborate bill was drawn up, codifying the educational law of the State. This failed of passage, but a substitute measure went thru. The outstanding features of this bill are the increased apropriations made for educational purposes and the greater emphasis placed on the development of the rural schools. Power is given for the establishment and strengthening of courses in vocational education.

The two most important public health measures enacted were the venereal disease and the anti-narcotic drug acts. A heavy fine is imposed upon one who marries or has sexual intercourse with another while infected with a venereal disease. Physicians are required to report all cases of venereal diseases to the State board of health, which shall make such regulations regarding treatment and quarantine as it may deem necessary. Vermont's experiment in this direction will be watched with interest.

The legislature passed a prohibition measure which will be voted upon at a referendum in March, 1916, as will also a measure providing for direct primaries.

The sum of $65,000 was appropriated for the establishment of a home for feebleminded children, the care of whom is now paid by the State in institutions. A bill appropriating money for the establishment of a home for dependent children failed to pass. The amount available for the proper care of indigent tuberculous persons in the State was increased from $5,000 to $10,000 a year.

The administration of the juvenile court law was transferred from the probate courts to the municipal and justice courts, it being thought that these courts were better adapted for this work on account of their closer relations to the people.

Provision was made that one-half the earnings of persons detained in the county jail employed either within or without the walls of the jail should be paid to their families. The board of penal institutions is required to establish an office of criminal identification and the use of the Bertillon system in the State penal institutions is authorized.

An act modelled closely after the uniform family desertion act was passed.

Very little labor legislation was passed. There were enacted, however, an act requiring seats for female employes and a workmen's compensation act. The workmen's compensation act follows in a general way the provisions of the act approved by the Conference on Uniform State Laws. It is an elective act and exempts from its terms employers of ten or fewer employes. The act is administered by an industrial accident board of three members appointed by the governor. Employers must satisfy the board of their ability to pay compensation either by insurance or otherwise, but no plan of State insurance is provided for.

Among the progressive social service bills that were refused passage by the legislature were measures allowing one day of rest in seven, and providing for mothers' pensions; one making habitual drunkenness a cause for divorce was also defeated.

THE POWER OF PRAYER

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened", Matt. 7: 7, 8.

Thus far we have thought of prayer as a *privilege*, as a heart-to-heart communion between God and man that brings man into touch with all the happiness and beauty of God's being and presence. It is to our own interest and advantage to seek the face of God, just as it is to the child's interest and advantage to be with his father and tell him what is in its heart. And it is to our own loss and injury to neglect the intercourse with God, just as it is to the child's loss and injury to neglect or despise the intercourse with his father. And it is quite natural that the privilege and the blessing of such a heart-to-heart conversation is most fully experienced when we have closed heart and mind to the world and are alone with God.

And being alone with God is also the most favorable condition for experiencing the *power* of prayer. For if prayer were only a privilege it would not make so very much difference whether or not we neglect it. It is just because prayer is divine power that it is to our loss and injury if we do not use it. God is the source of life, in fact He *is* Life, and therefore the fullness of power. And to get into touch with Him means to experience His life and power just as getting connected with the battery or the powerhouse puts one into touch with the power that is generated there. And in the words quoted above Jesus points out how we may get into touch with God's powerhouse. The way is very simple indeed, and the words he uses are very plain also, so that there is no need of making any mistake about it. If we have not felt anything of God's power in our lives, it is not because God did not want to let us feel it, nor because there was no power, but only because we did not go about it in the proper manner.

God's Door Always Open

It is most natural that every one that asketh receiveth. Those who are in need rarely ask in vain of those who can help. Many give even where it would be better to withhold the gift and help in other ways. And those who seek find. Intelligent and persistent seeking usually has its reward. And who ever knocked at the door of a friend—or even an entire stranger, for that matter—and failed to see the door opened if there was any one in the house to open it? If this is the rule in every-day life and among every-day people, in spite of their many imperfections, says Jesus, how much more must it be true in God's world, where the Giver of every good and perfect gift deals in a divinely perfect way with those of His children who come to Him. Those who come to Him with their needs will not ask in vain; those who seek to recover their losses thru Him will not seek in vain, and no one ever knocked at His door and failed to see it opened.

True, God does not always give *just what* we asked for, nor do we always find *just what* we may be seeking. But that is not God's fault. It is because we have been asking for something we did not need, or seeking something that was not for us. The beggar who comes to your door needs sympathy and help in getting a job more than the food or money he may ask for. To give him merely what he asks for may work harm rather than good, because it is liable to confirm him in idleness and degeneracy. If God were a human being He might be inclined to grant every request that was made of Him at once and, glad to be rid of the beggars, not give them a second thought. But God wants to help, and He wants to help thoroly and perfectly, and so He follows His own way in giving what is asked of Him. But He always gives something, and what He gives is always that which we need most, and what is most useful in developing the best that is in us and making us fit for a life of eternal communion with us in Him, which is our great and final destiny. It is our fault, not His, if He is obliged to refuse a request oftener than He feels that He can answer it in the way in which it has been made.

What our Prayers lack

The one who asks realizes his need and expects to receive; he has confidence that the person whom he is asking has sympathy with and can and will meet his need. The person who seeks something feels his loss so keenly that he is willing to spend time and effort and perhaps even money in order to recover what he has lost. Those who knock at another's door show their desire for a personal meeting and intercourse, their need is such that only a personal conversation can meet it adequately. These three ideas point out the *motives* with which we are to come to God if we would experience the power of prayer. We may always count on God's sympathy with our needs and His ability to meet them, and we have therefore every reason to actually expect His help. If His help is really worth something to us we shall be ready to spend time and effort in securing it, and shall not seek in vain. Whatever our need may be the door to His heart, and to His treasure- and power-house will always be opened, whenever we seek a personal, intimate communion with Him.

We are so often disappointed in our prayers, because we do not know our real needs; we expect things from God which we think we need, but which He does not give because to do so would mean injuary rather than help. And even in praying for the things He gladly gives to all we are too often like the woman who had prayed long and earnestly for a certain thing to happen the next day. When it did not happen she exclaimed with an air of satisfaction, "I just knew it wouldn't!" Only as we *actually expect* great things from God will He do great things for us.

Again we are all too easily discouraged in our prayer. If we were more willing to do actual seeking, to spend time and effort in persistent prayer in seeking our real needs, we should experience some real success in finding them. We frequently spend much more time and effort on the recovery of certain lost articles than they are worth, but immediately become impatient and hopeless in the quest for spiritual blessings and power.

And much of our prayer fails of its purpose because we do not seek *personal*, face-to-face intercourse with God. We go to Him in thought and imagination, but He does not become real to our mind and heart. We think of Him more as a far-away, vague idea, than as a real personality, and the expression of our needs is naturally indefinite and superficial. Moses did not ask in vain of God because he addressed Him as tho He were actually present. And God spoke to Moses face to face, as a man speaketh unto his friend. When Moses wanted anything of God he came to His door and knocked and God always opened unto him.

We may absolutely depend upon it that earnest, insistent, personal appeal to God for our actual physical or spiritual needs will never be in vain.

A Lady of Leisure

BY HOWE BENNING

What will there be to live for?"

Mrs. Berkeley leaned her head upon her hand in pathetic weakness. The words she had just heard were not exactly new. Days before, after a careful attendance of several weeks, the doctor had said: "I can do no more for you, Mrs. Berkeley. The broken bone in the ankle has healed, but it is not straight, and the ligaments are strained. Time and patience will help, but you will have to submit to being a lady of leisure."

"You mean, doctor, that I will be lame always?" she asked.

"More or less, yes," answered the doctor, and left her.

Just now Mrs. Berkeley had chanced to hear her daughter-in-law speaking to a caller. "Well, mother is sixty-eight, and it is time she had a vacation: I should think she would embrace it. There is really no need you know for her to do a thing but sit and rest. I am enjoying studying cook books and making experiments—think I am a born housekeeper, but you know I have never had a chance before. Well, we take our turns, I suppose. Come again, do! Mother can visit with you, anyway. She will always have time now."

Ah, there was the sting! She was not needed.

Mrs. Berkeley looked about the pleasant rooms and then at the small lawn with its choice borders. Everything was in perfect order. The daughter whom her only son had brought home the year before had done as well as herself.

It had been hard for the widowed mother to give up the first place in her boy's heart. Must she give it up in the home also?

Cool, rainy days offer opportunities for a great deal of selfish thinking. Perhaps that might be charged to Mrs. Berkeley, who had always been called "so active in doing for others." She was not as yet "embracing her vacation."

"I don't know what to do for mother," Bessie told her husband. "I sang and played for her half the afternoon, but I hardly got a smile."

But the sunshine broke out at last, and Mrs. Berkeley found herself, she hardly knew how, out on the pleasant, shaded porch in the easiest of chairs with her crutch leaning against it and a small stand holding basket and fancy materials beside her, and it seemed very pleasant after all. When Judge Moore, an old friend, stopped for a moment to lift his hat and welcome her back "to society" again, the sidewalk did not seem so obtrusively near as it did quite recently.

Then a small, six-year-old voice piped up beside her—O, Auntie Berkeley! do you make cookies now?"

"Why, Bertie, I have not made any lately. But—but—" with a sudden thought, "maybe I could tell you a story."

By the time the story was finished there were three eager listeners.

"My, that's better than cookies!" remarked her first listener, who had just had breakfast. "Say, Mrs. Berkeley, next week our Sunday-school has a picnic, you know, up the river. Can't you go and tell us stories?"

"Why, of course not, Bertie."

"Yes, she can, Bertie," came a voice from the doorway. "It's only five miles, mother, and we'll have a low, easy surrey and drive right to the grounds. So plan for that."

Mrs. Berkeley had not thought she was to "plan" for things any more, and after these encouraging words she picked up her work from the basket with her old energy.

"Thanks the Lord, I have my hands left anyway!" she ejaculated, and tho she had not intended that as a text, it served as such for a sermonette her heart preached to itself, while thru it the bird songs floating on the soft summer air thrilled her spirit and life broadened out as Nature quieted the restless, rebellious soul.

In this better mood Mrs. Berkeley glanced across the narrow lawn that separated her cottage from the next, and noted another white-haired figure sitting on the porch there. A new family had moved in a few months before, but she had never given them much thought, tho intending to cultivate their acquaintance some time when there were not quite so many things demanding her own attention.

How feebly she walked, Mrs. Berkeley thought as she saw with surprise that the small, bent figure was making her way across the lawn.

"I was so glad to see you around again, I just had to come over and tell you," the caller said from the foot of the steps, lifting a sweet, wrinkled face and shy eyes.

"Oh, thank you, Mrs. Mason!" replied Mrs. Berkeley. "Can't you come up and sit with me a little while?"

"Let me help you," cried Bessie. "Now, here is just the chair for you, Mrs. Mason. Mother, I am going to run down street a little while, and I told Nora to ask you just how you make your dumplings. Some day you must show me."

The eyes of the caller followed the girlish figure to the street.

"Isn't she pretty?" she asked softly. "I love pretty things, don't you? You must love to look at her."

"Why, I do," Mrs. Berkeley answered. "Yes, indeed, I do."

"And I like life and stir, too," the little woman went on. "Now I always just enjoyed watching you. You were so full of business. Some days, you see, I kind of tire out and lie still, and my room window is on this side, and I would watch you, dusting and sweeping, and running out and in. Why! it most seemed as tho I was doing things myself, and it was such good company for me."

For very shame Mrs. Berkeley choked back the rebellious words—"But I cannot do them now." She was ashamed.

"And you're doing something pretty now," the shy voice went on. "I used to embroider a good deal, but my eyes won't let me any more, and I can't read much, the black and white all run together so. But crocheting is easier. That looks pretty," she said wistfully.

"And it's very easy," replied Mrs. Berkeley.

"Just some doilies for Bessie to put between her china plates. Just this soft, outing cloth cut round by a saucer and I crochet an edge of silkateen. I have three colors and make four of each. Don't they look pretty together?"

"And Myrta has some pretty plates," softly murmured the visitor.

"Mrs. Mason, here's everything you need for a beginning," exclaimed Mrs. Berkeley, and for a time a pleasant excitement over the work prevailed.

"My cousin's daughter is going to be married and she'll have pretty china," said Mrs. Mason. "I'd like to send her some. It's nice to do things for folks, don't you think? Myrta'll get the things. She's kind when she thinks," quaintly. "James is my nephew; I never had a son, and my four girls were all taken; I can't see why. It's so hard to lose one's little daughters."

Mrs. Berkeley had always said she could never speak in meeting, but words seemed to speak themselves now. "Why, dear heart! You haven't lost them. My one little girl went, too, when she was just six, but I know the dear Lord took her into His care and has held her ever since. So, often I would think, Margie is ten, or twelve, or sixteen to-day: I wonder how wise she has grown? If she has quite lost her quick little temper? What work is she doing? I cannot always feel like that. Sometimes I miss her so."

"Oh, so I do, Mrs. Berkeley! What do you do them?"

"Why, I would say, 'Now I must think of something to do for some one else, for Margie's sake—bake a cake for old Mrs. Shooks, who lives alone; or make a little dress about Margie's size for our missionary box; or take some sick one out to ride. All for Margie's sake.' "

"But I can't do any such things for any one. I can't see to sew long at a time." And then to the great longing in the wistful voice, Mrs. Berkeley spoke the new and sacred lesson that had come to her own heart in the past weeks.

"Mrs. Mason, I am learning that perhaps God gives us the quiet years to think more and to pray more. We have the time, you see. There's the church. Are you a member?"

"I used to be," softly.

"Well, I don't suppose He has forgotten about that. And Myrta and James, you know what they need. And things will keep coming up. Why, you will be looking out for things first, you know, and watching for answers."

"And it would be right to ask Him make people, some, you know, care for you—love you even."

And Mrs. Berkeley answered softly to the look in the hungry eyes: "The Master spoke so often of love when He was here that He must know how much we need it and long for it."

"Thank you, Mrs. Berkeley, you have put a rainbow right across my path, as my Scotch grandpa used to say," and just then a voice called from the walk: "Why, Mother Mason, is it possible I see you away from home? Well, I am glad: I know it's lonesome for her, Mrs. Berkeley, but there is so much going on, you see, clubs and all. And working, too! Of course I'll get you anything you want when I go down this afternoon. I'd like several sets of those myself. Now I'll help you home," as Nora appeared in the doorway with "dumplings" on her lips. "And I'll bring her soon again. Thank you, Mrs. Berkeley. Of course I'll get you anything, Mother Mason. Jim and I want you to be happy, don't you know?" and it was all so kindly that the lonely heart wondered if answers were already on the way.

After dinner came a rest, but the late afternoon found Mrs. Berkeley again in her porch chair. "I am so delighted, Mrs. Berkeley, to see you again," and Judge Langdon's tall, beautiful daughter dropped down beside her. "I want your rule for Sunshine cake; the incomparable, unsurpassable Sunshine cake.".

Mrs. Berkeley laughed. "A picnic, my dear?"

Connie's answering laugh was faint. "Small, and select, Mrs. Berkeley. I am invited to take a canoe trip with Benton Farley."

"Cake for how many, then?" Mrs. Berkeley asked. She was thinking hard.

"Just two," came the answer hesitantly. Then, with sudden impetuousness she asked, "Is it out of all propriety, Mrs. Berkeley? Do you know Benton Farley?"

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For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

What is Prayer?

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry "Behold, he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death:
He enters Heaven with prayer.

O Thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord! teach us how to pray. —*Anon.*

What They Saw

"Yes," remarked Mrs. Grim, jerking the silk aggressively thru her fancy work, "I met that newcomer, Mrs. Darling, yesterday afternoon at Mrs. Grayson's. We were introduced and talked together a few minutes. I can't say that I'm at all attracted to her. In the first place she had on a dress that was entirely too bright-colored and too fussy in the making for a woman of her age. Then she had a way of watching one as they talked that made me nervous; and when she talked I had to ask her over half what she said, she mumbled her words so. What she did say wasn't of much interest to me, tho—something about the sweet and natural upbringing of children, and a lot of gush over books and music. I couldn't get a word out of her about servants, or the hardships of house-keeping in these days when everybody is trying to get your last cent and cheat you in the bargain. I'm terribly disappointed in her. I had hoped that the newcomer would be worth cultivating."

In the little sympathetic pause that followed a late caller entered.

"I'm sorry not to get here any sooner—but I was late in a good cause," she apologized, laughingly. "I stopped in at May Grayson's for a moment, and there I met the most delightful little woman. I think she hypnotized me with her beautiful brown eyes—she had such a frank, childlike way of looking straight into my soul while I talked. But it was what she said that charmed me, after. She has such a sweet, low voice —I'm going to try to tone down my strident tones in imitation. She surely is a kindred spirit. Her talk was all of her children and her books and music. O, and when I just couldn't help saying something about the pretty dress she was wearing, she said she believed that mothers really ought always to wear pretty things for the sake of their children— and anyway she liked to wear them to please herself. Truly she is a wise little woman—I could see that in just those few minutes. I had to tear myself away, in spite of the good company I knew waited for me here. But I am to call on her to-morrow. I am glad to find a delightful, congenial new friend," and she paused beamingly for breath.

A swift flash of intuition passed around the little circle; then one asked lightly:

"Such a marvel—what is the wonder's name?"

"Mrs. Darling—fit name for fit subject," laughed back the delighted discoverer of the wonder. She wondered why Mrs. Grim sniffed audibly, and seemed so very busy over the fancy work that she was attacking with a vigor that might have conquered a far greater task. She understood later, when Mrs. Grim had departed, and the situation had been explained, with much appreciative laughter, and the matter summed up in the words of one who had grasped the point:

"Mrs. Grim saw what she looked for—and so did you, you blessed finder of wonders. If the question was put to Mrs. Darling, do you suppose she would want the two verdicts upon her this afternoon reversed?"—*Onward.*

My Brother's Keeper

I am my brother's keeper, therefore I will make myself strong that I may lend him a helping hand when he is weak; that I may carry my own burden unfaltering and lift a part of his when he is weary on the way.

I am my brother's keeper, therefore I will cheer him on the way; I will show him that in storm and darkness I am unafraid, so that he may be emboldened to walk thru his own valley of shadow with a brave heart and head erect.

I am my brother's keeper, therefore I will be true and clean in my life, that as his life touches mine it may not be soiled; that he may find in me some example and incentive to keep his own life clean, and his dealings with me and with all the rest who cross his path honorable and kind.

I am my brother's keeper, therefore I will cherish his fame, and never, if I can help it, cast a slur upon his motives or his acts. I am not his judge, I am his brother.

I am my brother's keeper, therefore, I will try to solve the problems of life with a view to his welfare, knowing that in the rightful adjustment of business, and society, and in life in its truest expression, my brother's welfare is my own, and mine is his. When perplexing questions must be answered by my voice, or my pen, or my vote, I will seek the answer which means my brother's good, not merely because such answer will mean my own good, but because he is my brother.

I am my brother's keeper, therefore I want to know more and more about my relationship with him and how to acquit myself as a brother should; because I shall hear, some day, a voice calling to me in the garden: "Son, son, where is thy brother?" and I shall want to answer, "Here, Father, here is my brother, with his hand in mine; we have come home together."—*Anon.*

A Hero

In a certain office is a quiet little printer whom everybody likes for his gentle ways and unassuming kindness. He had never been considered a hero, the fact was discovered by accident when another printer asked him to take a walk into the country on Sunday afternoon.

"I am sorry, but I can't go," said our hero. "I have to go to see my old woman every Sunday afternoon."

There was something in his manner that made us curious, and after the other printer went away we dragged the story of the old woman from the hero's lips. Almost shamefacedly he confessed to his part in the affair.

Ten years ago, it seems, an old man died—an old man who was one of our hero's friends.

"I hope you will do what you can for my wife," was the old man's last message.

The wife, who a few minutes later became a widow, was then seventy-five years old. Now she is eighty-five. She is very feeble. She is very poor, and very much alone, having no children alive and no relatives to look after her. She had a little home, but was unable to pay for help and companionship. The natural place for her in the natural way of the world would have been the poor house.

But here is where our hero steps in. Every Sunday afternoon for ten years—five hundred and twenty Sunday afternoons in monotonous succession—he has gone to his "old woman's" little home and ministered to her. He gets up her coal and wood and kindling for the week. He sees that she has food and warmth and comfort—that she is able to live the week out till he comes on another Sunday on his beautiful mission of help.

Our hero intimates that there are two or three others who assist in looking after an ancient widow, and he does not admit that he gives his money as well as his time to nourish the poor old soul. That he is doing a heroic thing never occurs to him. It was the only thing to do in view of the promise he had made.

But just imagine giving up every Sunday for ten years to a feeble old lady who is no kin to you—especially if you work every day in the week, and Sunday is your only holiday!—*Selected.*

Denominational

The Memorial

for the coming Jubilee, which is to be published in German and English, *will be ready for mailing by October 1.* It is intended for free distribution, and all pastors are kindly asked to send in their orders *not later than September 15*, and to state plainly when ordering, *how many German or English copies are desired.* All orders should be addressed to *Eden Publishing House, 1716—18 Chouteau Ave., St. Louis, Mo.*

Conference of the Colorado Mission District

God loves Colorado in spite of her hosts of non-religious inhabitants and their gross materialism, or He would not have bestowed upon her the grandeur of her natural scenery, nor the wealth of religious blessing which occasionally flows over out here from the meetings of faithful believers and enriches whole communities.

Eight ministers and one lay-delegate gathered at GrandJunction on July 1st from lonely posts of service and separated on July 5th praising God for the encouragement of Christian fellowship and for the progress which it had been shown God's Kingdom is making. They came from Ogden, Utah, and Sugar City, Idaho, across hundreds of miles of desert; and from Montrose and Fort Collins, those from the latter place and vicinity crossing the great continental divide over 10,000 feet above sea-level. They reported vast stretches of arid humanity, crying to be made fruitful by the water of life. They told of great barriers that called for the brave and consecrated work of patient spiritual engineers. But they told also of garden spots yielding fruit and of heights that have been scaled and chasms spanned.

President General Baltzer arrived Saturday morning and remained until after the Conference.

Thursday and Friday evenings well-attended services were held in which Rev. A. Fuenning and Rev. F. Brennecke preached the sermons. On Sunday morning an unusually large congregation assembled to hear the sermon of Pastor Baltzer. Ministered to so faithfully until Easter of this year by Rev. Eugene Baltzer, the people were eager to hear the father of their former pastor. A number had lived in and around St. Louis and had heard Rev. Baltzer preach there. Sunday evening Rev. Jueling preached a German missionary sermon and Rev. Leesman delivered the only English sermon of the Conference. Many people of the community had come to hear Rev. Baltzer speak in English and he was prevailed upon to deliver another short address. For this service the church was far too small. Crowds were listening thru the open windows. Grand Junction people are free to confess that this Conference was an unusual experience for them.

Whether or not their deliberations should very materially affect the development of the Synod, the few members of the Conference entered very thoroly into every problem and phase of our work as presented in the annual reports of the boards and officers. Preparations for the program of work had been well organized by the President, Pastor Jans, director of the Seminary at Fort Collins. Not a man but came with two or more reports worked thru and resolutions carefully formulated. One man had been assigned seven reports. With such preliminary work faithfully done, it goes without saying that the sessions were teeming with interest and helpfulness.

A few resolutions follow:

1) The Colorado Mission District recognizes with the honored President General of the Synod the need for an especially vigorous expression of its spiritual life in word and deed on the part of the Christian Church over against the tremendous hatred among the nations and the criminal laxity of confessing Christians.

2) The Colorado Mission District calls upon all its pastors and congregations to enter with all enthusiasm into the excellent plans of the Jubilee Committee for a fitting celebration and an adequate offering.

3) The Colorado Mission District rejoices over a possible unifying effect of the present war upon world-missions, but protests against any construction of Rev. Baltzer's report in favor of a movement toward relinquishing our mission field to any other Church.

4) The Colorado Mission District considers it

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On the other Side of the Earth

Missionary Devotion, Enthusiasm and constructive Organization the Lesson taught by the Work of Taylor, Lull and the Basel Society. Shall the Appeal for Funds for our own Work be in vain?

Missionary Anniversaries

The present summer is pre-eminent in the number and importance of its missionary anniversaries, three notable occasions, the semi-centennial of the China Inland Mission, the 600th anniversary of the death of Raymond Lull, the first missionary to the Mohammedans, and the centennial of the founding of the Basel Missionary Society, being especially worthy of commemoration.

The China Inland Mission

The first of these in chronological order (June 21) was the semi-centennial of the China Inland Mission, peculiar among all foreign mission organizations in that it guarantees nothing to the missionaries it sends out. The workers who go out to China in its name do so with the promise that the mission will send money for their support in case money comes in. If it does not then they get nothing. No appeals for money are made and no collectors employed, the whole work depending on prayer.

It is more than fifty-five years since the founder of the China Inland Mission, J. Hudson Taylor, sent home his first appeal for helpers, two responses to which came in 1862. The formal date of the mission's founding, however, is 1865. The recent annual meeting was accordingly celebrated as its jubilee.

During the half-century of its history the mission has extended its bounds until it includes practically all of inland China, fifteen of the original eighteen provinces. Its 227 stations that have resident missionaries, and its 1,10 outstations, are staffed by 1,063 godly men and women from twenty-two countries, the United States and Canada furnishing about one-fourth of them. Many of the workers are supported by auxiliary societies. Chinese helpers to the number of 2,765 are co-laborers with the missionaries, representing their 35,000 fellow Christians.

From the beginning 50,771 converts have been baptized, of whom 5,071 were recorded for 1914. The churches of the mission are centers of light and of unusual spirituality. This large enterprise with convenient premises for the varied work was supported for $320,000 last year, $40,000 of which came from the field. This does not include the contributions of its associated missions, however.

"More important than this statistical exhibit, is the criterion of spiritual helpfulness that is a leading characteristic of the China Inland Mission's history. Born in 1865, in a wonderful spiritual experience which Mr. Taylor had on the sands of Brighton, it has ever since placed primary emphasis upon the principle, "Spiritual men for a spiritual work". Faith has naturally been its sheet-anchor and its dynamic motor. It makes no solicitation of funds, because it deprecates the withdrawal of funds from other societies' treasuries, and because it believes that its necessities will be supplied if obedience and faith are fully exercised. Tho it magnifies evangelistic effort it likewise makes careful provision for the care of the native Church, and supports 372 boarding and day schools. And its nine hospitals and sixty-eight dispensaries minister effectively to men's bodily needs. It has always been a pioneer for other missions, and has labored with them in helpful amity." An attractive volume, "The Jubilee Story of the China Inland Mission" may be secured for 75 cents from the *China Inland Mission, Philadelphia.*

Raymond Lull

Five hundred years ago John Hus became a martyr to Romish ignorance, corruption and treachery. A hundred years previous Raymond Lull suffered a martyrdom quite as heroic and almost as dramatic. Huss died at the stake in Constance; Lull died in the market place of Bugia, a north African town, under a storm of stones flung by an enraged Mohammedan mob.

The story of Lull's conversion is one of the most remarkable recorded in the history of the Church. A gay and rich courtier at the court of the king of Aragon in Spain, he was suddenly convicted of the sinfulness of such a life, gave away to the poor all his property and consecrated himself to the work of a missionary. The spiritual redemption of the Moslem peoples became the burden of his hope and labor, and he studied Arabic in order to be able to preach to Moslems in their own tongue. Lull worked out plans for establishing all around the Mediterranean colleges where young priests could be fitted for evangelistic service among Mohammedans, and at least one such school was opened.

But the Church of his day was wholly indifferent to his hope for large mission operations upon Islam. He did not come into direct conflict with the Roman hierarchy, but he felt their spiritual lifelessness, and, himself a layman, at last pursued his heavenly vision alone, regardless of discouragement or approbation from ecclesiastics, and did the best he could single-handed. In his old age he went into Africa, began to preach, aroused the hatred of the Moslem king and was arrested, sentenced to death, but finally permitted to leave the country. He returned a second time, spent six months in prison and was again deported. Then when more than four-score years old, he tried his great adventure once more. But the people of Bugia no sooner heard his familiar voice raised again in their streets than they fell upon him in a great rage and quickly ended his devoted life.

Thus Raymond Lull was not only the father and forrunner of missionary work among Mohammedans, but also, in a way, the real originator of the Laymen's Missionary Movement—reason enough why the friends of missionary effort should honor his memory.

Basel Missionary Society

The beginnings of German missionary effort date back to the first quarter of the eighteenth century, to the influence and labors of Spener, Francke and Zinzendorf, as Professor Braendli's excellent review in last week's HERALD made clear. One of the very earliest popular missionary organizations was the *Deutsche Chistentums-Gesellschaft* (German Christian Society) founded at Basel thru the efforts of Dr. Urlsperger in 1780. This society undertook the collection and dissemination of information regarding the kingdom of God and encouraged missionary effort both at home and abroad. It has rendered valuable service in combating the baneful influence of rationalism and preserving the spiritual heritage of the Reformation among German-speaking people.

In 1801 Friedrich Steinkopf, secretary of the Basel Society, went to London as pastor of the German church there and a year later became a director of the London Missionary Society. In 1815 he returned to Basel and induced C. F. Spittler, his successor as secretary, to form a special committee for the purpose of training young men at Basel for missionary service, and on Sept. 25 of that year the Basel Missionary Society was organized in the parsonage of St. Martin's Church, Basel, with Pastor N. von Brunn as president; Mr. Wenk, secretary, and Mr. Marian-Kuder, a merchant, treasurer. Pastor Christian Blumhardt, theological secretary of the Basel Christian Society, was asked to superintend the training and educational work of the organization. The next year a special building was erected and the work vigorously pushed. How the work of the Basel Society has progressed since the day, a century ago, that Pastor Blumhardt began his work with one student, is apparent from the brief outline of the Society's achievements in Prof. Braendli's article on another page. The influence which the Basel Society has exerted not only upon the field it has served, but also upon the spiritual life of Protestant Germany, makes the completion of its first century of work a noteworthy occasion indeed. The Evangelical Church in America also owes a debt of gratitude to the Basel Mission Society, since three of the Church's pioneers, Pastors Wall, Riess and Rieger, and a host of her most earnest workers thru all the years, have been trained at the Basel Mission Institute.

It is exceedingly regrettable that the preparations for a proper observation of the Basel centenary were interrupted by the European war and had to be temporarily abandoned. The work of the society has also been needlessly and cruelly interfered with by British soldiers in India and Africa and the loss in influence and labor is already incalculable. The death, on June 15, 1915, of Dr. Theodore Oehler, for thirty years Di-

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Conference of Colorado Mission District

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very unwise to sever connections with the Federal Council.

5) The Evangelistic efforts of other American churches, especially as they are in harmony with the definitions and plans of the Evangelistic Committee of the Federal Council, are quite germain to the spirit and purpose of the Synod and we ought more largely join hands with those church bodies in trying to make Christ and His word rule the hearts of men.

6) The Colorado Mission District gives expression to its sincere appreciation of the services rendered our Church by Professor Crusius and extends its felicitations to Prof. Bauer upon the completion of twenty-five years of active service in Elmhurst College.

7) The Colorado Mission District rejoices in the possession at Fort Collins of a preparatory school for German Russian ministers. It extends a vote of sincere appreciation to Pastor J. Jans for the faithful and able work done as head of this school and recommend that his plan be adopted of placing this school under the direct supervision of the Educational Board with a local board of overseers as Elmhurst and Eden Seminaries have.

8) The Board for Benevolences and that for Social Service should be consolidated and should receive the hearty support of all pastors and churches in their effort to make the kindling of a more vital spiritual life the basis for all their work.

9) The teachers and scholars of Bible Schools as represented by the Conference voice their appreciation of the splendid progressive work of the Central Sunday-school Board. They ask that in the printing of the German Bible Story Lessons the verses be divided and numbered for more convenient reading. The Bible Schools of the District should be held to pay the amount specified toward the general work of the Synod.

10) The Colorado Mission District calls the attention of philanthropic members of the Synod to the extraordinarily favorable location of various Evangelical centers in Colorado for a sanatorium for consumptives.

11) We recognize the unusual difficulties of the colonization work of the Rev. Maurer, but would encourage him to persevere, inasmuch as present unstable economic conditions as well as the scarcity of workers will in time be overcome.

12) In view of the fact that the Colorado Mission District has in the past met each year without more than one lay delegate, it is now resolved that this condition can no longer be tolerated. Each congregation shall be held to pay $10.00 of the delegate's transportation, and the District will request the Home Mission Board to pay the remainder.

13) The President of the District shall be asked to arrange with the Pacific and the Washington Districts for the publication in one pamphlet of the reports of the three Districts.

Officers for the new year: President, Rev. John Jans, Fort Collins (appointed by the President General of the Synod); secretary, Rev. A. Fuenning, Montrose; treasurer, Rev. P. Jueling, Windsor.

J. J. B.

Iowa District

The Evangelical Deaconess Society of Marshalltown observed its annual deaconess festival on Pentecost Monday. Services were conducted at the local Evangelical church in the morning, Rev. A. C. Graber of Council Bluffs preaching on the parable of "The Good Samaritan" and Rev. Houser of Melbourne (Ref.) serving at the altar.

Important action taken at the annual business meeting of the society in the afternoon was that authorizing the improvement of the hospital, and the erection of a laundry building as soon as the means can be provided. Since its opening the hospital's capacity was often taxed to its limit, President Meinzer reporting that not less than 760 patients had been treated and 534 operations had been performed from February, 1914, to February. 1915. The proposed improvements are therefore a matter of necessity. The society authorized the superintendent and treasurer to engage a competent man to collect the necessary funds.

The election resulted as follows: Vice-president, Mr. August Engelking, Hubbard; secretary, Rev. Armin Haeussler, Alden; treasurer, Mr. C. F. Schmidt, Marshalltown.

Foreign Missions in Germany during the 19th Century

A remarkable Variety of Missionary Undertakings characterizes the first three Decades. Missionary Sentiment and Success Constantly on the Increase

PROF. G. BRAENDLI, EDEN SEMINARY, ST. LOUIS

II

Thus the awakening of missionary interest in Germany coincided with the general revival of German intellectual and religious life. True, "Father" Jaenicke, pastor of the Bohemian church in Berlin, had opened a missionary training school with seven devoted young men as early as 1800, but it was obliged to close in 1827, after having sent out, thru English and Dutch societies, about eighty missionaries, some of whom later were prominent as successful workers.

1. Pastor Christian Blumhardt. 2. Dr. Gustav Warneck. 3. Dr. Ernst Faber. 4. Bishop Samuel Gobat. 5. Basel Missionary Institute. 6. Berlin Missionary Institute (I). 7. Barmen Missionary Institute. 8. Missionary Headquarters, Bremen. 9. Leipzig Missionary Institute. 10. Breklum Missionary Institute.

The illustration accompanying this necessarily very brief outline of German foreign mission work can, of course, show only some of the representative men and institutions that have made German missionary enterprise what it is today. Pastor Blumhardt (1779—1838) and Professor Warneck (1834—1910) are representative of the best constructive effort at home, the former, at the beginning of the century, was the pioneer of permanent organized missionary effort; the latter, at its close, a world missionary leader of the first rank, the founder of the science of missionary work. Dr. Faber (1839—1899) and Bishop Gobat (1799—1879) represent the highest type of missionary work on the field, the former as Chinese missionary physician, scholar and translator, regarded as an authority on Chinese literature even by the mandarins; the latter as missionary statesman in Jerusalem, whose piety, vigor, tact and good judgment has left a permanent mark on that field. Barmen Missionary Institute had been making plans for a new building, which, however, had to be abandoned on account of the war. The large number of German missionaries working in British colonies or dependencies has subjected German missionary work to great loss and damage by the war, an injury which is all the more deplorable as it was altogether needless.

Basel the Pioneer Society

The first permanent German missionary undertaking of the nineteenth century was the *Basel Missionary Society*, an offspring of the *Deutsche Christentums Gesellschaft* (German Christian Society), founded at Basel by Dr. J. A. Urlsperger in 1780. It was the aim of this Society to organize those who still held to the Bible faith in opposition to the powerful rationalistic influences of that period, but the beginnings of all that is now included under home and foreign missionary effort gradually became part of its activity. Following Jaenicke's example, C. F. Spittler, since 1801 secretary of the Society, had sought to establish a training school for missionaries at Basel since 1805. Ten years passed, however, before a definite step could be undertaken in the organization of the Basel Missionary Society, and on Aug. 26, 1816, the Basel Missionary Institute was opened with seven students under Pastor Blumhardt, who inaugurated and guided the undertaking in the spirit of sincere devotion and real broadmindedness.

At first the enterprise was limited to a training school for missionaries, and until 1822 no less than eighty-eight missionaries had been sent out thru the English Church Missionary Society. The first attempt to work an independent field, the Russian Caucasus, was made in that year and had been extended successfully nearly to the Persian border, among Armenians, Persians, Mohammedans and Tartars, when it was prohibited by an ukase of the Czar in 1835, (issued upon the instigation of the Armenian hierarchy) which practically annihilated the promising work.

The first attempts to Christianize Liberia, West Africa, undertaken in 1827, were also without permanent results. In 1832 this field, where Kissling at last labored alone under many difficulties and with great self-sacrifice, had to be abandoned.

Learning from Failure

These apparent failures were really a severe but thoro school in which the Basel Society gathered the valuable experiences which enabled it to do the effective work which later characterized its undertakings on various fields. In 1828 work on the Gold Coast was begun, and in 1834 in India. The flourishing Gold Coast field now reaches inland as far as Asante and up the Wolta river. After only sixteen years there were in India twelve main stations in four government districts, from which the Gospel was being preached in Canaresian, Tulu, Malayalam, the Badaga and other native dialects, and in English. Since 1846 Basel missionaries have also been at work in Canton province, China.

In 1886, two years after Kamerun became a German colony, the first German missionaries landed on that coast. Tho one of them, Becher, died four days after landing, the others persevered, and in 1899 there were nine main stations with 127 out-stations. It is remarkable how the work in this field has gone forward in spite of great sacrifices of men and money. In 1902 the first missionaries penetrated the grassy upland plains of Bali, and three years later Fumban, the second royal residence of this region, became a missionary station. Next to the devoted labor of the missionaries the gratifying development of the Kamerun congregations is due to the strong desire for an education on the part of the young men. In 1912 the Basel Mission in Kamerun comprised thirteen main stations with 302 out-stations, 11,800 church members and 267 schools with 13,680 pupils. In charge of this work are fifty-three missionaries, thirty-one married women missionaries and seven unmarried women, assisted by 269 native helpers, who were made necessary largely because of the large numbers of boys and girls attending the schools.

The confessional position of the Basel Society is that of practical union. Lutheran and Reformed candidates are accepted and sent out. The common basis of all missionary activity is the plain teaching of the Bible, no one, however, being obliged to yield anything of his personal confessional position. According to the figures of 1912 the Basel Mission, all fields, comprised 240 missionaries, twenty-nine women missionaries, 65,500 converts, 4,000 catechums, 41,000 pupils in the schools and an average income of about $450,000.

The Berlin Society

Another important and successful missionary enterprise was begun when in 1823 ten Christian leaders of Berlin, among them Neander and Tholuck, issued a call for contributions to the support of Evangelical missionaries in foreign lands, which, in 1824 led to the organization of the *Gesellschaft zur Befoerderung der Mission unter den Heiden* (Society for the Promotion of missions among the Heathen), later the Berlin Missionary Society (Berlin I). In 1830 this Society undertook the training of missionaries in its own institute, and four years later the first missionaries were sent to South Africa. In spite of great difficulties in the early years, and of the Boer war (1899—1902), which wrought incalculable injury to the work of this Society, its efforts have been fruitful of fine results. Six well-organized synods of native churches have been established in Cape Colony, Kaffir Land, Orange Colony, North and South Transvaal and in Natal. Since 1882 the Berlin Society has also assumed the Barmen mission in Canton province in South China, to which was added in 1898 the Kiowchow mission in North China. In 1891 the Conde mission in German East Africa was established.

The confessional position of the Berlin Society is mildly Lutheran, and the missionaries are pledged to the Augsburg Confession. From the first it has been a settled principle, however, that confessional differences were not to be emphasized on the field. The growth of the Berlin Society has been sound and steady, and there are at present 150 missionaries, thirty-two women workers, with 69,000 church members, 4,000 catechumens and 19,000 scholars in the different schools. The receipts approximate $225,000 per annum.

Barmen only four Years later

The Rhenish or Barmen Missionary Society, founded in 1828, owes its organization to Pastor Blumhardt of Basel, under whose inspiration a missionary training school was established in 1825. But only after Cologne, Elberfeld and Wesel combined their forces with Barmen was it possible to undertake effective and definite work and to send out the first missionaries of the new Society to South Africa. The African territory of the Rhenish Society comprises the Western portion of Cape Colony, Namaqualand, Hereroland, and a part of Ovamboland.

In 1834 the Borneo mission was begun, in 1862 that on Sumatra, in 1865 another on Nias, and since 1901 the work was extended to a number of islands west of Sumatra. As early as 1846 a beginning was made in China, and in 1887 work was undertaken in Kaiser Wilhelmsland on New Guinea. The progress that has been made at all these places, in spite of very discouraging beginnings, especially in the later undertakings, is truly wonderful.

Similar to Basel Barmen is also successfully maintaining the union position. Up to the present time the missionary interest of both Lutheran and Reformed churches in this work has been maintained, and the peaceful co-operation of both Evangelical confessions has been mutually satisfactory. The statistics of 1912 show the substantial growth of the undertaking, for in that year the Barmen Mission had 185 missionaries and twenty-two women workers. The churches, a number of them independent and self-sustaining, had 179,800 members, 22,000 catechumens and 47,300 pupils in its schools. The annual receipts amount to nearly $260,000.

The Bremen Society formed

The fourth great German missionary society organized during the first three decades is the *North-German* or *Bremen Society*. It has grown out of the consolidation of seven missionary organizations in Hamburg and Bremen, to which thirty-nine others were later added. Both the Lutheran and Reformed confessions are represented in its membership. A training school was established at Hamburg in 1837, and in 1842 the first missionaries were sent to New Zealand. The work was hampered, however, by confessional controversies while the school remained at Hamburg. The situation was greatly improved when, in 1849, the headquarters were removed to Bremen, and the conservative Lutherans turned toward Leipzig and Hermannsburg.

The Bremen Mission no longer trains its own workers, but secures them from Basel. At present it has only one field in West Africa, the Eve (ayvay) nation on the Slave Coast, begun in 1847. This field has been maintained only amid the severest hardships and difficulties, about seventy missionaries having already fallen victims to the deadly climate. Since the number of missionaries is limited the constant losses have more than once made the existence of the Society's work doubtful. Native helpers trained in Germany by a former missionary have been a great help, however, and in the face of all the difficulties it had to meet the Eve Mission has in a few decades gathered 10,400 converts and 400 candidates and 8,000 pupils. This is certainly a splendid testimony to the perseverance, ability and unbounded devotion of those who have held out on this apparently hopeless mission field. And that the home churches have stood loyally by the workers is evidenced by the fact that the contributions for the work have been nearly doubled in the decade from 1901—1912, having increased from $30,000 to nearly $60,000 in that period.

The Confessional Line drawn

The reawakening of conservative Lutheran confessionalism during the 'thirties and 'forties also led to missionary activity. As early as 1819 an Evangelical-Lutheran missionary society had been organized in Dresden, in close touch with Basel. The connection with Basel was dissolved, however, as the confessional consciousness reasserted itself in Saxony. Since 1832 the Society had its own training school near Dresden, and a seminary was opened in 1836. This was the beginning of the *Leipzig Missionary Society*. Dr. K. Graul, director of the Mission from 1844—1860, has given it its peculiar strictly Lutheran stamp and in 1848 brought about the removal of the missionary institutions to Leipzig. His influence has made Leipzig the center of missionary effort for most of the Lutheran churches, not only in Germany, but also in foreign countries. Until 1879, when the new seminary was opened at Leipzig, only fully educated theologians were sent out.

After the fields in South Australia (1838—1847) and among the Indians of North America (1847—1869) had been abandoned, Leipzig succeeded to the inheritance of the old Danish-Halle Mission among the Tamils in India. Until 1892 this was the only field. In 1893 the Wamba mission in East Africa, which the Bavarian Lutherans had operated since 1886, was undertaken. In the same year the Wadshagga mission in the Kilimanjaro country of German East Africa was inaugurated. At present the Leipzig Society has seventy-two missionaries with twenty-three women workers in charge of 24,900 converts, 1,500 catechumens and 20,000 pupils. The annual income is somewhat more than $170,000.

Berlin branches out

The confessionally conservative elements in the Berlin Missionary Society, as well as some other considerations, caused Pastor Gossner, already sixty-three years old, to leave this organization and found another, the work of which was to be conducted in conformity with Apostolic example. He began, quietly, to train young artisans and mechanics for service on the missionary field, and thus the *Gossner Missionary Society* (Berlin II) came into being. During the twenty years that followed Gossner sent out 149 missionaries, among them a number of very able teachers. They went to Australia, British and Dutch India, North America and West Africa, usually in the service of other Societies. At present the Gossner Mission is laboring on the Ganges, in Assam and especially among the Kols of India. The latest statistics show forty-seven missionaries and nine women workers. The converts number 95,000, with 13,000 catechumens and 10,000 pupils. The annual receipts are somewhat above $230,000.

A new Idea

The *Hermannsburg Mission* owes its existence to the strictly Lutheran convictions of its founder, Pastor Ludwig Harms, who regarded the founding of missionary *colonies* as much more practical than sending out single missionaries. Originally this Mission was supported only by the church at Hermannsburg. Colonial missions in strict conformity to the State Church was Harms' aim. His first men, twelve missionaries and eight colonists, were sent to East Africa in 1848 in their own ship, the "Candace". Every four years, and later every two years, new settlers and missionaries were sent out, and the work gradually extended to India, Australia and New Zealand. At present the Hermannsburg Mission has fields only in South Africa and India. The 73,000 converts and 1,600 candidates are sufficient evidence that the work has not been in vain. Of the converts 59,000 belong to the richly blessed Bechuana mission in South Africa. The annual receipts amount to over $10,000.

Thus during one generation seven strong and active German missionary societies have been organized, a direct consequence of the mighty upheaval that has gradually come about in German theology and Christian life in general. The spiritual and intellectual revival naturally led to a practical expression of latent power. And the splendid work on the many mission fields rests upon the ceaseless and ever widening activity of the local leaders and societies at home. Missionary gatherings and conventions, which have developed into popular Christian festivals, often of several days' duration, and a wealth of missionary literature of all kinds have cleared and popularized the missionary vision and awakened and fostered missionary interest among all classes.

Later Enterprises

Two important undertakings also deserve mention, the *Breklum* and *Neukirchen* Missions. The former was founded by Pastor Jensen (1867) for the purpose of providing an institution for the churches of Schleswig-Holstein. The latter, founded by Pastor Doll in 1882 near Neukirchen, owes its existence to a vow made during a severe illness. The aim was to provide a missionary center for the free churches of the Rhine valley and Westphalia.

The Breklum Mission has its field in Telugu and Djaipur, India, and since 1912 also in Usa, German East Africa. Twenty-six missionaries and eight women workers have charge of the work among 12,700 converts, 4,900 candidates and 2,000 school children. The Society's annual income amounts to $65,000. Thirty missionaries and four women workers of the Mission are engaged in missionary work among 2,000 converts, 300 candidates and 1,700 pupils in Java, British East Africa, and since 1911 also in German East Africa; the annual receipts of the Mission are about $30,000.

Continued on page 8

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Sept. 5, 1915, Fourteenth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

ZEAL FOR YOUR TASK

M. Aug. 30. To-day Our Opportunity. Eccl. 9: 10.
T. Aug. 31. Christ's Enthusiasm. John 2: 13—17.
W. Sept. 1. Mistaken Zeal. 1 Kings 18: 21—29.
T. Sept. 2. Zeal for Souls. 1 Cor. 9: 18—27.
F. Sept. 3. An Enthusiast. Matt. 3: 1—6.
S. Sept. 4. The True Spirit. Eph. 6: 5—8.

Sun., Sept. 5. Topic—Throw Yourself into Your Task. Rom. 12: 11. (Consecration meeting.)

Suggestions to the Leader

This is a consecration meeting. A consecration meeting is an opportunity for self-examination. Why should we examine ourselves? It is not merely for the sake of ascertaining the *quality* of our innermost self, but for the sake of determining the *progress in our work*, our own contribution to the great tasks at hand, that we examine ourselves.

Seek an answer to the great question: *What are you giving to the world?* Your physical body? Your intellectual attainments? Or your real personality, your real *self?* What makes a man successful as a worker? Knowing how to do things, or the oportunity to do things, these alone do not make a man successful as a worker. But he who *surrenders himself* to the task will give to the world and to his work the best he has, his real self, his whole self. That is all we can give, but on that depends our success.

Why not ask some employer of labor to speak to the young people. What does an employer expect of his employees? How can an employee cheat and defraud his employer? Common dishonesties on the part of employer and employees. These and kindred topics ought to be discussed. Apply the same questions in our relation to the work which our heavenly Father has assigned us.

The Topic Presented

Our Scripture text is the topic of the evening: *In diligence not slothful: fervent in spirit, serving the Lord.* One word expresses the idea expressed in our text: *Enthusiasm.* Enthusiasm means, *God in us;* it is the spirit of God that is driving us and compelling us to do what we are doing.

The spirit of God is always a creative spirit. This Spirit called the world into being; it guided and controlled the plans of men; it moves and prompts the man to action. God is activity. And if we are God's children, we, too, must be active.

Let us be thankful that God has left so much to be done by us. He might have completed the world. As it is, He only began the creation and left it to mankind to complete it. The man who has no task in this world is either stupid or heartless. Only the producer is really alive. The indolent man is stagnant, perhaps dead as far as his relation to the world is concerned. The spirit can be active even tho the body be chained by disease.

Fervent in spirit, means *boiling in spirit*, overflowing in energy and irrepressible in zeal. The truly enthusastic man has a clear conception of his life's work, and a determination to do that work even tho it be at the cost of self. He is no dreamer of vain imaginations, but a man of clear vision, and perfect understanding, because the spirit of God is intelligence and wisdom. That spirit teaches man how and when to act.

When Edison becomes interested in one of his great inventions he is likely to spend thirty or forty hours upon it without sleep. His zeal rises superior to bodily fatigue.

Back of all our work, however, must be God. Better have no business at all than one of which God is not the Lord. *In the beginning God*, thus Scripture begins. At the beginning of all our work, God, that alone assures success.

Into such a work you can put your heart, even tho it at first desired to be elsewhere. A forced liking soon becomes a real one.

Some Questions on the Topic

What determines the value of our work?
What is the meaning of the word enthusiasm?
Why should religious work have the most zeal?
How can we become more zealous in our tasks?
What are the rewards of zeal in work?

Some Scripture on the Topic

1 Kings 9: 4; 1 Kings 15: 14; 1 Chron. 29: 17; Ezra 7: 23; Psalm 42: 1, 2; Eccl. 9: 10; Acts 26: 29; Rom. 1: 8; 1 Cor. 15: 58; Gal. 4: 18; Eph. 5: 15, 16.

A Prayer

Create in us, our heavenly Father, a holy enthusiasm for the work Thou has given us to do. Let us remember men are dying who have not heard the word of Life, and from our hands Thou wilst demand their souls. Give us a sense of our responsibility towards others. We are the means thru which Thou wouldst reach the lost ones, to save them for eternal life. Grant that we may become more active, more fervent in spirit, more persevering in our work, that the lost one may be won, and souls saved for the eternal life. Amen.

The Advanced Quarterly's Lesson

The First Table of the Law. Ex. 20: 1-11

Daily Bible Readings

M. Aug. 30. Ex. 19: 1—25. Preparing to Receive the Law.
T. Aug. 31. Ex. 20: 1—11. The First Table.
W. Sept. 1. Gal. 3: 15—29. The Purpose of the Law.
T. Sept. 2. Rom. 1: 18—25. Idolatry.
Fi Sept. 3. Ex. 32: 1—35. The Golden Calf.
S. Sept. 4. 2 Kings 19: 20—28. God's Answer to Blasphemy.
S. Sept. 5. Luke 17: 11—19; Gal. 5: 16—24.

On account of their moral purity and loftiness the Ten Commandments have become the standard for right and wrong all over the world. They meet the call of human conscience as the trellis meets the need of the plant that is too weak to rise toward the sun by its own strength. They *can* meet this need because they are the gift of the same God who created man in His own image, thus giving him both the desire and the ability to know God and live in blessed communion with Him. Even Jesus Christ did not attempt to improve upon the Ten Commandments; what He did was to *fulfill* them, i. e., point out their real deeper and fuller meaning in the place of the superficial literal meaning which men had given to them.

The division of the Ten Commandments is of comparatively little importance. What is of importance as far as their outward form is concerned, is that the *whole* Ten Commandments be preserved and recognized. We can see no valid reason why any of the words in which God has revealed His will to men should be omitted or changed. We have no right to do anything of the kind, and in doing so may very easily fall under the condemnation Jesus has pronounced in Matt. 5: 19. It is certainly no improvement upon the expression of God's will to make "Remember the Sabbath day to keep it holy", etc., read "Thou shalt sanctify the holy-day". There is only one day that is really holy, the Lord's day, and it is loading men with burdens grievous to be borne, Luke 11: 46, to make the Commandment seem to cover all the numberless saints day and holidays which the Roman Catholic Church has imposed upon her subjects. And there is a minuteness of detail in the Commandment that deals with the Lord's day, that was certainly not given in order to be omitted, even if it does render the committing to memory more difficult. We may well bear in mind that this clear and concise declaration of the will of God was not couched in language that needed to be censored or revised. If the Evangelical Church insists upon preserving it in its unaltered form it is because that form is most certain to convey the full meaning God has given to it.

"God spake all these words" means that it was not Moses or some other religious genius or set of men before Him who gathered these saying from a long range of human wisdom and experience. It was God himself who breathed them into the heart and mind of Moses, and only those who are biased in favor of human wisdom as opposed to the divine will fail to see the divine grandeur of their structure and significance. And it is thus no accident that these Commandments inseparably combine religion and morality. A good many people today, people who stand high in the esteem of the world, and sometimes of the Church, are of the opinion that honesty, truth and purity can be maintained successfully apart from and without religion. But "Morality untouched by devotion is morality on a low level of accomplishment, whatever it may be in ideal. On the other hand there is a constant temptation to observe a worship and to share a privilege in religious observance, while the hands are unclean and the heart impure. Righteousness as God has set it down, and righteousness because God has spoken, are here in a single pronouncement".

The ancient summary of the Commandments on the first table of the law, which Jesus quotes with approval, Luke 10: 27, is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," i. e., with every fiber and faculty of our being. Dr. J. R. Miller in the following makes plain how far most of us are from rendering this whole-hearted obedience.

"Suppose a mother gave her child a beautiful flowerplant in bloom, and told her to carry it to a sick friend. The child takes it away and when she reaches the friend's door she plucks off one leaf and gives it to her, keeping the plant herself. Has she obeyed her mother's command? Then, afterward, once a day, she plucks off another leaf, or a bud, or a flower, and takes it to the friend, still retaining the plant herself. Did she fulfill her mother's command? Nothing but the giving of the *whole* plant could fulfill the mother's direction. Is that not a simple illustration of what we give to God? He commands us to love Him with all our heart and with all our being, and we pluck off a little leaf of love now and then, a little bud or flower of affection, or one cluster of fruit from the bending branches, and give it to Him, and we call that obeying".

We can only live up to Christ's interpretation of the Ten Commandments, Matt. 25: 21—47, if we have really given ourselves over entirely, with all we are and have, to the obedience of God's will.

Missionary Anniversaries

Basel Missionary Society

Continued from Page 4

rector of the Institute and the Society's work in general, just at this time is also a great loss. Not only Dr. Oehler's long activity as executive head of the most important Continental missionary organization and chairman of the German missionary committee, but above all his clear, sober and biblical judgment in all missionary problems and his thoro scholarship, combined with pure and earnest piety, made him a missionary leader of the first rank.

The importance which the work of the Basel Missionary Society has assumed in all parts of the world, as well as its influence upon the development of our own Church, make a full recognition of its services a matter of Christian gratitude wherever the Evangelical Jubilee is observed.

This and That

At Home

At the Sumer School in Elmhurst (July 20th to 29th) foreign missions were represented by the general secretary, Pastor Ernst Schmidt and Pastor Martin P. Davis.

Miss Graebe was happy to report how gladly she was received and how much her message was appreciated by people in Albany, Schenectady, Amsterdam, Troy and Taberton, N. Y. On August 5 she delivered an address before the League convention of the New York District, and was then obliged to submit to further treatment by her physician. May the Lord who has hitherto helped her again manifest His mighty healing hand.

Wherever she spoke Miss Graebe has advocated an organization of persons who will pledge themselves to pray regularly for the advancement of our missionary work in India. Of course no true friend of foreign mission work would overlook the importance of prayer in its behalf, but renewed encouragement to prayer is always needed, and that is all that these organizations are intended to accomplish. A leaflet giving all particulars of the plan will shortly be published. At one of the recent conventions no less than forty young people registered their names. May God fill them all with the spirit of intelligent, earnest and persistent prayer, and make their example influence others to do the same.

On Children's Day in June, St. Matthew Sunday-school in Baltimore announced an offering for missions during the year amounting to $323.22. The most gratifying point in connection with this offering is not the amount but the fact that it is *an increase* over last year. This spells *growth!* The classes of St. Matthew's contribute weekly, not only their regular Sunday-school offerings, but also a mission offering.

We have supplementary information that the United Ladies' Aid Societies of Cincinnati and vicinity now include twelve out of a total of seventeen societies. Joint meetings are held twice a year, the different congregations alternating as hosts, and the result is an increase in the interest in missions and a general uplift. Our correspondent closes with a remark which is not new, but which may serve as an encouragement in our endeavors: "Joint efforts and prayers with a special object in view are bound to bring forth fruit in our work for the Lord".

At the conventions—missionary festivals—in Missouri, Iowa and Nebraska Miss Wobus has had numerous opportunities to tell of her experiences on the field, especially in regard to the work for women. The kindly welcome she has found everywhere has not, however, made her want to remain here, but has rather made her more anxious than ever to return to India and take up her work again. In view of the studies she has pursued during the winter at Lindenwood College, St. Charles, that institution has honored her with the degree of Associate in Arts, and the HERALD joins most heartily in offering congratulations.

Pastor Lehmann, the treasurer of the Board for Foreign Missions, has so far not been able to send the regular allowance to India. Pastor Lehmann is enclosing a card with his correspondence entitled, "How Much Can I Give for Missions"? A number of suggestive answers to this question are given, and the card will be very helpful if distributed at mission services, festivals, etc. Pastor Lehmann will gladly send the cards free. Are there not a number of well-to-do friends of our cause who might be willing to advance a larger sum of money, so that the Board may be able to discharge its obligations. If several thousand dollars could be secured in this way it would be a very great help to the Board. Persons in a position to consider a service of this kind are kindly asked to communicate with *Pastor Tim. Lehmann, 674 S. High St., Columbus, O.*

From the Field

Pastor Nussmann advises us by postal that he had to make considerable changes in his itinerary. The Dutch steamer on which he expected to leave Colombo on June 17th did not stop there. A permit from the British government to take an earlier steamer did not arrive in time, and without it he was not able to travel at this time. According to his postal he therefore had to arrange for transportation for June 19th on a steamer which would bring the passengers in Marseilles, from where they expected to proceed to Geneva or Zurich in Switzerland. Upon his arrival in Zurich he immediately consulted a specialist in regard to his throat trouble, and has been advised to undertake a long rest cure in a perfectly dust-free atmosphere and without using his voice in any manner, in Lenk, Canton Bern, which he has already begun. We trust that the efforts that are made to restore the use of Pastor Nussmann's voice will be crowned with success. Until further notice his address is care of *Cook and Sons, Travellers' Bureau, Zurich, Switzerland.*

Pastor Feierabend complains that at the end of June, towards the close of the hot days—the excessive heat—108 degrees in his house—made it impossible to do much work in the village, but, thanks to the Lord, he has not been ill as yet. "Since Brother Twente has been assigned to Sakti I am alone here (Mahasamudra) and naturally have double work to do. My time is particularly taken up by the distribution of drugs as I am not very efficient in this work and did not have to worry about it for over a year. I regret that I did not acquire a medical education before I was sent here, or that I can not work together with a brother experienced in this line.

"Recently I visited all out-stations and had the pleasure of administering the Lord's Supper in every one of them, with a single exception. Our Christians have a great fear (which appears to be general) of partaking of it unworthily. If a Christian does not participate, it is no sign that he despises it, but rather that he has something on his conscience. I always try to explain to the people that no one has an excuse to remain away. Everybody can fulfill the conditions enabling him to participate if he only will and will truly repent. But those who will not partake of the Lord's Supper, despise the grace of the Lord and are guilty of the judgment. Usually I go into further details, and Christians who formerly did not partake of the Lord's Supper for years are now regular attendants. Sometimes I also have to deal with unpleasant matters; I had to dismiss a Christian teacher on account of drink. Then there are pleasures also. In the out-station Deori the school attendance has grown so that I will require a fourth teacher."

Advices from India have been received from Mrs. Goetsch and Pastor Hagenstein. Mrs. Goetsch reports gratefully that her stay at Darjeeling during the hot season has relieved her of the troublesome attacks of fever. Pastor Hagenstein writes that the hot season has been very debilitating, tho he has been able to keep up his regular work. *P. A. M. GES. Tr.*

Foreign Missions in Germany in the Nineteenth Century

Continued from Page 6

General Ev. Protestant Missionary Society was organized in 1884 and represents the theory and practice of the more advanced elements in German churches. It is conducted along the lines of the so-called religio-historical school, which regards Christianity merely as one of many religions, tho it accords to it the highest place among them. Five missionaries work in Japan and China, and three women workers in the latter country. The Japanese congregation has 333 members; the work in China is entirely educational. The annual income amounts to a little over $30,000.

Altho the *Pilger Mission* founded by C. F. Spittler at St. Chrischona near Basal in 1840 was obliged to abandon its last station in Abyssinia in 1886, it is still engaged in active mission work in connection with the China Inland Mission, which it assists with seven missionaries and eight women workers and an annual contribution of about $2,000.

Colonial Expansion Promotes Missionary Effort

The entrance of Germany into the ranks of the colonial powers has naturally given a new impulse to missionary effort and enterprise. In 1886 Pastor Diestelkamp organized the *German Evangelical Missionary Society for German East Africa* (Berlin III), also called the Bielefeld Mission, because its greatest development dates from the connection of Pastor Bodelschwingh with its work. Besides six deacons and a number of merchants the Mission supports fifteen theologically trained missionaries, a teacher and two women workers on its field in Ruanda, in equatorial Africa. The annual income is above $50,000. This comparatively young enterprise has nevertheless achieved noteworthy success, as its 1,600 converts and 3,200 school children conclusively show. The older organizations have also extended their operations into German over-sea territory, and in the fifteen years following 1886 every German colony has become missionary territory.

What is called the *Gemeinschaftsbewegung*, a more evangelistic movement, more or less independent of the State churches, has also called forth various missionary undertakings. Besides those already mentioned eight other German organizations have been established between 1886 and 1900; four connected with the China Inland Mission, two among Mohammedans, and two free church organizations, all of them supporting a total of 133 workers with an annual income of nearly $175,000.

What has been Accomplished

No matter what opinion is held in regard to this great variety of missionary work and the causes from which it grew, a general survey shows a most wonderful development of German missionary enterprise during the nineteenth century. What a change has taken place since the opening of the Basel Mission Institute on Aug. 26, 1816, with seven students, or since Oct. 14, 1834, when Hebich and his two associates landed at Calicut, India! What a change also from the humble position generally given to missionary effort at the opening of the century, to the commanding place secured for it by the indefatigable labor of Professor Warneck at its close in the foremost universities of the country! A statistical review of the most important achievements as shown by the reports of 1899 and 1911, forms a fitting close to this brief sketch and will also best serve to make plain the invincible power of the Gospel of Jesus Christ, the unlimited devotion of the German churches and the steadily growing missionary spirit and enthusiasm.

In 1899 there were on the fields of all German missionary societies 880 missionaries and 369,493 converts, supported at an annual outlay of $1,300,000; in 1911 there were 1,197 ordained missionaries, 216 women workers, not counting the 122 deaconnesses serving at various stations in the East, and eighteen missionary physicians working among 659,000 converts, 56,000 candidates, and 196,000 school children with an annual income of $2,100,000 from the churches at home and $650,000 from the field, a grand total of missionary offerings amounting to $4,050,000.

A Lady of Leisure

Continued from Page 3

"What does your father say, Connie?"

"Father! Why I haven't asked him."

"Why don't you? Probably he knows the young man."

"But, Mrs. Berkeley, father does not seem to mind much what I do."

"Don't believe that, my dear. You have been away five years now since your mother died, changed from a growing girl to full-fledged, and, pardon me, dear, charming womanhood. Thru these years your father, alone with the housekeeper, was buried himself in his work to forget all he has lost. You come home—what you are—and having grown so self-reliant, and your father is shy of you. You love him, Connie?"

"Mrs. Berkeley, he is my ideal of everything fine and noble. And you think—why he does look lonesome! I see it now. Thank you, dear Mrs. Berkeley. I will throw myself into his arms this very evening with music and cheer, and we'll see."

"You have not got your rule, Connie," Mrs. Berkeley said, as the girl started merrily off.

"I like the one you have given me, Mrs. Berkeley," looking back smiling, "and—and—I have a suspicion it may cut out the other."

That night Mrs. Berkeley sat down before the mirror and looked at herself quizzically. "Sixty-eight years old. A goodly number of wrinkles; quite gray hair; and just past my first day of leisure! Let me see—told the children stories; tried to cheer the helpless; preached a sermon; taught fancy work, and essayed to bring together a father and daughter who were not as well acquainted as they should be, and save her from a young scapegrace not fit to touch the tips of her fingers. Have I really had all these chances before and no time for them? Well, perhaps I had a mistaken idea of a vacation," with a whimsical smile, "and the Lord is going to show me that He does not just mean by it to be laid upon a shelf."

The Awakening of Woman

Suggestions from the Psychic Side of Feminism

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From the viewpoint selected, the Awakening of Woman is the most complete statement of the Woman Question that has come under my observation, and it will be hailed as a great contribution to the cause of Feminism.—*John Woodward, Judge of the Supreme Court, State of New York.*

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Independent but Unfair

The failure of a friend is always a sad experience. Such an experience we are obliged to share with our readers because it is not merely an individual experience, but one that has a very decided bearing on a subject with which they are as vitally concerned as we are. The experience came to us when we read a letter and a statement in *The Outlook* of Aug. 18. The writer's friendship for The Outlook goes back to the time when it was the Christian Union, and the boldness with which the paper spoke the truth and the fairness with which it sought to speak the whole truth has often been a helpful and stimulating influence in spite of many differences of opinion. But The Outlook has failed us at a time when we should have most welcomed such a spirit. Since the beginning of the war we have suspected that something was wrong with The Outlook's position, and now the following letter from a subscriber, and The Outlook's reply, tells us just what is wrong.

"I have read The Outlook for fifteen years with pleasure and profit. You always appeared to me to attempt to give both sides in your dealings with prominent questions of the day. It was this broad treatment that appealed to me. I was in hopes that you might continue in this spirit in your treatment of the war, but as time goes on I find your attitude more and more that of a pleader for one side.....There is no surer way to arouse racial hatred in this country than that which you have followed especially of late.

"In accord with your presentation the cause of the war lies *wholly* with the Germans; they are insane, bloodthirsty barbarians. Among the combatants they are the only ones who ever violated a law; and you, among American citizens, are the only ones fit to judge. For a sane American in any way to support the Germans is treason. On the other hand, everything the British do is in your eyes apparently just and honorable. You even attempt to excuse their interference with American cargoes. When the Germans raid an English town and kill non-combatants, it is murder; when the British do the same thing in Germany, you don't even so much as mention it. You accept the findings of the British investigations of German atrocities in Belgium and enlarge upon the matter at every opportunity, but you don't even so much as mention the Russian atrocities.....Judging from your present attitude your attitude during the debate of the Panama canal tolls question, and the question concerning the development of our merchant marine, I should not be surprised to hear you advocate annexation of America to Great Britain.

"I do not object to your opposition against lawless actions of Germany in Belgium, or on the sea, or anywhere else, for that matter; but I do most strenuously object to your passing as a *neutral*, while presenting but one side of prominent questions concerning this war; and I do not intend to support such hypocrisy.....

S. O. Mast, Associate Professor of Zoology,
Johns Hopkins University.
Nela Park, Cleveland, O.

The reply of the editors of The Outlook is entitled "Independent, Not Neutral", and that portion of it which is of immediate concern (we reserve comment one the remainedr for the next issue) is as follows:

"The fact that the writer of the foregoing letter is a professor at Johns Hopkins University entitles it to respectful consideration, altho we confess it is difficult to be respectful to a man who calls you a hypocrite.

"The Outlook is not neutral in the present war, has never professed to be neutral, and has never approved of President Wilson's appeal to the American people to be neutral in their hearts. In war neutrality is purely a government function. Individual American citizens have yet preserved to them, we are glad to say, the right to express their individual opinions."

The writer is not a professor at Johns Hopkins University, and The Outlook may, therefore, not greatly respect his opinion, but we take advantage of the same right to express our individual opinion which The Outlook claims for itself. We willingly concede The Outlook's right to be unneutral in its treatment of the European war, and we admit that it is probably impossible for intelligent Americans to remain neutral in their hearts, even in spite of the President's admonition. And we should readily pardon The Outlook's lack of neutrality, if the desire to be at least *fair*, which The Outlook itself has taught by many years' example and precept as an essential mark of intelligence, were at all evident. Apparently, however, it is this lack of neutrality which causes The Outlook to omit mentioning things like the Russian atrocities in East Prussia, the British atrocities on German missionaries and their wives in Africa—atrocties wholly unprovoked and utterly needless, and reported by so reliable witnesses as the secretaries of the Basel and Bremen missionary societies and at least two American missionaries—and the evidence of British violation of Belgian neutrality before the war, and of Chinese and Greek neutrality during the war. And in omitting any mention of these things, and of disreputable conduct of the Allies in other ways, The Outlook becomes guilty of *suppressing facts and thereby distorting truth.* And it is this failure of an American journal of high standing, under present circumstances, that we must regard with deep regret and concern. We expect mere newspapers, with political or commercial interests to serve, to suppress facts and distort truth if it suits their purpose, but it was with a distinct shock and with keen disappointment that we realized that The Outlook could also be guilty of such conduct. Thoughtful readers of The Outlook greatly deplore the undeniable fact that the paper they once trusted for its fairness has sunk to the level of a partisan newspaper, and they will discount accordingly any position the paper may in future take on any public question.

A THOUGHT FOR THE WEEK

Try to appreciate all that is good and honest in people. Do not expect perfection from them and do not try to fit every one to one shape, even a healthful shape—so long as he is sincere.—Madame Breshkovsky.

A National Disgrace

Every lynching that occurs anywhere in the United States is a matter of national concern, but we do not think that any lynching that has yet occurred has so emphasized the fact that lynching is a national disgrace as that of Leo Frank in Marietta, Georgia, on Aug. 14. Every lynching that has occurred was a symptom of a grave disease that is gnawing at the vitals of the nation, and the lynching of Leo Frank was not merely another such a sympton, but an indication that the disease is being permitted to grow more acute. And the fact that we are permitting this constitutes the national disgrace. If the danger is to be remedied, and can be remedied at all, it is high time that heroic treatment be administered. Heretofore lynchings have always occurred before trial, when the indignation and the passion of the people in the immediate vicinity was aroused to the highest pitch; that it should now for the first time take place after a trial and commitment to and incarceration in the penitentiary makes the shamelessness and lawlessness of the crime all the blacker. The law had taken its course and the alleged culprit had been sentenced to the severe punishment of life imprisonment. That the mob spirit and racial prejudice should be able to assert themselves in such a manner in opposition to the regular authorities of the State and the decent and law-abiding citizenship cannot but be a matter of grave concern to every righteous and fair-minded citizen, not of Georgia alone, but of the whole country. Such a clear act of murder in cold blood and carried out in the most inhuman and cowardly manner shows the lengths to which the mob spirit and racial prejudice will go in order to gain its end. And that the destructive forces that seem to be at work among the American people actually do go to such lengths to achieve their purpose makes the danger doubly great.

The question of the guilt or innocence of Frank has really very little to do with it. The breakdown occurred when the officers of the law first suffered the mob spirit to interfere with the fair hearing and trial of the case. If those who were charged with the administration of justice in the Atlanta court had made use of their full authority in order to enforce the law and provide conditions under which a fair trial of the accused would have been possible, the mob spirit would have been nipped in the bud and would hardly have had an opportunity to develop the determination and cruelty which the last act in the awful tragedy shows. That there should be persons holding public office, such as the Mayor of Atlanta, who openly sympathized with the mob, shows the difficulty of dealing adequately with cases of this kind in the State courts. And the further impotence of these courts in dealing with the perpetrators of the lynching is evident from the verdict of the coroner's inquest, which, as reported in the press, is "death at the hands of parties unknown". If none of the officials or other citizens which the coroner had authority to call and examine were able to throw the slightest light upon the identity of the men who took Frank from the State prison farm at Milledgeville and hanged him on the outskirts of Marietta, where the parents of the murdered girl live, there is probably little chance that the State of Georgia will ever be able to arrest and punish them, altho the Grand Jury, to which the case now goes may yet take decisive action. In view of the fact that this can hardly be expected, according to past experiences, no other alternative seems to be open but the transfer of similar cases to Federal jurisdiction. If the State breaks down in such a pitiable manner in the performance of its duty in protecting accused persons from mob violence, some way must be found to bring the strong arm of the national government into play.

In the meantime Governor Harris owes it to himself and to the State he represents to seek to discover why the mob's plans succeeded so quickly and easily. The decent people of Georgia will want to know why Frank was not better guarded at the prison farm, since it was so well known that a considerable element of the people of Atlanta and Marietta were awaiting a favorable opportunity to lynch him. There seems to have been almost nothing in the way of vigilance in the methods used to guard the prison. The first thing Georgia will have to do to vindicate herself will be to discover the reason for this fact. If the State shows sincerity and determination in doing this, and a willingness to take the lead in abolishing the infamous practice, she may yet erase this blot upon her name and that of the nation and achieve national honor instead of national disgrace.

THE MANNER OF PRAYER

"And it came to pass as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, 'Lord, teach us to pray!'" Luke 11: 1.

The disciples had been privileged to see the Master at prayer, and the earnestness of His manner, the fervency of His expression and the evident absorption of His entire being in the communion with the Father had led them to recognize it as the secret of His power, the only adequate explanation of His wonderful character. They realized also, no doubt, that the lack of such prayer in their own lives accounted for most of their weaknesses, errors and sins, and that the most direct way of purifying and strengthening their character was by getting into touch with the same source from which He got His power. Hence their request. Very many of those who understand the *reason* for prayer, appreciate the *spirit* of prayer, recognize the *condition* for prayer and seek to feel the *power* of prayer, yet feel the difficulty of expressing their needs in a proper manner. Prayer seems to them an art that is highly desirable and helpful, but difficult to learn and to practice.

And true prayer certainly is an art. It came naturally to the Master. His sinless soul delighted in the intercourse with the Father. He had no need to fear the Father's presence, and He felt the need of constant communion. With us the case is different. Our guilty conscience makes us afraid of God. We take to prayer only when there is no other way out. One does not learn it off-hand. Patience and practice is absolutely necessary to perfect prayer. It is not easy to get the knack of getting into touch with God just when we need Him most because we do not understand the manner of approach. And the answer Jesus gives to His disciples' request is therefore of the utmost importance to all who would learn to pray right.

The Principles of Prayer

The disciples desired a form of prayer "as John also taught his disciples". Perhaps John the Baptist had given his disciples some formal statement which embodied the characteristics of his ministry in the form of a prayer, and the disciples unthinkingly inferred that such a key was all that was required to unlock God's treasure house. Apparently Jesus answers their request with that model prayer which we fittingly call the Lord's Prayer. But lest they mistake that for a mere form of outward expression He follows it up immediately by a statement of three principles of prayer that give all the information on how to pray any one needs. It is not Jesus' way to lay down hard and fast rules or outward ceremonies by which His followers are to be governed. He gives them the *principles* so that they can find the rules for themselves. And that is what He does here in the parable of the three friends.

Tired and hungry the first one of these friends arrives unexpectedly long after nightfall at the home of the second, where he seeks shelter, rest and food. If it had not been a very intimate friend on whom he could depend even under unfavorable conditions, he would hardly have undertaken to rouse him from his slumbers.

Confidence in Prayer

There is absolutely no reason why we should not pursue life's journey with the same absolute confidence in God's ability to supply us with everything needful. Can not the same God who created heaven and earth by the power of His almighty word; who continually proves himself the Creator by His paternal providence; who has done countless great and wonderful things for those of His children who have placed their trust in Him (see Abraham, Gen. 12: 1—4; Moses, Heb. 11: 24, 28; Caleb, Num. 13: 30; 14: 6—9; Gideon, Judges 6: 33—35; David, 1 Sam. 17: 37—47; Shadrach, Meshach and Abed-nego, Dan. 3: 13—27, and Daniel, Dan. 6, to mention only a few striking instances) also meet all our needs under any circumstances? No child of God can experience the full power of prayer until he has learned to cut loose from all earthly perplexities and anxieties and throw himself entirely upon God's wise, strong and loving guidance. And if we are willing to trust our earthly friends to do everything in their power for us, how much more ought we to be willing to place our entire trust in God, whose love and power are infinitely greater than those of any human friend!

We should not have blamed the second friend if his welcome had not been a very hearty one under the circumstances. But he is at once willing to share all he has with the friend who has depended upon him. And when he finds that he has not even a loaf of bread for is guest, he cannot think of embarrassing him with the disclosure, but rather accepts the unpleasant alternative of awakening his neighbor to borrow of him. And in spite of the discouraging reply, he nevertheless insists on getting what he needs, something he would doubtless never have done for his own sake.

Unselfishness in Prayer

The unselfishness that is not only willing to give all it has, but is even ready to humiliate itself for the sake of supplying his friend's need is another unfailing mark of the true child of God. As long as we think of ourselves in our prayers rather than of others, the ties that bind us to the earth are still too strong and the natural, worldly, sinful spirit still too dominant. And there is such a thing as spiritual selfishness, a selfishness that places its own advancement above the needs of others. Our prayers are the expressions of our spiritual life, and if they are not free from selfishness we cannot find the true way of approaching God. Wherever the natural selfishness of our sinful hearts has been conquered by the infinite love of God, *the needs of others* will present themselves just as vividly as our own, perhaps even more so. And no one need fear that his own needs will be neglected if he brings those of his brethren before the throne of grace with an even greater insistence. In the same way as the host and the guest in the parable shared the borrowed loaves, the riches of God will be bestowed both upon the intercessor and upon him for whom intercession is made, so that the wants of both are abundantly supplied.

Importunity in Prayer

Compared with these two friends the third presents a sorry spectacle. Tho he at last gives what is asked of him, it is not because of his friendship, but only because of the other's importunity, merely to be rid of him. And yet, by his very yielding he shows the *compelling power* of unceasing prayer. It was this importunity in prayer that helped Jacob to prevail over his unknown Adversary. Gen. 32; that brought joy to the heart of the Syrophenician woman, Matt. 15: 21—28, and that healed the centurion's servant, Matt. 8: 5—13. God frequently delays the answers to our prayers in order to test our faith or lead us to a more rigorous self-examination. If the things we want from God are not worth insisting upon, they are not worth praying for. And if even the worthless friend in the parable cannot resist the importunity of his neighbor, how much more shall God, the Holy and Righteous One, grant the requests of His children whenever in his infinite wisdom and love he can do so!

The one good gift which the Father is always willing to bestow upon all that ask of Him is the Holy Spirit. It is He who takes the place of Jesus himself upon earth, who enlightens them in regard to truth and righteousness, who helps them remember the things that Jesus declared unto them, and continually draws them closer to the Master, thus making them more and more one with Him and imparting to them abundantly all the gifts for which the true disciple of Jesus can long. Those who have not received the Holy Spirit need him above all before they can learn to pray; those who have received Him may need a larger measure, but nothing more, because they already have all that God can give them. Having the spirit of adoption they need only cry Abba, Father, to be in complete and immediate touch with the very fountains of divine blessing, the Spirit even helping their infirmity if they know not how to pray as they ought, Rom. 8: 26, 27.

The Home-Coming

BY B. HARVEY-JELLIE

For a long, sad year the aged woman moaned and wept, and refused to be comforted, because her only son had run away to sea.

Long and often we had knelt together in prayer on his behalf, and there was a touching pathos in the earnest, faltering words in which Mrs. Grayson told God of her love for her boy, and pleaded for his home-coming.

Never a week passed but she wrote to him. Sometimes she would let me see the letter, and I said to myself:

"If he reads this letter he *must* come home."

The long weeks passed and no answer ever came from over sea.

Toward the end of that sad year the anxiety told heavily upon her. The handwriting in the letters grew less and less distinct, and I felt that the failing hand must be another plea with the reckless youth to come back.

As the winter settled in over the town, and under the gray skies the cold wind brought in the salt rain from the open sea, Mrs. Grayston began to fail rapidly. She never paced the shore now, looking out to sea for the vessel that should bring her child home again. There were times when we felt that she was looking out over another sea, and was just waiting to hear the call to set sail for the Great Haven. But she would rally again, and always her first question was:

"Has he come?"

One morning when, under the growing weakness, she had fallen into unconsciousness, a letter came with a foreign stamp, and addressed in an irregular hand.

We guessed from whom it came; and it was placed upon the mantelshelf till the invalid should recover enough to read it. All that day, however, the chance of recovery grew more remote, and as the gloom of night fell over the land we were with her again. Still there was only the heavy breathing as of one in deep sleep.

The letter was still untouched, and the question came to us whether we should open it. It might have news of his home-coming, or it might require an answer; yet we scarcely felt we dare touch it. How eagerly those thin and help'ess hands would have torn it open!

Toward midnight a change came over the dying woman, and we knew the end must be near. The letter must be opened now. We took it to the light of the lamp and broke the seal.

We could not see quite clearly as we read it, for, somehow, the sadness had dimmed our eyes; but the words were very distinct and few.

It ran thus:

DEAR MOTHER—I am almost afraid to come home, but I'm just tired and sick of it all, and I want to be home again. I know you'll forgive me, mother, won't you? We're due on the eleventh. Your unhappy son, JACK."

It was now the tenth day of the month.

"He will be home to-morrow," I said.

"And I think," said my friend, "*she* will be Home to-morrow, too."

We approached the bed, and the woman's eyes opened. She was looking anxiously around.

"Has he come?" she murmured.

"Not yet," I said, "but he's coming to-morrow. There is a letter from him."

She took the letter in her trembling hand, and looked at it for a moment.

"I cannot see; I cannot read it," she said in a tone of disappointment. "Is it really from my boy? What does he say? Tell me what he says."

We told her again, but her mind seemed wandering.

"Why doesn't he come?" she asked after a little while. "Hark" is that his knock at the door? Listen! Can't you hear it? Open the door. Please open the door!"

We went to the door and opened it, just to satisfy the poor woman, but we knew there was no one there. Only the cold night-wind swept into the little room, and the driving rain.

"Is he there?" she asked.

"Not yet, but he will come soon."

"If it is too late," she added slowly, and the tears stole from under the closed eyelids and fell down the wrinkled cheeks—

"If it is too late when he comes, tell him I forgave him, and I love him, and will meet him yonder; and will you—kiss—my boy—for me?"

She lay silent for a moment, then started again:

"Hark he is knocking now!"

Then a look of intense happiness overspread her face, and she tried to reach out her arm as if to grasp some one, and then she was still.

The knock had been for her, and *she* had answered it.

It was the following night that I waited on the quay for the returning sailor. I almost dreaded the meeting. When the vessel at last came in I saw Jack Grayston among the rest, and I followed him to the

office and waited till he should "sign off." Then I came forward, and offering my hand, said:

"Well, Jack, how are you? I came to meet you, because I thought you might feel strange coming back after all this time."

"Thank you sir," he said as we passed into the darkness. But he was not pleased that I had met him; and no sooner were we outside than he started to run, saying:

"I'll just run on home. Mother'll be waiting to see me."

"Jack!" I cried after him, "here! I want you, lad. I've something to tell you."

Evidently my voice impressed him, for he stopped at once and came back to me. As he approached, I looked him straight in the face, and, from the unsteady gaze, and the unnatural flush on his thin face, I could read the story of a year's sin and wild recklessness. But I felt a great yearning for the lad for his mother's sake.

"Jack," I said, taking him by the arm, "I'm going home with you. You mustn't go alone."

"Why? what for, sir?" he asked, with a perceptible note of fear in his voice.

"I have something to tell you, Jack, before we reach the door. Your mother has been fretting for you all the time you have been away."

"I know she has," he replied very quietly. "She told me so in her letters, and I'm not going away again."

"You got the letters, then?" I asked.

"Yes."

"And did you notice that the writing was growing less distinct? Your mother often showed me those letters, and we used to pray over them together, and I often said: 'He must come home after he reads this;' but you never even answered, Jack, did you?"

"No, sir," he replied.

"She used to say she feared she would never see you again, and she asked me to tell you——"

"You don't mean she's dead!" he broke in suddenly.

"Jack," I replied, "I came to meet you to tell you about it before you got home. Be brave, my lad. Come. Here we are."

We opened the door and passed in together. The poor lad went straight to his mother's room; and we did not prevent him, nor go in with him.

We prayed for him in silence, knowing the awful battle he would be fighting with sorrow and remorse.

The day after the funeral he came, at my request, to see me, and for a long time we sat deep in conversation.

"Yes," he said, after we had talked for a while, "I can see it all now. I loved my mother, but I loved the world more. I couldn't stand her praying: I hated religion, and I just gave myself to the devil. That's the plain truth, sir."

"Well, Jack," I put in, "you can't go back and undo it all, but you can start on new lines now, and do better in days to come."

"But I am afraid of the year I spent abroad," he said thoughtfully. "I can't get away from it. All the sin, and the voices, and the scenes are with me every day: and when I think of mother wanting me all the time I feel my heart will break."

"You must leave that sin with God," I answered. "You cannot undo it, and I don't suppose you will ever forget it: but God is willing to forgive it all for Jesus' sake."

"I can't think that, sir," he said, looking hard at me. "If you knew, sir, all I have done, you wouldn't think He could forgive me."

"Your mother forgave you all, Jack."

"Yes," he answered quickly, "but mother loved me."

"My lad," I replied, "God loves you even more. There is no love so strong and forgiving as the love of God."

"Then I would like to be sure that He has forgiven me," he said.

"Let us kneel together and ask Him, Jack."

We knelt down, and after a moment's silence, I said:

"Now, Jack, just ask Him to forgive you."

He hesitated, for he was not accustomed to pray, and then in stammering words, he said:

"Oh, God I have sinned. I can't say all; but you know. I want to be forgiven. I'm awfully sorry for it all.. Amen."

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For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Not Understood

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep—
Not understood.

Not understood. We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall and live and die—
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by the narrow gauge,
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age—
Not understood.

Not understood. The secret springs of action
Which lie beneath the surface and the show
Are disregarded. With self-satisfaction
We judge our neighbors and they often go—
Not understood.

Not understood. How trifles often change us,
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy. Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.

O God! that men would see a little clearer,
Or judge less harshly when they cannot see!
O God! that men would draw a little nearer
To one another!—they'd be nearer Thee,
And understood.

—*Selected.*

"She Hath Done What She Could"

It was at the convention. There had been an apathy over the audience all that morning. Some one had been pleading for foreign missions and the need of more funds; but as the speaker took his seat and looked over the sea of faces, his heart was heavy.

"I have failed," he thought. "I have failed." There was no answering response to his appeal, and as he sat there so full of zeal for his work, so heavy of heart because of the lack of feeling and interest manifested there, he hid his face in his hands.

The next moment, however, a little woman in one of the rear seats arose. Her hair was quite white, her clothes plain. She came forward to the edge of the platform, shy and diffident, but in the eyes upraised there shone a steady, consecrated flame. The young man who had spoken came forward.

"Here," she said, "I have no money, but once I had a son. He died five years ago. He gave me this brooch. He would want this work to go on. We used to talk about missions together. It was as dear to him as it was to me. I want you to take it and sell it, and use the money." And then she handed to the speaker a pearl brooch, beautifully, exquisitely fashioned.

"But we can't take your pin," cried a man, coming forward—a tall, portly man with kind eyes. "It would not be right," for he read poverty in the plain, shabby dress and worn bonnet.

And then he faced the audience. "This little woman here," he cried, "wants to give to the work of foreign missions a pearl brooch, given her by a son now dead."

"I'll give five dollars to missions to redeem it," spoke up a clean-shaven, broad-shouldered young man in the rear of the church. "This convention can't permit the sacrifice."

"I'll give five dollars more," spoke up another.

"I'll give ten dollars," said some one else.

The speaker saw that the psychological moment had come. "Some one pass the basket," he cried.

A few minutes later they were handed in. Then the next moment the young man who had made the plea for raising funds for foreign missions arose. "We have raised five hundred dollars to redeem the brooch," he said joyfully. And then he stepped out of the pulpit, and fastened it once more on the plain, white-haired little woman's gown. "Your sacrifice has broken the ice," he said huskily. "God bless you for what you have done!"

And then, inspired by one frail, small woman's willingness to give her best toward the cause she loved, the great audience went to work, and the real meaning of the convention was made plain.—*Epworth Herald.*

Woman Lifts Ton of Water Daily

Water—its handling, not its use—is the reason why the wives of farmers lose their figures, their color and the sparkle of their eyes, according to President Cook, of the Mississippi Normal College.

His discovery is considered of sufficient importance by the United States Bureau of Education to make it the subject of a special bulletin, which embodies the report of Dr. Cook. He declares that the ordinary farmer's wife lifts a ton of water a day on an average.

"The getting of the water from the source of supply to the point of application," says Professor Cook, "requires more manual labor than any other item of housekeeping. The water for the kitchen has to be lifted from the well, carried to the kitchen, poured into a kettle, poured out of the kettle into the dishpan, and from the dishpan out of doors. This makes six times the water is handled; and a bucket of water containing two gallons, with the containing vessel, will weigh twenty pounds. When this is handled six times, the total lifting is 120 pounds. The cooking of three meals a day on a meager allowance of water will necessitate ten buckets, which will make for cooking alone 1,200 pounds of lifting per day.

"When to this is added the water necessary for bathing, scrubbing and the weekly wash, it will easily bring the lift per day up to a ton; and the lifting of a ton a day will take the elasticity out of a woman's step, the bloom out of her cheek, and the enjoyment from her soul."

All this drudgery, says Professor Cook, could be obviated by an outlay of $250, even on the most isolated farm, thru the installation of a pumping- system.

Blessed Be Humor

A young lady, about to visit the Holy Land, called on an old lady friend. She mentioned the fact that she soon hoped to see Jerusalem, Bethlehem, Galilee, and many other places mentioned in the Bible. The old lady put down her work, removed her spectacles, and exclaimed in great suprise, "Well, now, I knew all those places were in the Bible, but I never thought of 'em being on *earth!*"—*Flying Leaves.*

A man went to the office of a really up-to-date insurance company to secure a policy.

"Do you cycle?" the insurance agent asked.

"No," said the man.

"Do you motor?"

"No."

"I suppose you occasionally take a flight in an airship?"

"Why, no," said the applicant, "I have no dangerous——"

But, the agent, says the storyteller, interrupted him.

"Sorry, sir," he said, "but we no longer insure pedestrians."—*Exch.*

—Eugene Field and his wife once entered a streetcar, to find all the seats taken save one at each end. When the conductor collected the fares, Mr. Field announced audibly as he gave him a dime, pointing to the far end of the car, "This is the fare of the lady there,—the one wearing the new, beautiful brown silk dress." All eyes turned, and her pretty face was rose color; but back of her reproving glance was mingled indulgence, appreciation, and mirth at the unexpected and truthful announcement.—*Youth's Companion.*

Denominational

Installations

In accordance with the instructions of the respective District presidents, the pastors named below have recently been installed in the various new charges:

On July 11, 1915, Pastor C. C. Bizer at Elliston, O., by Pastor F. H. Mittendorf.

On July 18, 1915, Pastor M. L. Kramer, at Bellevue, Ky., by Pastor F. Hohmann.

July 25, 1915

Pastor J. C. Voeks, at Petersburg, Ill., by Pastor Theo. F. Krueger.

Pastor F. Peter at Crown Point, Ind., by Pastor H. E. Blum.

Pastor H. Knipping at Clarington, O., by Pastor W. C. Mueller.

On Aug. 31, 1915, at Brainerd, Minn., Pastor W. Riemann by Pastor J. Kurz.

Aug. 1, 1915

Pastor W. Riemann at Bemidji, Minn., by Pastor J. Kurz.

Pastor Ed. Merz at Inkster, N. D., by Pastor H. B. Witzke.

Pastor O. Zwilling at Webster County, Nebr., by Pastor H. Schirnecker.

On Aug. 8, 1915, Pastor H. Schirnecker at Harvard, Nebr., by Pastor G. Duensing.

New School Year at Elmhurst College and Eden Seminary

The new school year at Elmhurst College and Eden Seminary is scheduled to begin on Sept. 8, 1915. The opening service at Eden begins at ten o'clock, A. M., that at Elmhurst at eight P. M. New students at Elmhurst are expected to be on hand by eight o'clock A. M., the older ones by six o'clock.

W. Becker, Director Eden Seminary.
D. Irion, Director Elmhurst College.

The Jubilee Offering

From all sides the reports concerning the Jubilee Offering are coming in, and churches everywhere are busy making the final collections. A great host of volunteers, men, women and young people, are as busy as bees all over the country gathering in the offerings of Evangelical devotion in churches large and small, and in checks, bills and coin of every denomination. The Evangelical Church may well be proud of the loyalty, devotion and enthusiasm with which her representatives are taking hold of the task entrusted to them. On page eight is a partial list of churches who are hard at work or have completed the collection of the Jubilee Offering during the past two months. It will be an interesting pastime to find the name of *your own* church in the list. And if you do not find it there it will be worth your while to discover why. Perhaps you can help push things along. Perhaps *your* share of push is *needed* to make things move. If all the churches of the Synod are as busy and as successful as those reported here there is no doubt that the $150,000 can be collected easily.

† Charlotte M. Ernst †

A deep gloom was cast over the members of St. Peter's Evangelical Lutheran Church of the East End, Pittsburgh, Pa., who had assembled for their annual Sunday-school outing, when the sad tidings of the unexpected death of the wife of their beloved pastor were conveyed to them by wire. Tho with them but a few months, her winning ways had already secured her an abiding place in the hearts of the St. Peter's people and the tokens of appreciation and love were many that at this sad occasion were bestowed upon the bereaved.

Mrs. Ernst was born January 23, 1879, in Switzerland Township, Monroe County, Ohio, the daughter of Mr. and Mrs. Philip J. Fankhauser. As a child she already attracted attention thru her melodious voice. The writer shall never forget how the young people of Switzerland Township were accustomed to sing the beautiful songs of Swiss folklore, when on a summer evening after church or young people's meeting they would wend their way slowly to their home. Among these Lottie Fankhauser was a leader.

To acquire proper training Miss Fankhauser attended several terms in well-known schools of music in Chicago, Detroit and New York, paying special attention to church music. Her natural gifts, together with faithful study and hard work, assured success. In the obituary written for the parish paper by a member of the official board of St. Peter's Church we read this unpretentious but eloquent testimony: "It was a pleasure to listen to her singing in divine service."

April 27, 1910, Miss Fankhauser pronounced the word that bound her in holy wedlock, "until God by death shall separate", to Rev. John L. Ernst, then pastor of Immanuel Evangelical Church of Clarington, Ohio.

In the same year Rev. Ernst accepted a call to St. John's Church of Pittsburgh and his bride followed him into this new field. It was there where she had ample opportunity to employ her zeal for the Master and the Kingdom, and in the congregation at large, as well as in the societies in particular, her influence as a leader and a practical Christian worker was manifest thruout.

At home, in the "kingdom of her own", the spirit of kindness and hospitality prevailed. Not only was she a real helpmeet for her husband and not only a good and loving mother to her own child, Evelyn, but in true Christian love she had opened her home and heart to two nephews, who for the second time in their brief life are now bereft of a mother's tender care. The tears that flowed so copiously from the eyes of these young boys speak louder than words of what Mrs. Ernst had been to them.

In the best of health the Ernst family had planned to participate in the Sunday-school outing on July 29, when in the early morning of that day Mrs. Ernst was taken violently ill. Her immediate removal to the hospital was decreed by the physicians, but to no avail. For a few brief moments only she regained consciousness and before the sun had set on that very day the noble woman had yielded up her spirit. The days of her earthly pilgrimage are 36 years, 6 months and 9 days.

The ways of God are unsearchable at times and far beyond the comprehension of the human mind. But the large gathering of mourners, chief among them the stricken husband and daughter Evelyn, the two foster sons, the aged parents and parents in law, two brothers, one sister and other relatives, sought strength for faithful submission and unerring trust, when on Sunday afternoon, August 1, the funeral services were held in the spacious St. Peter's Church.

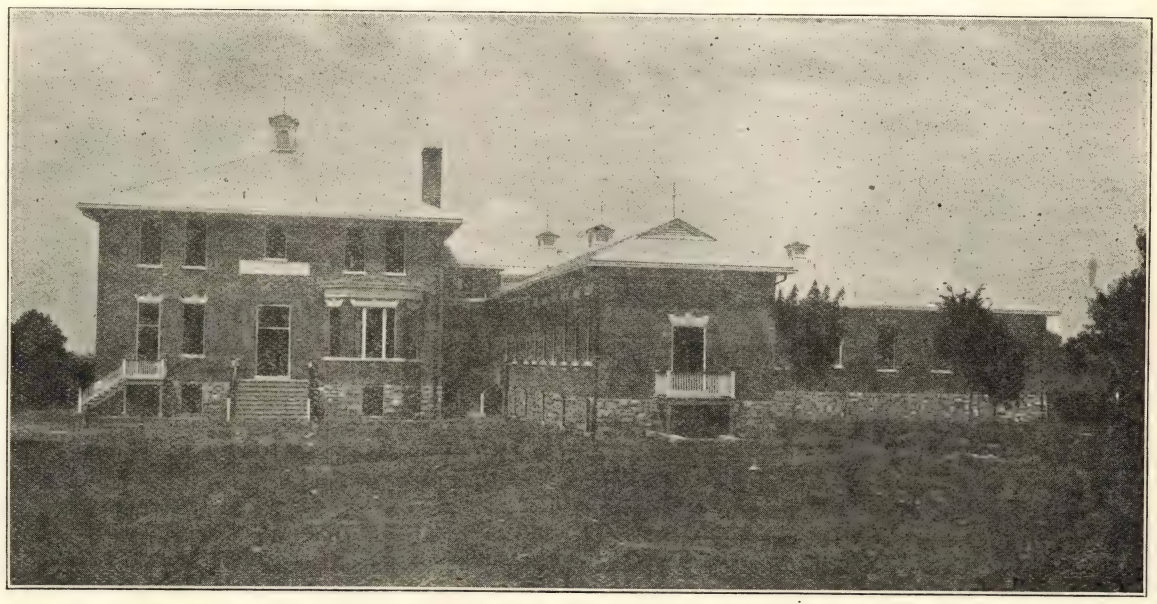
The service, marked with simplicity and impressiveness, was in charge of Rev. Charles Krumm. The liturgical parts were conducted by the neighboring brethren W. A. Bomhard, F. Nikisch, H. Fuchs, A. Ruecker and H. J. Borchers. The sermons were delivered by Rev. Carl Loos, of Buffalo, N. Y., in German and by Rev. O. Hemplemann of Pittsburgh in English. Pastor Krumm read the obituary and Rev. Nikisch spoke in behalf of the Pennsylvania District and the "Pittsburgh Pfarrkraenzchen". The choir of which Mrs. Ernst had been an active member sang appropriate hymns.

On the following day the remains of the beloved dead were removed to the place of her childhood. The beautiful church of the Switzerland congregation was filled to overflowing. Services were held, conducted by the pastor, Rev. O. Krusius. The consolations of the Word of God were again administered unto the mourning ones by Rev. C Krumm in German and Rev. C. Loos in English. The choir also rendered anthems of life and resurrection. Interment was made in St. John's cemetery, side by side with two sisters who had preceded Mrs. Ernst into eternity.

We recommend the bereaved ones to the tender mercy of God, believing that "earth has no sorrow that heaven cannot heal." *C. Loos.*

Emmaus Hospital, St. Charles, Mo.

On Sunday, July 25th, the newly erected Merten memorial cottage on the grounds of the Emmaus Hospital in St. Charles, Mo., was dedicated to its merciful ministry. This building has been made possible thru the bequest of the late H. H. Merten of Quincy, Ill., who at different times has remembered this institution by liberal contributions which aggregated the sum of about $24,000. In consideration of the old building being filled with patients to its utmost capacity, and also of the fact that many new applications were constantly coming in, the board of directors concluded to erect the new building and to call it "Merten Memorial", in honor of the generous friend of the institution. This structure provides accommodations for sixty more patients.



Merten Memorial Cottage, Emmaus Hospital, St. Charles, Mo.

The Program

It was a large throng of people who gathered at three o'clock in the afternoon on the beautiful grounds to witness the interesting ceremony of dedication and to listen to the addresses of the occasion. St. Louis and St. Charles were well represented, also all the neighboring congregations. The St. John's orchestra of St. Charles and the choir of St. Peter's Church in St. Louis shared the musical part of the program, making themselves worthy of great appreciation by the audience thru their choice renditions. After a "*marche brilliante*" by the orchestra the act of dedication took place, the Rev. S. Kruse, president of the board of directors, and the Rev. C. F. Sturm, Superintendent of the Asylum in Marthasville, and Rev. J. W. Frankenfeld, Superintendent of the Asylum in St. Charles, officiating. In a brief address the president sketched the development of the Emmaus Asylums, remembering also the man by whose liberal gifts this new structure could be erected, and then dedicated the Merten Memorial "in the name of the triune God who has revealed His unfathomable love in Christ Jesus and has poured out His love into the hearts of His own, that they might practice charity by furnishing the means for the enlargment and the maintenance of this work of charity,.....to the service of charity in behalf of the epileptics and feeble-minded. May God the Father and the Son and the Holy Ghost surround it with His protection and fill it with His blessings and also fill the hearts of its future inmates with His Spirits and His peace. Amen." A dedicational prayer by Rev. Kruse and a few Scripture readings by the superintendents closed this impressive act. Mrs. S. G. Lewis, president of the Woman's Relief Corps of St. Charles, hereupon presented the new home with a beautiful United States flag, whereupon the large audience with great enthusiasm joined in the first verse of our national hymn.

Elaborate preparations had been made to seat the audience in the open court between the Hospital and the Merten Memorial, the rear porch of the Asylum being used as a platform by the speakers.

From here Dr. J. J. Meyer opened the cycle of speeches by tendering the hearty welcome of the board of directors to all the guests, laying stress upon the fact that Emmaus fully deserved the interest and love of the Evangelical Christians since they were founded, more than many other charitable institutions, directly by resolution and order of the Church at large. He pointed out that Dr. L. Haeberle, whose place he took on this occasion, was the originator of the Emmaus idea. And finally he paid tribute to the benefactor after whom this new building was named. He was followed by Rev. Sturm of Marthasville, who in warm words expressed the congratulations of the sister institution in Marthasville. After the German hymn, *Nun danket alle Gott*, the Hon. John N. Olson, Mayor of the City of St. Charles, addressed the audience, telling all about the assistance the inhabitants of St. Charles had lent for the furtherance of the Emmaus cause in their midst and pledging himself for the city he represented, to be ever mindful of the needs of the institution. After a hymn sung by the audience the Rev. H. Thomas of St. Charles addressed the eager crowd on 1 Cor. 13: 13, the topic of his speech being: "Our Institution the Work of God", dwelling up on the foundation upon which it is standing, namely the *faith* in the crucified and risen Saviour, the goal it is striving for—namely, *hope* in life everlasting, the spirit which permeates it, namely *charity* which serves the poor and helpless.

Pastor Thomas was followed by Pastor F. H. Krafft of Bethany, St. Louis, who paid due homage to the late H. H. Merten who had erected himself a memorial, the best, man can erect, namely one which carries a blessing to the living. The speaker congratulated the board of directors and the superintendent on their efficient work and expressed the opinion that our whole Church was to be congratulated upon the erection of this building, because it gave proof that the spirit of Christian benevolence was still alive in our Church. "This building is another pearl added to the string which bedecks the bosom of our dear mother Church. It is another diadem, placed into the crown of our blessed Saviour". The speaker furthermore dwelled upon the thought that we were not here only to offer felicitations, but to realize that this work, carried on in the Emmaus institutions, is important and necessary and affords us an opportunity of doing good. Let us, he closed his address, joyfully give a helping hand to this most worthy cause and let us pray to our father in heaven that he may abundantly bless our Emmaus Home. The next speaker was Pastor H. Walser of St. Luke's Church, St. Louis, Mo. His task was to speak on the history of the Merten Memorial and of its needs. It is quite a task to hold the attention of such an audience after so many addresses, but the speaker by his fascinating manner achieved his aim perfectly. The Rev. Geo. Goebel of St. Charles, our worthy vice-president, by a few words of thanks and a prayer brought this beautiful celebration to a close. God bless our Emmaus institutions.

What the Emmaus Institutions Are

The Emaus institutions were established in 1892 for the care of epileptics and feeble-minded in the

Concluded on Page 8

THE SIGNIFICANCE OF THE ELMHURST SUMMER SCHOOL

Evangelical Leaders trained for Evangelical Service in the Evangelical Way

REV. J. U. SCHNEIDER, PH. D., EVANSVILLE, IND.

For some years past the Evangelical young people have been united in denominational conventions for the purpose of fostering the various enterprises of the church. The incentive for this kind of work was largely gotten from the International Sunday School Association and the United Society of Christian Endeavor. This is especially true with reference to the Sunday-school work. The present leaders in our various Sunday-school organizations were apt pupils, and after having gotten the vision of greater Sunday-school efficiency they passed it on to others. This resulted in arousing greater enthusiasm in religious activity and brought about the adoption of methods that has made possible a more efficient religious instruction in our Sunday-schools thruout the Synod.

The Faculty. Standing, left to right: Pastors E. Gehle, P. Pfeiffer, W. N. Dresel, Theo. Mayer, F. Frankenfeld; sitting: Miss Schellhase, Prof. Press, Dr. Schneider, Mrs. Bomhard, Pastors M. Davis, Theo. Schmale, Miss Speidel, Mr. Otto Mayer.

The interdenominational activity, however, lacked the specific directive for denominational work. Our own peculiar problems could not be considered as they should; in fact, our particular aspirations and interests, *as a denomination*, could not come to their own. In order to gain the greatest possible efficiency in the accomplishment of the particular tasks that must be our first concern, the Evangelical conventions have been organized and are now recognized as powerful factors in the Synod's work.

Efficient Evangelical Leadership

However important the various conventions will always be, they could not offer all that was desired. A new further step in advance was therefore undertaken which promises far more in the training of leadership and along educational lines for better service than the conventions can render. The 20th to the 29th of July therefore witnessed the establishment of the Evangelical Summer School at Elmhurst, Ill. No better place could have been selected. The college buildings offered all the facilities required to accommodate a large school. The arrangement for board and lodging could not have been better anywhere else. The expenses were very low, owing to the permanent facilities at Elmhurst College.

But this is not the only reason for selecting Elmhurst for the Summer School. Elmhurst is a strategic point for the entire educational work of the Church. During the Summer School many young men and young women of our churches have gotten their first real impressions of the College. True, they have known of Elmhurst College, but they had never *seen* the institution. Now they have seen, and they know from their own personal observation that Elmhurst deserves to be considered as among the first of all the denominational institutions. The young people have been students at Elmhurst themselves for ten days, and have gotten diplomas at the Summer School. They will prize the institution more highly than ever before for having opened its doors to them and welcomed them to its halls, and dormitories and class-rooms, and we may rest assured they will not deny any assistance Elmhurst may ask of them.

Then again, ten days educational activity with in the environments of Elmhurst will have a tendency to arouse the desire of young men, now engaged in Sunday-school work, to get more, in fact, to get all that can be gotten at Elmhurst, and then to go on to Eden Seminary in preparation of entering more fully into the service of the Lord. For these reasons and others that might be added, Elmhurst is significantly strategic, when the location for the Summer School is considered. It is safe to say that since July 29, 1915, Elmhurst College is better and more favorably known thruout the Synod than ever before.

The Students

The fine equipment at Elmhurst, however important that was, did not constitute the school. The buildings and verything connected with the school is furnished for the pupil. Every school must have its learners, and they were at Elmhurst during the last ten days of July. Two hundred and fifty students were enrolled—125 of them full time—and a more earnest and enthusiastic body of young men and young women never graced the class-room of any school. The students had not come simply to have a good time; they had come with the clear and definite desire to become better qualified for the high calling of teachers and officers in the Sunday-school. Consecrated effort and holy zeal characterized the endeavors of the students. They came from the Sunday-schools thruout the length and breadth of the Synod; they were conscious of their need of better qualification for their labors in the local school and church,

The Students at the Elmhurst School of Methods. Photograph taken July 27

and they were fully alive to the opportunity to gain the knowledge that would make them more proficient in the Master's cause that was offered. Nor was it intellectual incentive alone that was sought; the spiritual and devotional attitude of the students was no less pronounced. The instructors did not fail to minister to these requirements, and when the young people left Elmhurst to return to their homes, one hundred and nine had diplomas. But that was not all; they carried with them a broader vision of their duties and opportunities; their eyes were opened to new possibilities; they were moved to new resolutions, and looked forward to the realization of the ideals which had been presented to them. That, indeed, was the real, primary object of the school, and it was attained in a remarkable degree.

The Faculty

Another factor must be considered in estimating the significance of the Summer School and that is *the faculty*. The instructors were chosen with great care, and they acquitted themselves of their obligations in a manner so praiseworthy that it would be proper and profitable to dwell upon the characteristic features of the work of each, if space would permit. It seems eminently desirable, however, that the men and women who have contributed so much to the success of the school be introduced to the readers of the HERALD. Rev. Paul Pfeiffer was the Dean of the school. He is well and favorable known as the chairman of the Central Sunday School Board, and has gained new laurels by the splendid manner in which he conducted the school. Rev. Theodore Mayer, the General Secretary for Sunday-school work, had the general management in hand. He was the man of business, director in athletics, and, in addition to this, gave lectures on Secondary work in the Sunday-school. Rev. Wm. N. Dresel, the "Big Brother from Evansville", Chairman of the Superintendents' Department of the International Sunday School Association, and president of the Evangelical League, lectured on the History of the Sunday-school, Organization and Management. Mrs. W. A. Bomhard, author of "Apt to Teach", gave six lectures on the Aim and Principles of Teaching. Rev. F. Frankenfeld, Rochester, N. Y., devoted much of his time to the psychological facts a teacher must know in order to deal intelligent with the pupil. At the twilight services, as well as at the Sunday service, Rev. Frankenfeld presented the "Duty", the "Cost" and the "Crown of Service" very eloquently. (Dr. Schneider's modesty has kept him from mentioning the part his own thoughtful and helpful addresses at the Twilight and Commencement services had in making the school what it was.—*Ed.*). Miss Louise Schellhase of Evansville, Ind., gave four lectures on "Elementary Work". Prof. S. D. Press of Eden Seminary conducted "A Study of Galatians" in eight periods of forty minutes each. Each day's work was fittingly opened by this Bible study. Rev. E. Gehle, Milwaukee, Wis., lectured on the "Home Department", and Miss Lydia Speidel of Buffalo, N. Y., had charge of the music at all the meetings and Sunday services. The beauty of these services were largely due to her skill as pianist and organist. These men and women have born the weight of the labor that devolved upon the faculty. Addresses and lectures were given by Rev. J. Baltzer, President General, Rev. D. Irion, D. D., Rev. M. Davis, Rev. Theo. Schmale and Rev. J. G. Scheuber. Mr. O. L. Mayer, Scout Master, brought a company of boy scouts to the school and gave some very interesting demonstrations of scout activity. Rev. J. Pister directed the singing, and Miss Hedwig Meyer took the part of vocal soloist at the Sunday services.

All participants as teachers, lecturers, preachers and musicians were *Evangelical people*. There was no need of going beyond the confines of the Synod to gain an eminently capable faculty. It is noteworthy that one and all served gratuitously.

To sum up the significance of the Evangelical Summer School in the briefest terms, it may be said: the school was composed of Evangelical people in all its parts; conducted in an Evangelical institution; it dealt with all the various problems of Sunday-school work, with special application to our Evangelical policies and problems. It revealed our resources in denominational organization, and particularly in our Sunday-school publications. It strengthened the faith in God and His kingdom, revived the love and loyalty to the Church, and renewed the holy zeal to engage in the tasks of the Church with new vigor, and to the glory of Jesus, the King.

The Kingdom's Advance

AT HOME

Methodist Book Concern Wins Award

The Methodist Book Concern is trying to make all Methodists and everybody else know of high honors that have come to it from the Panama Pacific Exposition. One of these, awarded by the Department of Education of the Exposition, is a gold medal for the best and most widely distributed International Uniform Sunday-school lessons and International Graded lessons. The other, given by the Exposition itself, is the grand prize, the highest award of the Exposition, given for printing and binding of books and general book making.

Methodists are fond of pointing to their great Book Concern as being the oldest of book publishing firms in New York, among the very largest, and yet managed from its very beginning by ministers who are popularly supposed not to be first grade business men. Scores of book publishers in New York and the country have failed since the Concern began, but the Concern is distributing $300,000 a year in profits. These profits go to swell the fund for retired preachers of the Gospel. The Concern has in the Palace of Liberal Arts at San Francisco what is said to be the largest and one of the finest of educational exhibits.

J. Campbell White a University President

It is announced that J. Campbell White, general secretary of the Laymen's Missionary Movement from the beginning in 1907, and one of the two general leaders in it since 1910, has accepted the presidency of Wooster University. It is also announced at the same time that this action will make no difference in the Movement's plans for a series of about eighty conventions that are to start this autumn, and conclude with a national missionary congress in Washington next spring. Mr. White declares his conviction that the usefulness of the Movement is by no means spent.

The famous Movement began with a prayer meeting held in the Fifth Avenue Presbyterian Church, New York, Mr. White being present as one of its founders. At the outset the Movement stressed foreign missions more strongly than others, but later came to include all forms. Its activity has increased financial gifts to missions, and also contributions of men and women as workers in all mission fields, so that today, in both home and foreign missionary contributions, the United States leads all other nations. The largest missionary society in the world, in point of receipts, is the Methodist foreign of this country.

Mr. White is a brother of the Rev. Dr. W. W. White, head of the Bible Teachers' Training School, New York, and brother-in-law of Dr. John R. Mott, the acknowledged leader of the foreign missionary work of the whole world. Wooster University, with eight hundred students and endowment funds of $2,225,000, is the largest of Presbyterian colleges. Mr. White is himself a member of the smaller United Presbyterian body, whose strength is chiefly in and around Pittsburgh. It is stated he will enter upon his new work with the beginning of the college year in September.

New Roman Catholic Bishops

Many changes are taking place in Roman Catholic bishoprics, due to an unusual mortality among prelates of distinction. A new Archbishop of San Francisco has but lately been named, and now another must be in place of the late Archbishop Quigley of Chicago. Of two auxiliary bishops for Chicago, Bishop Rhode has been recently assigned to the Green Bay Diocese. The late Archbishop was promoted from Bishop of Buffalo, and it is reckoned certain that some bishop from outside the Chicago province will be promoted to that important see.

Catholic bishops have fairly recently been named for Salt Lake, El Paso and Green Bay as noted, and a coadjutor, a not usual form in the Catholic Church in America, for Grand Rapids. The Dioceses of Buffalo and Covington are vacant, and that of Albany has just been filled by the assignment as Bishop of Albany of Auxiliary Bishop Cusack, of New York.

Selections of these prelates are made by irremovable rectors and diocesan consultors who recommend three candidates, and designate their order of preference. These go to the bishops of the province, the archbishop presiding, and this body may either approve or select three other names. Sometimes one or two of the names are chosen, oftener the first three are agreed upon and endorsed. Names then go to the Vatican thru the Apostolic delegate at Washington. Usually the Vatican takes the recommendation of the archbishop of the province. Until a few years ago the United States was administered as a missionary field, but now it stands at the Vatican on the same footing in administrative affairs as France, Austria and the other nations where Catholicism was long organized.

ABROAD

Missionary Conditions in Turkey

Thousands of friends of missionaries in Turkey are depending on Ambassador Morgenthau at Constantinople. These missionaries come for the most part from the Middle West, especially around Chicago and St. Louis. Their friends there are unable to hear directly from them, and have not heard much of anything since the beginning of May. Mr. Morgenthau has promised, however, that he will give prompt information thru our State Department of any harm, or even any real danger. On this assurance the mission boards are giving out that all are safe.

Syrians in this country have sent, since Turkey declared war, the large sum of $155,000 to relatives in Turkey. This money has gone thru the hands of the Presbyterian board, which transfers it to the Episcopal board, and that in turn makes a money exchange with the Standard Oil Company. No money really is sent in either direction, but by the plan missionaries in these shut-in districts, and the Syrian friends of prosperous Syrians in America, get their money and the mission boards assure friends of missionaries they are not suffering.

Thru the American Board it is learned that the commencements of colleges in Constantinople and the Near East were held this May without interruption. Churches and schools in Prague have been interfered with by ministers being called to war service, but in Anatolia and western Persia conditions are reported nearly normal. Of late such communication as there is lies directly thru Germany, and thence to Copenhagen. Missionaries who happened to be on furlough here have to be patient, but at the same time to be ready at any moment to return.

In Constantinople and thruout most parts of Turkey and the Balkans American missionaries are at work, either in charge of churches or of hospitals. As most people know, there are large colleges in Constantinople supported by American money, having been built by the same, and thru the region south of the Caspian sea, and west extending nearly to the Bosphorus are not only churches and hospitals, but high schools for boys and girls. At Beirut in Syria there is a printing office, almost the sole work of which is the making of Bibles for the American Bible Society.

Reports from Constantinople to the American Bible Society indicate sufficiently settled conditions in Turkey, Bulgaria and Egypt to make possible sales of Bibles, and to carry on translations of the Bible into additional languages. In spite of war, and hard times in Egypt produced by the threatened invasion by the Turks, no fewer than 170,867 volumes were sold last year, a loss of less than 10,000 over the year preceding, when there was no war.

Hard times struck Egypt both because of change of rulers and the reported coming of the Turks. It lasted a good part of the year, but improved when the Turks failed to arrive and British control became firmer. In Bulgaria no fewer than 18,000 volumes were sold. Some copies were even sold in the Soudan. The colporteur who sold them travelled by donkeys and later by camels, and all of the time practised his profession as eye and ear physician, greatly helping many people, and selling Bibles as people were found to buy. In Asiatic Turkey no fewer than 52,000 volumes were placed, the war interfering in many ways with the work of the colporteurs.

Bible selling had, until very recently at least, gone on in ancient Adrianople, where Islam is supposed to reign supreme. Not a few families, leaving because of the war, desired Bibles to take away with them. For a time after Turkey went into the conflict on the side of Germany finances were almost at a standstill. both among the people and getting money into and out of Turkey, but a little later things improved, so the Society's agents report. Fears of massacres of all Christians, and especially of the Armenians, have been felt at all times, but the latest reports are to the effect that Turks can be trusted even in defeat. Both Beirut and Constantinople are great centers of Bible printing and binding.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Sept. 12, 1915, Fifteenth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

FRIENDSHIPS

M. Sept. 6. Friend of God. Jas. 2: 20—26.
T. Sept. 7. Who are Christs Friends? John 15:12—17.
W. Sept. 8. Mutual Esteem. 1 Sam. 20: 31, 41, 42.
T. Sept. 9. Friendliness. Prov. 18: 24.
F. Sept. 10. For Friendships Sake. 2 Sam. 9: 1—13.
S. Sept. 11. A Friend's Service. Acts 9: 26—29.

Sun., Sept. 12. Topic—Friendships that are Worth Forming: Making Them, Keeping Them. Prov. 27: 5, 6, 9, 10, 14, 17, 19.

Suggestions to the Leader

This topic is a study in friendships. Assign different ones to tell the story of the friendship of *Abraham for Lot*, between *David and Jonathan, Samuel and Eli, Paul and Luke Paul and Timothy, Jesus and John.* The story of some extra-Biblical friendships might also be told: *Damon and Pythias, Luther and Melanchthon, Huss and Jerome of Prague, Emperor William I and Bismarck.*

The highest type of friendship is found in Jesus Christ, who gave His life for His friends. No one can accept the token of friendship without being a true friend of Jesus, for only to the true friends is the gift of life accessible.

The whole meeting ought to be fragrant with the sweet spirit of love and friendship, of sacrifice and service. The members of our young people's societies are bound together for one common friendship. A real communion of interest ought to be maintained. Personal grievances, dickerings and disputes ought not to be tolerated. We are united for a common welfare, for growth in faith and character. United we stand and grow, but divided we decay and fall.

The Topic Presented

There are two stages in the development of friendship: 1. Making friendships. 2. Keeping friendships.

The one question that determines the answer to either of degrees of developing friendship is this: Is it desirable? Is it desirable to establish a friendship? Is it desirable to maintain a certain friendship? Let us bear this in mind, no friendship that deserves the name of friendship is a matter of our will. You cannot will to be a man's friend. It is a reciprocative action based on mutual attraction, influenced by a sympathetic spirit, and a community of interests. A sympathetic spirit cannot be explained by mere psychological laws, it is something that exists without being able to account for it. It is awakened by common interests that concentrate our attentions, leading them to the discovery of a similarity of interests and unison of sympathies.

Therefore we cannot break a friendship at will. It exists even tho the one prove himself unworthy. A true friend can never be false to that friend.

Friendship *requires patience.* Often we receive rebukes from friends more unkindly than from our enemies. The aim of friendship is to *help* one another. Loving criticism will spare us many an evil hour if accepted in the spirit of friendship.

Friendship requires that we be *true.* Masking is not necessary among friends, for the friend can read the secret thoughts.

Friendship will *elevate friends.* Friendships that lower ideals and cheapen practices are such in name only, and cannot prevail. In a true friendship both friends will be improved in the quality of their moral character. Friendship never counts nor measures. It is ever ready to do and give more than its share.

A friendship is desirable only when it unites you to another in the pursuit of a common ideal, when it stimulates you to noble actions. Where the opposite is the result, that friendship should be terminated unless you would contaminate your soul.

Therefore painstaking thought ought to be given to the advisability as to forming definite friendships. Friendships may be based on inner qualifications, but their continuance is a matter of thoughtful examination.

Friendship grows stronger if there is a common interest in religious matters. The love of Jesus Christ binds the heart of friends closer together.

Some Questions on the Topic

How does religion promote friendship?
On what is true friendship based?
What is the difference between friendship and friendliness?
How does selfishness threaten friendships?
How may friendships be spoiled?

Some Scripture on the Topic

Job 6: 14; 16: 2; Psalm 41: 9; Prov. 11: 13; 17: 9; 18: 24; 22: 24; 25: 17, 19; 27: 6, 9, 10, 14, 17, 19; Eccl. 4: 9—12; 2 Tin. 4: 16; Phil. 2: 19, 20, 22, 25.

A Prayer

Thou didst give Thine life for Thy friends, may we, O Saviour, be willing to give ourselves a sacrifice in holy service for others. The love for sinful men constrained the Saviour to lay down His life, the love of God must move us to give ourselves to the saving of others. May our love be pure, our deeds unselfish, our service undefiled. Amen.

The Advanced Quarterly's Lesson

The Second Table of the Law. Ex. 20: 12-26

Golden Text: "Thou shalt love thy neighbor as thyself", Matt. 22: 39.

Daily Bible Readings

M. Sept. 6. Ex. 20: 12—26. The Second Table.
T. Sept. 7. Gen. 47: 1—12. Joseph honors his Father.
W. Sept. 8. Matt. 5: 21—26. Jesus Explains the Sixth Commandment.
T. Sept. 9. Matt. 5: 27—32. Jesus Explains the Seventh Commandment.
F. Sept. 10. Matt. 6: 19—34. Laying up Treasure in Heaven.
S. Sept. 11. Mark 7: 14—23. The Source of Sin.
S. Sept. 12. The Church Year Lesson: Matt. 6: 24—34; Gal. 5: 25—6: 10.

Man's relationship to God (as a creature made by Him in His name) involves the duty of honoring and worshiping God in accordance with the principles laid down in the Commandments of the first table. Man's relationship with his fellow-creatures ("God has made of one every nation of men") also involves certain duties that cannot be neglected without serious danger to the welfare of the individual and of the society at large. The principles that should govern our conduct toward other people are laid down in the Commandments of the second table. We can attain and maintain right relationships toward men only as we are right with God.

Respect for Parents fundamental to Human Authority

When the Ten Commandments were given no other human government yet existed for the children of Israel. They had been accustomed to the patriarchal order, and they are now to learn that whatever order might be set up when they reached the land of promise, was in no way to interfere with the respect and reverence to be shown to parents by children. All other human order is founded upon this divinely instituted order of things; the family is the cornerstone of the entire social structure, and the family is inevitably broken up where the authority of the parents is not recognized and respected. One of the most serious symptoms of the social life of today is the lack of parental authority in most of the nation's homes. The children have not learned—and how could they learn when no one taught them?—to honor their fathers and their mothers, and hence the welfare (for which long life in the land of his nativity stands in the eyes of the Oriental) which the commandment promises is so often and so sadly missing. The young people who will not honor their fathers and mothers, and who despise the injunctions of heart and conscience, will treat other moral requirements in the same manner, and will necessarily also reap the fruits of such disobedient conduct. The keeping of this Commandment is the source and spring of all private and public virtue and advancement.

The Loving, Clean and Honest Life

The next three Commandments deal with the laws of life, of chastity and of property, three inalienable possessions of normal human life. The law of life forbids not only murder or any other way of actual taking of human life, but every thought, word or deed that may shorten or embitter some one's life. It touches so many complex and perplexing problems in our day, that we may say that we have hardly begun to understand just what it means for thoughtful Christian citizens. The question of crime and its punishment, of the employer's treatment of his employes, the question of peace and war, all these have a direct relation to our interpretation of this Commandment. Only a loving life can meet its requirements. And our obedience or disregard of its requirements will inevitably spell social welfare or social disaster.

And the *clean life* is no less important than the loving life. Filth is a poison to the soul no less than to the body, and the deadly effect of unclean living, both physically and morally, is today sadly apparent. The lewd story, the foul jest, the allusive word, the voluptuous look, the licentious thought disturb and destroy the purity of the very springs of life and lead to the coarser and more revolting violations of morality. It is not knowledge, primarily, that will keep the young from these slippery paths, but the consecration of the whole life to Jesus Christ. Devotion to Him and the ideals for which He stands, with careful and thoughtful teaching at the proper time, is the only absolute safeguard against secret or open immorality.

The *honest life* is the one solution to the questions of trade and commerce that we face today. The honest life is first of all a life of *contentment.* To be dissatisfied with what God has given is the first step toward dishonesty of some kind, in thought or deed. If it seems peculiarly difficult to apply the injunction to love one's neighbor as one's self just in this direction, it only shows the depth of selfishness in the human heart and the need of constant watchfulness by the help of Christ who became poor that we might become rich.

Hidden Springs of Character

The last two Comamndments deal directly with the *inward life,* the hidden springs of character. There can be no real character without truth, and the kind of desire that is the motive of our actions is bound to color every word and deed. Whether or not we desire truth to prevail, whether or not we are willing to face the wicked desires of the heart and the need of a rebirth thru the Spirit of God as the only remedy, is the test of the true Christian character.

"In His teaching (Matt. 5: 21—37) Jesus deepened and spiritualized these commandments, and in His life He has set them all in gleaming beauty. In His cross He has shown the love passion thru which their ultimate demands alone can be fulfilled. What we are called to obey is not the Ten Commandments as they were given to the Hebrews, but Christ's interpretation of their spirit".

First Evangelical League and Sunday School Convention of the Missouri District

A number of peculiar conditions have combined to retard the organization of a Sunday-school and League Convention in Missouri. The Evangelical young people of Missouri are by no means less earnest and loyal in their devotion to their Church than those of other Districts who have been holding conventions for many years, nor are they less desirous of getting together to plan and do greater things for her. The chief transportation lines of the State run only east and west, however, thus making it impossible to reach most sections of the District except via St. Louis, which makes the railway journeys to most points in the District tedious and expensive. Besides, there are in the borders of the District only a few larger towns, outside of St. Louis, capable of accommodating larger gatherings, and even these are not easily accessible from all points. St. Louis itself, with thirty churches and their League and Sunday-school work is fully organized locally and busily engaged in meeting its own metropolitan problems, while over three-fourths of the remaining churches are smaller rural or village churches with problems, tasks and difficulties entirely different from those of the large city, so that it is not easy to find a common basis for co-operation. To make matters still worse very many pastors in the rural churches—even some in St. Louis—have shown no interest in helping the young people of the District to find themselves and the ways and means of getting together and getting busy.

It was only after several years of agitation and preparation, therefore, that the call for a District Sunday-school and League Convention could be issued by the respective District boards. St. Paul's Church, Hermann, was bold and enthusiastic enough to invite the first gathering, something in the nature of an experiment, as it was impossible to give even the ap-

proximate number of guests that might be expected, and there were no precedents of any kind to go by. The convention met on Aug. 3—5 and was a success in every way. The hospitality of the good people of Hermann was up to the usual mark, which is "enough said" for those who know the inhabitants of that enterprising and prosperous town. The unexcelled scenery was enjoyed by all—no one can ever get enough of the wonderful view of the Missouri valley from the high bluff on which the pretty church stands —and the sessions were interesting, instructive and inspiring. The program was so rich and varied that space forbids adequate mention of the several numbers. Among the notable names were those of Pastor Baltzer, President General of the Synod; Miss Beard, Elementary and Missionary Supt. of the Missouri State Association, and Miss Adele Wobus, Raipur, India, at home on furlough. Distinguished visitors from outside the District were the Pastors W. N. Dresel, president of the National Evangelical League; Paul Pfeiffer, chairman of the Central Sunday School Board, both from Evansville, Ind., and Paul Moritz, Independence, Mo. (West Mo. District) vice-president of the National Evangelical League. The 171 young people (thirty-one of whom were from Hermann), representing thirty-three churches, were as appreciative and earnest a set of workers as can be found anywhere.

The constitution adopted provides for an executive committee of nine members, five of whom are to be chosen from the members of the District League and Sunday-school boards who are appointed at every District conference. The four others are chosen from the members of the convention. This committee organizes itself by the election of its officers, who plan for and conduct the convention. This arrangement aims to secure the most compact and comprehensive organization of all the League and Sunday-school forces of the District. The executive committee for the ensuing year consists of the following:

Pastor H. Katterjohn, St. Louis; Pastor J. H. Horstmann, St. Louis; Pastor Chas. Decker, St. Louis; Mr. C. Buddemeier, Woollam, Mo.; Mr. Carl Michel, Washington, Mo.; Miss Veronika Hotz, New Haven, Mo.; Miss Hildegard Specht, Owensville, Mo.; Prof. F. Pfeiffer. St. Louis, Mo.; Pastor G. W. Frankenfeld, St. Charles. Mo.

The Board organized itself by electing the following officers: President, Rev. Henry Katterjohn; vice-president, Rev. J. H. Horstmann; secretary, Rev. J. W. Frankenfeld; treasurer, Rev. Charles H. Decker.

Emmaus Hospital, St. Charles, Mo.

Continued from Page 5

substantial buildings at Marthasville, Mo., left vacant by the removal of Eden Seminary to its new home at St. Louis. For nine years the institution flourished as a home for both sexes, till, in 1901, when the need for increased housing facilities demanded additional buildings, it was decided to separate the women from the men and the beautiful Emmaus farm of 107 acres in St. Charles was purchased.

The hospital is open to all afflicted and offers its careful attention and trained service to Protestant and Catholics alike, and to the afflicted from other States. Among the present inmates are Jews and even Mohammedans and a dozen States are represented. Such of the inmates as are able to work are employed regularly at the many tasks the large household makes necessary, so as to keep them from moping aimlessly about, which would only make their condition worse.

The patients are under the constant supervision of nurses, for seizures are liable to occur at any moment; there is, in fact, hardly a minute of the day but what some one of fifty-six inmates is seized by a fit. Some of them, on "bad" days, have as many as one hundred seizures, while one of the children has had as many as seventy-two in one hour. In the schoolroom on the third floor the most intelligent of the younger patients receive for an hour a day such scanty instruction as their limited intellectuality can absorb, and all sorts of devices from kindergarten appliances up are used with varying success.

The cost of keeping a patient at Emaus is $400 per annum, but only six of the patients now are able to pay the full price. About twenty-five per cent are charity patients, twenty per cent pay sixty dollars per annum, and the remainder such a reasonable amount as their circumstances may permit. With the Merten cottage open for new patients there will naturally be an increased opportunity for charitably inclined persons to contribute to the support of the institution, so that its service to these most unhappy and unfortunate of human beings may be constantly extended. Emmaus Hospital should be a special burden upon all those who have been blessed with children of normal minds and bodies. *J. J. M.*

Indiana District

July 11th was a day of praise and thanksgiving for the German Evangelical Church of New Albany, Indiana, for it was on that day that the new organ was dedicated to the service of the triune God. The resident pastor spoke the words of dedication in the morning service, while the German dedicatory sermon was preached by the Rev. Paul Press, of Mt. Vernon, Indiana, and the English sermon was delivered by the Rev. Louis Hohmann, of Louisville, Kentucky.

The evening service was a feast of music, both vocal and instrumental. The Rev. David Bruning, of Louisville, Kentucky, brought the congratulations of the Evangelical churches of Louisville. Under the hand of the organist, Mr. Earl Morga, the splendid new instrument was shown in all its combinations of harmony.

The organ was built in the well and favorably known factory of the Hinners' Organ Company, of Pekin, Illinois, and was installed in the church at a cost of $4,500.00. It is a three-manual, tubular-pneumatic organ, with electric blower. It has 1,436 pipes, twenty-four stops, ten combination pistons, and organist's visible register; the console is detached. The case is finished in quarter-sawed oak, and the pipes are finished in a warm brown, shading into ivory, with gilt lines.

The installation of the organ is an achievement of which the congregation has a right to be proud, and it will no doubt contribute much to the services in the church. May the heavenly Father unite the members of His Church in perfect harmony to the praise of His name, to do His will in the up-building of His Kingdom. *F. A. M.*

The Home Coming

Continued from Page 3

"Did you mean it, Jack?" I asked him.

"Yes, sir," he answered, "and a lot more."

"'If we confess our sins,'" I said, quoting 1 John 1: 9, "'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Believe me, God has forgiven you."

A bright and joyous look came into his face as he said:

"I see it now, sir. I know he has forgiven me."

It was not long after this that I persuaded Jack Grayston to tell the news at our mission, how God had saved him thru Jesus Christ. When, in a simple, manly way, he had finished his story and was leaving the hall, one of the old workers took him by the hand and said to him:

"My boy, your dear mother once said to me: 'I believe my Jack will turn out a good and great man. I have confidence in him.' Now, my lad, go forward in the strength of Jesus Christ, and do the right, and God bless you. But, Jack, there's one thing more," and the old man faltered for a moment, and his kindly eyes were full of tender love. "She bade me kiss you, lad, for her."

And drawing him near, the saintly old man kissed the forehead of the young servant of Christ, and Jack Grayston felt the love of all the past years come back to him in that kiss, and as he turned and went away in the darkness he said to himself:

"For the sake of the dear old mother who loved me, and for the sake of the Saviour who has saved me, by the help of God, I'll live a life that shall be an honor to His name, and a blessing to my fellow-men, till I meet her yonder."—*The British Messenger.*

The Jubilee Offering

Bethel Church, St. Louis, was the first to report its aim to raise an offering of $750; *Zion*, of the same city came next with $1,000, and after that *Burton, Texas*, with $150. They were followed by *Lowden, Iowa*, $300; *Garrett, Ill.*, $62; *Trinity*, Chicago, $75; *Bloomingdale, Ill.*, $120.—*N. N., Nebr.*, writes: "We received our envelopes and turned them in the day before yesterday. Four communicants had given $20. Each one was to try and give *a little more* than the sum asked for".—*Pastor T. I.*, Wisconsin, reports that all members and friends of the church have received a special letter asking the 340 communicants to observe October 17 as Evangelical Day, suggesting a subscription to the *Friedensbote* or Evangelical Herald so as to learn why they are Evangelical, and requesting an offering in honor of the seventy-fifth birthday of their spiritual mother, The Evangelical Church.—K. K., *Mason, W. Va.*, writes: I am a reader of the *Friedensbote* and in reply will send you a little offering of $100. It was left to me by a very dear daughter.—*Christ Church*, St. Louis, aims to raise $75, and *Jackson, Mo.*, $50; *Plum Hill, Ill.*, $100; *St. John's, Fremont Tp., Iowa*, $150. *Kankakee* needed fifty additional pledge cards and envelopes to cover the field, and Lewisville, O., 100 more than had been sent, which certainly shows the right interest and spirit of cooperation.—*Ft. Madison, Iowa*, expects to contribute $125; *Marshall, Okla.*, reports $41 contributed, with more to come later.—*St. Paul's* Church, Topeka, writes: "Our list calls for $22.50, but I think in September there will be some that will pay who have not signed". *Zion*, Cincinnati, has also reinforced the plea of the General Officers with a special letter to all members and friends. And read this from *Winnipeg, Can.:* "You no doubt know the sad conditions we are facing here; they are very sad indeed. But the church will observe the anniversary and distribute the pledge cards and each one will do all he can."—*Tripoli*, Iowa did the whole job in one day. Results, $331.30 in cash and $55.95 in pledge cards. The total amount will certainly reach $400.—*Lincoln*, Nebr., reports pledge cards for $210 turned in, one-half of which are paid, with many others yet outstanding.—*Evansville*, Ind., R. R. 6, expects to reach the sum of $100, in addition the members are contributing to new Hoyleton Orphans' Home.—*Taylor*, N. D., reports pledge cards for $14.75.—*Mayview*, Mo., $63.25, with not all of the pledge cards returned.—*Arcola*, Ill., $45 in cash, and $75 expected from two churches.—*Friedens*, Baltimore, is busily at work and expects to send in $110. —*Loudonville*, O., writes: "Please send 200 more Jubilee Offering envelopes, including folder and cards. *Westphalia*, Ind., has pledged $93.00.

The following from Mr. Garlichs is not copyrighted, we believe: "Enclosed please find check for $25, my little donation to the Jubilee Offering of the Deutsche Evang. Synode v. N. A. I trust that the celebration of the Synod's anniversary in October will be a success, and that the financial result will also be satisfactory."

Sincerely, *Frank Garlichs.*

(Mr. Garlichs is a grandson of Pastor Hermann Garlichs, one of the founders of the Synod, but the grandsons of founders have no exclusive privileges in this direction.—*Ed.*)

Windsor, Colo., a Russo-German congregation promises $75, and trusts that General Treasurer Bode will not be angry if it should be more.—*New Bremen*, O., wants 600 additional envelopes, rush order, too.—*Lena*, Ill., reports $360.25, with more in sight. The list of givers is recorded in church records.—*Millville*, Minn., reports $18.25; Theilman $24.25, and more coming.—*Haubstadt*, Ind., sends in $25 as contribution of Sunday-school of thirty-five members. What the church at that place will do when it gets the fifty extra pledge cards and envelopes called for ought to be worth watching. And, by the way, how many Sunday-schools will follow suit? *St. John's* church, O., starts off well with a single gift of $100 from Mr. F. P. Schoedinger.—*Prescott*, Wis., sends $12.50; some members have sent in their contributions privately and others may follow later.—*Duluth*, Minn., is running ahead of time. Jubilee was observed on Aug. 8th in St. Paul's Church, and a week later at Hermantown. Pledge cards, envelopes and literature have been distributed among 125 families and twenty-five persons already gave $25. Offering to be closed in October.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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Independent but Uninformed

After asserting its unneutrality in the present war, as was commented upon in our issue of last week, *The Outlook* goes on to state its reasons for this attitude as follows:

"One reason why The Outlook is opposed to Germany in the present war is because it believes that, if Germany succeeds in imposing her theory of government upon the rest of the world, this most precious right of free thought and free speech will be lost to America.

"If The Outlook seems to be sympathetic with England in her present contest with Germany, it is because the battle for the freedom of the mind was first fought and won in England.....No one admires more than we do the achievements of German scholars and of the German people in the field of applied science; but we believe the prevailing German philosophy of government and of political right and wrong is today wholly erroneous and terribly dangerous, since it is espoused with incomparable determination and physical strength.

"The Outlook shares with Professor Mast his detestation of race prejudice and hatred. We do not hate the Germans, but we do hate the philosophy of government for which they are fighting. If the principles enunciated by the fathers of this Republic in their famous Declaration of Independence and in their equally great Constitution are right, the principles espoused by the military and bureaucratic class in Germany are wrong....We say again what we have said more than once before in the pages of The Outlook, that the defeat of Germany in the present war means, not only the salvation of international freedom, but the very salvation of Germany herself".

As was stated in our comment last week, we have no desire to see the freedom of The Outlook or any one else in expressing their convictions on the war limited in any way. We do, however, consider it necessary to protest against the unfairness which suppresses facts that have an important bearing on the subject, and we also consider it our duty to protest against the lack of information, not to use a "shorter and uglier word", which the remainder of The Outlook's reply to Prof. Mast reveals. The idea that Germany is intent "upon imposing her theory of government upon the rest of the world", and that "the defeat of Germany in the present war means the salvation of international freedom", upon which The Outlook is avowedly basing its opposition to Germany, has absolutely nothing to support it. No action of Germany in the present war and no event in her past history shows any effort or intention to do what The Outlook expects Germany to do in the event she is victorious in the present struggle. On the contrary, Germany has not only been at peace with all the world, and a power for peace in the world, while all the other belligerents were engaged in wars of conquest, but the recent diplomatic intercourse with the United States, whatever may be said of the notes themselves, shows the strong desire of Germany to retain the friendship of the United States. For at least a decade, however, a certain portion of the British press have been industriously spreading a false interpretation of some acts of the German government, as English writers and public men have repeatedly deplored, and most American periodicals and leaders of public opinion, instead of taking the time and pains to get at the real facts by studying German character, conditions and aims *at first hand* were content to follow the British lead and have thus been biased and prejudiced against the German people and their government. The Anglo-Saxon indifference toward other languages is well known, and is at the bottom of the narrowness and prejudice that has marred the work of many of England's greatest men. But the leaders of American public opinion cannot afford to follow this example. In view of the many nationalities that have come to us from Europe, and also in view of the world-relations into which the United States have entered since the Spanish-American war, first-hand knowledge of the most important European and South American countries is absolutely indispensable to an intelligent judgment concerning them. What a protest would arise from all over the United States if some one unable to make a first-hand study of England or the United States, because he did not know their language, would attempt to pass final judgment on their people and government!

Not long ago one of our dailies published an article written by an Austrian army officer whose company comprises men of many different racial strains, speaking seven different languages. The captain is able *to speak with every man in his company in his own tongue*, and has idiomatic English for his American friends (his wife is an American) and French for visitors who speak no German or English. And men of that kind are not only plentiful on the Continent, but only men who are able to speak several languages are able to attain influential postions in government offices, educational institutions and the press. Knowing the languages of their neighbors they can read their books and periodicals, converse with the average people and thus get at actual conditions, without being obliged to depend upon the reports or ideas of others. American leaders of public opinion should not be behind those of other countries in their ability to form an intelligent judgment as to actual conditions in foreign countries.

And this same lack of first-hand knowledge has also led The Outlook, as an editorial in the same issue (August 18th) shows, as well as many other leading American papers, to draw very mistaken conclusions from the action of certain so-called German-American organizations and the editorials of some German papers printed in the United States. Any one who is well informed as to Americans of German descent knows that the few extremists who speak thru these channels represent no one but themselves, just as certain American patriotic societies and "yellow" papers represent only themselves. If The Outlook and other periodicals of a similar character had tried to secure first-hand information they could speedily have learned that only very few "German-Americans", except those born in Germany call themselves by that name, and that no question of loyalty toward the American government entered the minds of even the most of these. And then they could have spared themselves all the absurd excitement about the "hyphenated citizens". It was this unfair and uninformed attitude of American papers that caused most of the extreme utterances of German papers in the United States.

If any of the belligerent nations have sought to "impose their theory of government upon the rest of the world", it was not Germany, but Russia, whose statesmen have for more than a century sought to dominate Europe and the awakening nations of Asia, and whose agents have been continually stirring up trouble in the Balkans and in western Asia. And what other European Power has sought to establish its world-supremacy in trade and commerce with the relentless persistence that has characterized the foreign policy of the British government for two centuries? And even if "the battle for the freedom of the mind was first fought and won in England", the British government and the English people have by no means always represented that policy. And if The Outlook had been as greatly concerned for freedom of the mind and the most precious right of free thought and speech, as it is anxious to have people believe, its editors ought to have protested vigorously against the cutting of the cable between Germany and the United States, which deprived this country of full, authentic and unbiased information in regard to the German point of view in the present struggle. And "if the principles enunciated by the fathers of this Republic in their famous Declaration of Independence and their equally great Constitution are right", what must be said of the "principles" that have up to the present day shaped the attitude of the Russian government toward freedom of the mind and the most precious right of free thought and free speech, principles which The Outlook apparently finds itself able to suport so heartily?

We have devoted considerable space to setting forth our views on the questions involved in The Outlook's statement, because this attitude is typical of so many of the best known and most influential American periodicals, and because the unfairness and ignorance which characterizes this attitude, if it is adopted by the American people, means a great peril to the nation, since it prejudices the ability of the American people to deal righteously with the international questions that will certainly grow out of this war. What distinguishes this war from any that has gone before is not chiefly its vast extent, nor the magnitude of its military operations or the tremendous significance of its consequences for the future history of the world, but above all the fact that it has become an intellectual and spiritual conflict in which world-truth and world-righteousness is the paramount issue. The meaning of the war will be eventually decided not by any land or sea battle and victory, but by the secret motives which led the various nations to take part in it. Whatever may be the guilt of the several belligerents will be made clear by the verdict of history, which is essentially the judgment of a righteous and holy God in whose hands are the destinies of nations. But all those who are anxious to have the American people found on the side of God and of righteousness in this terrible and far-reaching conflict will be anxious to discover *all the facts available on every side*, and will be glad to have these facts *made known to all who may be interested in possessing them*. A real democracy cannot exist where unfairness and ignorance poison the channels of information.

A THOUGHT FOR THE MONTH

During the coming month Evangelical people in every part of the country will be observing the Evangelical Jubilee and honoring God for what His blessings have made the Evangelical Church in America mean to them, their communities and the kingdom of God. Let us beware of glorifying any human effort or achievement. Let us remember that we started out to make it a Jubilee of Work. Let us keep our eyes open to the fact that there is much weakness and unfaithfulness everywhere that needs to be overcome by a new consecration to the high and noble ideals of our fathers. Let us make the Jubilee not only an incentive for renewed and redoubled effort toward outward extension and advancement, but above all an inspiration toward a deepening of the spiritual life in all the members of all the churches. Then the Jubilee Offering and everything else will take care of itself.

THE RESPONSIBILITY OF PRAYER

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son", John 14: 13.

The secret of true prayer, the kind of prayer that reaches God's heart and "changes things", as Dr. Gordon so eloquently expresses it, lies in observing the fundamental principles of prayer. It makes no difference at what time of the day or night or in what place we approach God; whether or not we pray standing or kneeling, with bowed head or folded hands or closed eyes; nor whether or not the thoughts we utter are expressed in a clear, logical manner, or whether or not the style we use is beautiful or dignified. All these things are mere formal, outward considerations that have no influence at all with God. What has influence with God, and the *only* thing that does influence Him, is the *simple trust* in Him to do or to give what we ask Him to do or to give, just as we trust our friends to help us in time of need; the *unselfishness* that makes us put the needs of others first, and the *importunity* that makes us "keep everlastingly at it" until the answer comes. All of this, of course, subject to the one great truth that must shape all our thinking in regard to God: that God's thoughts are not our thoughts, neither are His ways our ways, and even as the heavens are higher than the earth, so His ways are higher than our ways, and His thoughts than our thoughts. It was this that led even the Master himself to say, "Not as I will, but as Thou wilt". Tho the form of prayer is unimportant, it goes without saying that real prayer will always be reverent, clear, orderly and in every way fitting to the occasion that prompts it.

In the words of St. John which we have quoted Jesus gives a special name to the kind of prayer that is in line with the principles He has laid down. "Whatsoever ye shall ask in my name", He says, "that will I do, that the Father may be glorified in the Son". And in 16: 23, 24 the same thought is again emphasized: "Verily, verily, I say unto you, if ye shall ask anything of the Father, He will give it you in my name. Hitherto have ye asked nothing in my name; ask and receive that your joy may be made full". It is at once evident that the absolute assurance which the Master thus gives to this kind of prayer does not and cannot depend merely on the words, "in the name of Jesus", or "for Jesus' sake" added to our prayer. If the prayer itself has not been made in Jesus' name the words are merely a vain repetition, and if the prayer has been in Jesus' name these words will not be needed to let God know it. Which does not mean that they need be omitted, but only that they are of no consequence.

If I do something or say something in the name of another it means that I have good and sufficient reason to *know*, not merely to think, that what I am doing or saying in the name of the other person will meet with his sanction or approval, and that whatever ability or resources he may have will be at my disposal to be back up my action or my words. In speaking or acting for another I speak or act only as his agent, and am in duty bound to remember my responsibility toward him. He is in no way bound to make good if I have exceeded my authority, and his failure is really my own failure, because I have been saying or doing what I had no business to say or do.

As followers of Jesus we are His agents, as it were, among men, and when He promises to give, or to have the Father give, whatsoever we may ask in His name, this does not mean that any whim of ours will be gratified just by adding "in Jesus' name", or "for Jesus' sake" to it. A prayer in Jesus' name is ecrtain of fulfillment only because it is *in accordance with His will and His purpose* and is uttered in the full trust and confidence in His promise and His power. In order to have the absolute assurance that our prayers will be answered, in accordance with His promise all that we may ask in His name, we need first to be very sure that the things we ask *are* really in His name, and that He can and will support us in our prayer. Jesus has opened the way to the Father's heart for us, else we could not reach it at all. We have no right to come in our own name; it is, in fact, impossible for us to reach it in that way, and we have no business to expect anything from Him if we do come in that way.

It is quite plain then, that prayer, i. e., the kind of prayer that really counts with God, is not only a privilege and a power, but becomes a power only as we recognize the very definite and serious *responsibility* that is inseparably connected with it. We may speak to God without realizing this; we may tell Him what we think, and we may tell Him what we think we need, and we may tell Him what we think He should do, in our own name. But that is not prayer, tho a good many Christian people call it by that name. And such talking to God— it is no intercourse with God, because intercourse involves reply and God does not reply to mere talk—can therefore have no assurance of an answer. That assurance can only be claimed by real prayer, and only prayer in the name of Jesus is real prayer. We can get into touch with the Father thru Jesus Christ, and only when our prayers are in line with His purpose and His will may we be sure of an answer. It is the Father and the Son who is to be glorified, not the one who prays.

Our responsibility in prayer is therefore that of seeing to it that we say or ask only what Jesus himself would say and ask, and that we expect God to give only what Jesus, as our advocate with the Father, could sanction and support. We have no right or business to ask anything else, and we exceed our authority and court disappointment whenever we do so.

The Reconciliation

BY CORA S. DAY.

She was a tall, slender young woman, in a neat white uniform; with it she wore a long black cloak, and a dainty little bonnet tied under her rounded chin with white bows. Very sweet and lovely she looked—utterly out of place amid the squalor of the dirty little alley thru which she was walking slowly, unless, like some angel of purity and love, she had come to lead its people to better, cleaner, higher things.

She paused uncertainly at an intersection of the byway, and looked about her in search of some one to question.

"I'm sure I must be quite out of my way," she thought. "This does not look at all like the description of Soapfat Alley. I shall have to ask—ah, there is some one now."

Not a very promising specimen was the young woman who stood in a dingy doorway, looking at the unwonted visitor with languid interest.

"Can you tell me——" began the deaconess—then she stopped short, with a sudden flash of surprise in her calm face and eyes.

"Isabelle Mercer!" she cried, and stretched out a friendly hand. "You're the very last one I expected to see this day. How do you do? And oh—before I forget it—please do tell me if this is Soapfat Alley? There is where I was to go this morning—but I'm sure I'm lost," and she laughed softly at the end of the question. She put it just then to gain time—as well as to give the other time to regain her self-possession. For the young woman in the doorway had flushed painfully at her recognition and greeting. Then, as the unusual color died out of her thin cheeks, a subtle hardening had come into her face and eyes.

"Yes, this is Soapfat Alley—and Isabelle Mercer—Mrs. Jim Grant now—living in it," she answered. The bitterness in her tone did not escape the trained ears of the other.

"I'm glad to see you again, Isabelle," was her cordial reply. "I have often thought of you, and wondered where you were, and how you fared. I always hoped that it was well with you—and remembered you to One who can make it well with all of us," she said gently. The thin, discouraged young face before her softened a little.

"I've had my deserts, I suppose," she said dully. "Any girl who runs off and marries against her parents' will—when they are right and she is wrong—ought to expect trouble. I've had plenty since you saw me last."

"I am so sorry. Tell me, won't you? If I can help you—that is what I am for, you know," hesitatingly. She was uncertain how the high-spirited Isabelle of her recollection would take the offer.

"Come in. The house isn't fit for you to see. I've had such a headache since last night that I've done nothing but get a bite for Jim to eat. I wanted nothing." She led the way into an untidy room, poorly furnished, showing plainly the bitter grip of poverty and the neglect of despair.

"It's not a pretty story—tho there's many a worse one to be told within a stone's throw of this house," young Mrs. Grant began. "I had such a nice, comfortable village home, as you know"—she and Helen Allison had grown up in the same village—"but I was foolish enough to despise it, after Jim came and was always coaxing me to marry him and promising me such fine things and good times in town. He meant it all, too—every word of it, poor Jim. He was so sure that he was going to do great things in the future. I saw things as he saw them; and when my folks would not consent, and said he was no match for me—that he was too ignorant and trifling to make me a good husband—you know how I slipped away and married him in spite of them.

"We came to town, and had a nice little home, and everything went finely for a time. Then the factory where Jim worked was closed and he couldn't find anything to do, only odd jobs once in a while. We'd been spending as fast as he earned, having the good times we both liked so well; we had scarcely a dollar ahead. We had to move—more than once—and then—Jim lost heart and began to drink. It was the liquor that made him cross and ugly. My Jim was always good-natured before. Then he found a job; and the first day he was caught in the machinery and hurt—oh, horribly. The drink was to blame for that, too. He was taken to the hospital—my Jim, whom I was too poor to have at home and nurse myself. Oh, Helen, it's a pity that poor folks have any love in their hearts for any one. I had to go out working to earn enough to keep me alive, while my husband lay there, so far away from me, and I did not know what hour they might come with word that he was dead.

"But he lived—to be a cripple for the rest of his life. He's getting well, slowly; he's home here now. But the good times are over for us both, I'm thinking," and she brushed a trembling hand across her dry eyes.

Helen Allison leaned forward and took both work-roughened hands in her own slender ones.

"Isabelle dear, I do reverently believe that God sent me here to you to-day," she said with shining eyes and a thrill of gladness in her soft voice. "Your father and mother are longing for you home again. They need you, dear. They are no longer young, you know."

The other threw up her head with gesture like the fierce, untamed Isabelle of old.

"Go home—and leave Jim? They'd never have him——"

"You do not know what father and mother hearts will do, Isabelle. They have been ready, anxious, to forgive and welcome you both home, for many a weary day. You have made it harder for yourself as well as them by never letting them know of you. Now, it rests with you whether you will make them happy, and your husband more comfortable." She was talking rapidly, yet planning faster than she talked. "You used to do such beautiful embroidery and handiwork of all kinds. I can get orders enough for you to keep you busy. You need not go to be a burden; you can make far more than the simple needs of you two will require. If Jim is at all able, he can help your father in the big garden which he always has——"

"Yes, he can do that, when he gets a little stronger," assented Isabelle.

"He will gain strength faster out there than here. Say you will—let me arrange it all for you, Isabelle. I am sure I can do it, and it will mean a great deal of happiness for you all." Helen waited eagerly for the answer.

For a moment the young woman before her hesitated. Some remnant of the old high-spirited pride, which would brook no restraint, stoop to no concessions, and bend to no rule, forbade her yielding now. To go home this way was to humble herself to the very dust. To seek shelter under the old home roof, for herself and the man who had won her away in spite of the counsels of the home folks; it would be hard and bitter indeed, no matter how much love and forgiveness tried to soften and sweeten it.

There was little doubt that Jim would consent. Easy-going, pleasure-loving, with no look to the future in the few days of their prosperity, Jim would easily consent to having a comfortable future provided for him in these days of adversity. It would not be Jim who would raise any objections—who would decide it for both.

At the thought of his broken body, and the hard future ahead for them both—but especially for Jim; at the thought of the refuge offered, where, after all, she could earn their own living and so make them in a measure independent; at the thought of the comfort of it all—but especially for Jim—Isabelle decided, and surrendered.

It was true that with Helen's help she might better their circumstances somewhat without going home. That point passed in swift review before her mind. But the cost of living at home would be but a fraction of that of city living. It would be far easier. Besides—before her vision she seemed to see the father and mother who had lavished such love and care upon her all the days of her childhood and girlhood. They had spoiled her, perhaps, but now the appreciation, the love, the gratitude she had failed to give them swept over her in one great overwhelming wave of tenderness, of deep repentance.

They wanted her; they would be made happier by her return. Yes, God helping her, she would try to make them happier in her love and care than she had ever tried to do in the old careless, care-free days.

She turned to Helen, and Helen knew her decision before she gave it in words

"I'll go, if they'll take us both, and Jim is willing. I don't think he'll object—it all rests with me—and for once in my life I'll try to decide right." She paused, glanced hesitatingly at her visitor, then went on in a lowered tone.

"Jim and I were listening one day to a little band of people who were preaching and singing at the corner of the alley. The speaker was talking about a verse that says—I remember it because I thought it such an odd one: 'Tho our outward man perish, yet the inward man is renewed day by day.' Jim scoffed a bit at his words—how one may be strong and new in spirit, no matter how old or weak or helpless the body may be. I hushed Jim, for I was always taught to be reverent toward such things. But after he was hurt I learned that Jim had not forgotten his words. He said one day—my poor Jim who'll never stand straight and strong and handsome again—that he'd been thinking about that preaching chap, and wishing that he could be as strong in spirit as he used to be in body. I couldn't help him much; but if going home will help him—and me—to learn the way that's right—then we'll go."

Go they did, as soon as the move could be arranged. Helen Allison superintended it all; but she left the meeting and greeting to the four who were most intimately concerned. Only as she went back to her work amid the squalor of the alleys and byways of the poor and wretched, there came to her, like a benediction, the words from the Book:

"God hath given to us the ministry of reconciliation."

The gladness of her heart brought a softer light to her eyes and a sweeter curve to her lips than even before; giving her more than ever the look of an angel of purity and love, come to lead those who needed both to higher things—to glad reconciliation with their Father.—*Cora S. Day, in American Messenger.*

Making a Garden

One day a man saw workmen pushing wheelbarrows over a rough piece of ground.

"What are they doing?" he asked his friend.

"Making a garden," was the reply.

"But I thought a garden just grew?" exclaimed the man.

"There could not be a greater mistake," said his friend. "To make a garden means weeks of back-breaking toil."

Many of us have fallen into the same shallow and foolish blunder regarding the making of character. We thought the graces of Christ's gentlemanliness grew so easily. Now we know that they are achieved only by ceaseless vigilance and constant struggle. "No man becomes a saint in his sleep," said Carlyle. We must be fully armed and sharply alert. We must wrestle and fight and pray. Yet, thank God, the issue does not depend entirely on our varying courage and easily exhausted enthusiasm. In this strenuous and exhilarating adventure we are not lonely and isolated soldiers.

I think of one of the most beautiful stories I have ever read—the story of how Napoleon, when patrolling a camp one night, found a young sentry asleep at his post. Napoleon quietly took the musket out of his hand, and marched up and down himself until in the dawn the soldier awoke to find his general keeping watch in his place. So, when the battle of life is hot and the situation critical, and we are in peril of base surrender, Christ himself will re-enforce our weakness, heal our despair, and vanquish the hostile forces that are too much for us.—*Exchange.*

✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

When I Am Dead

BY REV. JAS. A. PIERCE.

When I am dead,
The years will come and go as they do now;
And words I've said,
When cares have vexed me so (not thinking how
Words cling to life), will still be living on,
Tho I am dead.

When I am gone,
This little world which now revolves 'round me,
Will still roll on;
Its order none the worse that there must be
New center found upon which it must turn,
Since I am gone.

Life is so short!
Too short for all the good I plan to do;
But long I've thought
When backward-looking mood calls in review
The hours I've wasted and the misdeeds done
So thoughtlessly.

While I am here,
I would live well the life I cannot keep,
That in the years
When I have ceased the strife and sweetly sleep,
Some good may live because I've been,
Tho I'm not here.

And in the day
When that dear prayer, "Thy kingdom come,"
No more we pray,
When freed from care and from the tomb
My life shall be, the good I've done
Will live eternally.

A Beautiful Legend

Two artists longed to use their art in such a way as would make their name a power in the world, and leave it the most effective and lasting picture they were capable of producing.

One of the artists was surrounded by many friends, who urged him to try one picture after another, but he could not satisfy them.

At last, an Angel visited the studio where the artists assembled, and told them he had brought a commission for them, and would return on a stated day to unveil the pictures.

The whole place became enthused as the angel gave the commission.

It was to paint a likeness of our Lord Jesus Christ. The artist who succeeded in this was to hand on his name and fame to the world for all time.

The highly lauded artist was at once surrounded by his friends, who cheered him, and praised him loudly, saying: "Now, you have your chance! Let the world see your gifts," and thus he went to work, singing and joyful. He prepared his canvas with due care, and sketched on in full confidence, as if well assured of the coveted prize.

The humbler artist heard and feared. He trembled to think of such an opportunity. He heard no one speak to him. Only the words of the Angel rang in his ears. He got back to his workroom in a poor, lonely dwelling, and sat down to think.

A crowd of thoughts pressed on him, one after another. "Should he attempt so great a work?" Was he at all able to show in one face, the majesty, the self-sacrifice, the devotion, the infinite love of his Lord, crowned by his great humility? Could he recall the expression of any of these on any human face he had seen? No; he thought, he could not. In despair, he fell on his knees in prayer, beseeching the Holy Jesus himself to enlighten him, and to show him how to present Him to the world.

He tried to sleep, so as to feel fresh to begin at daybreak, but the weight of the work was on him, and he found that all he could do was to pray for many hours to God about it.

Worn out, at last he slept; and waking, feeling refreshed and unusually strong, he went in search of materials for the great work.

At last he began, feeling that for every stroke of his brush he needed the aid of the hand of God, and in this spirit he worked to the completion of the picture.

No visitors interrupted him, no other artist had any interest in his work, but a sufficiency of power was constantly forthcoming, and he rejoiced in his work.

Both artists finished their picture by the time appointed. The one with many friends was cheered to the echo as his picture was hung and veiled. The other toiled along, carrying his precious work. He reached the place to find a great crowd assembled, and the Angel waiting, as if for some one. When he saw the poor artist, he caused his picture to be covered, and hung up.

Seeing the excitement of the crowd over the work of the popular artist, the Angel uncovered it first, when shouts of applause greeted the picture; but, to every one's astonishment, they could not help seeing that the would-be great artist *had painted a striking likeness of himself.* No remark was made by the Angel, but as the cheering began to die away, he uncovered the picture of the poor trembling artist; and the effect was great. In almost deathly silence one after another dropped on his knees, in an attitude of rapt devotion, and thus proclaimed the lasting fame of the man, who, along with the Angel, quietly withdrew.

Such a legend is intended to be a finger-post to every reader. Of which type of artist are you who read, and I who write? Are we jauntily painting a vision of ourselves in our daily words and deeds? Or are we of the number of those who humbly seek for daily and constant guidance, so as to let others take knowledge of us, that the life which we live in the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us? His example—and His help—will make us willing to live not only unselfishly but self-forgetfully.

May these words help the reader to make a noble thing of life, and so leave, it may be, an unknown name, but a blessed influence behind him, to nourish other lives, who again may produce the fruit of holy living, "till He come." Can any fame exceed this, since it cannot either end or fail?—*The British Mes senger.*

Think of This

Some one asked a famous musician: "What is your favorite composition?"

The answer was: "Whatever I am playing."

That is the feeling that will cause a musician to throw his whole soul into his playing and a workman to do his very best work.

We have to like our work, or we shall not do our level best at it.

It may be that our present task is disagreeable, but it is possible to take a deep pride in doing it thoro ly and in leaving no rough odds and ends to worry others.

To slight the music one is playing is a poor prep aration for further music. If one makes up his mind that, whatever be the composition, he will handle the keys like a master, many greater things are possible to him.

Promotion nowadays comes to few men unless they like the present job well enough to do their work as masters.—*Onward.*

A Lesson in Giving

A good story is told by a Methodist minister. He says that in one of his charges a good man regularly gave every Sabbath five dollars for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents per week, which was all she could spare from her scant earnings.

One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her the offer, which he did in a considerate manner.

Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."—*Christian Observer.*

Denominational

An Opportunity for Service

New subscribers for the Evangelical Herald who remit at once may obtain The Herald from Oct. 1, 1915, to Dec. 31, 1916, for ONLY ONE DOLLAR. Readers of the Herald thus have a splendid opportunity for rendering their friends and acquaintances a great and lasting service by getting them to subscribe. ORDER YOUR SAMPLE COPIES AT ONCE. Three consecutive issues of the Herald mailed free to any address sent in now to

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Ordinations

With the sanction of the honorable President General, Pastor John Baltzer, and by the authority of the respective District presidents, the candidates named below have recently been ordained to the ministry:

On July 4, 1915, Mr. Walter F. Hetzel at New Buffalo, Mich., by his father, Pastor Jacob Hetzel, assisted by the Pastors F. W. Buehler and J. L. Kling.

July 11, 1915

Mr. Waldemar Goffeney at South Bend, Ind., by his father, Pastor M. Goffeney, assisted by the Pastors F. Rahn, E. Spathelf and J. L. Kling.

Mr. Edward Merz, at Manchester, Mich., by Pastor J. Wulfmann, assisted by the Pastors F. Mayer, Ph. D., and A. Schoen.

Mr. Theo. Mueller at Brenham, Tex., by his father, Pastor K. Mueller, assisted by the Pastors H. F. Schulz and F. Piepenbrock.

On July 18, 1915, Mr. Fred. Beutler, at Detroit, Mich., (St. John's) by his father, Pastor R. J. Beutler, assisted by the Pastors A. Schmid and P. Zwilling.

July 25, 1915

Mr. John Schauer at Bergen Point, N. J., by his father, Pastor C. Schauer, assisted by the Pastors E. Fuhrmann, E. J. Schmidt, Ph. D., and

Mr. Hans Kottich at Rulo, Nebr., by his father, Pastor W. Kottich, assisted the Pastors H. Krueger and F. A. Luedecke.

Aug. 1, 1915

Mr. Daniel Blasberg at Carpentersville, Ill., by his father, Pastor W. Blasberg, assisted by the Pastors G. Bohnstengel and Prof. S. D. Press.

Mr. Armin Kniker at Cibolo, Tex., by his father, Pastor C. Kniker, assisted by the Pastors Carl Saenger and Julius Reichert.

Admitted to Membership

On Aug. 1, 1915, St. Mark's Church, Webster County, Nebr., having been duly admitted to active membership by the conference of the Nebraska District was formally received into membership with the German Evangelical Synod of N. A., in a special service conducted by Pastor H. Schirnecker.

H. Krueger, Pres. Nebraska Distr.

On July 18, 1915, Eden Evangelical Church, Chicago, Ill., (Rev. H. A. Schmidt, pastor) was formally received into membership with the German Evangelical Synod of N. A. in a special service conducted by Pastor F. Holke.

Rev. Geo. W. Goebel Pres. N. Ill. Distr.

Weal and Woe

of Retired Evangelical Pastors and Widows of Deceased Pastors

Gleaned from the correspondence of the Soliciting Committee of the Pension and Relief Fund.

One of our dear invalid pastors being requested to tell of his circumstances, writes as follows:

"It is gratifying to note that so much interest is taken in us retired ministers, that inquiry is made regarding our welfare. Concerning my wife and myself I am glad to state with gratitude to God that physically we are hale and hearty, but otherwise we suffer more and more from the infirmities of old age. Since June, 1913, we are living in Lodi, Cal., next to our daughter in her old house. We live so near together that when necessary we can speak to each other thru the window.

Last June 17th I was seventy-four years old and my wife's sixty-fourth birthday was in May. For two and one-half years we were in the Pastors' Home near

Concluded on Page 5

That my House may be filled

The true Evangelical Jubilee Spirit ought to double the Income for Home Missions, the most important Task and the most sacred Duty of the Church

Summer Meeting of the Central Board for Home Missions

Correspondence, i. e., reports and applications for support from thirteen Districts awaited action by the Central Board for Home Missions when it assembled for its summer session on July 30, 1915, at Eden Publishing House, Chicago, An entire day was devoted to this meeting, which was also attended by the honorable President General, and the work was concluded by an evening esssion lasting until one o'clock, A. M., at the writer's study in St. John's Church. Outside the elements raged, a fitting symbol of the time of stress and tumult in which, in spite of all,, the Master's quiet work must be done.

Expressed in figures the result of the meeting was an additional appropriation for the last six months of the current year of $2,157.00, with $205.26 additional for reimbursing mission workers for traveling and moving expenses. Compared with the statement of the treasurer of the Board for the first six months of the year these figures are quite large. The disbursements for July, e. g., were $2,755.01, with receipts amounting only to $830.00, or *less than one-third* of the disbursements. The proportion for the entire six months is a little more favorable, disbursements amounting to $16,779.00, as against receipt of $6,620, just enough to cover the average expense of two and one-half months instead of six months.

That this proportion is by no means normal, even if the first half of the year is always the "dry" period, is very evident. This is especially regrettable in the Jubilee Year, when a glance at the Synod's history of three-quarters of a century shows that it has always been a home mission Church, for which reason one General Conference has declared that "home missions is *the most important task and the most sacred duty* of the Church".

True, the work could be carried on so far without an indebtedness by means of the greatest economy on the part of the Board, and by making use of the Jubilee fund left over from 1909, only $4,000 of which, however, is yet available. But let no one believe that the economy thus dictated by necessity was always wholesome and profitfiable. It was wholesome wherever unnecessary expense could be avoided, but it was certainly not wholesome when promising missionary fields had to be neglected or abandoned, or when faithful missionaries could not get what they deserved and needed, or when struggling churches could not be assisted in their efforts as should have been done.

If, e. g., the leader of a western mission District recently told us that the work in that field alone ought to be supported with $25,000 per year, that can only mean that *missionary opportunities there had to be neglected* because the money was not at hand with which to support the workers. Tho the Board is grateful for the increase in offerings that the treasurer's statement indicates in comparison with other years, it must again insist most emphatically that the work in its charge *absolutely must have far more liberal and continuous contributions.* May we not hope, our dear fellow-Christians, that you will bear this in mind when observing your missionary days, and especially when giving your share for the Jubilee Offering, a part of which is also to go to the treasury of the Board for Home Missions.

No small part of the Board's time was devoted to the consideration of Ft. Collins Seminary and its work. Our readers will remember that this institution was established last year for the purpose of training the pastors for the growing number of Russo-German churches in the West, and that a very promising beginning has been made under the capable and faithful administration of Pastor Jans. But the lodging conditions of the students are still quite primitive, the married students living in dwellings rented by themselves and the unmarried ones boarding with them. As a result the dwellings are often crowded and inconvenient so that real and profitable study is almost impossible. Financial assistance has also been found to be absolutely necessary in many instances. Altho the good people thought at first that they would be able to earn their own living and that of their families by working on the beet fields in vacation time, this has now been found impracticable, and the Board has been obliged to set aside $15.00 per month (of the school year) for every married student and $10.00 for the unmarried students, so that they might be able to pay rent and living expenses.

The question that must be faced is that whether, under such conditions, a seminary building for the students is not an absolute necessity. There is no doubt that such a building must be erected sooner or later. But where is the money to come from? So far hardly one-half of the purchase price has been paid. In the meantime a house might perhaps be built for the unmarried students? To these questions, which are by no means easy to solve, the Board gave much earnest consideration. All these financial difficulties that are hampering us could be overcome in a moment if the home mission enterprise could enjoy the aid that its sister work, the foreign mission work is getting. For with an income of $43,000, instead of $25,000, we could not only pay the purchase price of $10,000, but also erect an adequate seminary building, the cost of which is estimated at from $7.000 to $8,000.

A number of the students that have just graduated from Eden have entered the service of the home mission service and the Board is glad of their willingness to undertake the hardship and difficulties of the work. We recommend them especially to the prayers of our friends, so that these hardships may not discourage them, but make them all the more faithful and useful in their Master's service.

Alfred E. Meyer, Sec'y.

President Jans' Report

As the women readers of the HERALD may be interested in Mormonism I will tell them something about it.

Near our missionary worker in Ogden, Utah, lives a woman who relates the following: "I am the youngest of *fifty-five children* of my father. I need no proof of the misery of polygamy. *I have experienced it myself.*"

Another woman, questioned as to whether love figured in Mormon marriages, replied: "No indeed, it's all business. Our child was very sick and near death; I told my husband, but as he intended taking a trip with his youngest wife he declined to remain. When, upon his return, I told him that the child had died, he only said, 'it cannot be helped' ".

Another woman told me she knew of a farm in Idaho with three houses, each in a different corner. In each house a wife with her children has to earn her living by hard work. Two days in the week, during the husband's sojourn in the house, there is full and plenty; much to eat and well cooked, but as soon as he departs from this house and goes to another, poverty is "boss".

At Mormon funerals quite a number of people have their say. It may be of interest what a Bishop said at the close of such a service: "Pretty nearly everything that could be said about the departed sister has been told, so I will only add: "No one who has ever entered her house has ever been able to find a bedbug"! Isn't that "some" praise?

Besides their meeting rooms, of which there are twelve in Ogden, the Mormons also have dance halls, and each dance is opened and closed with a prayer.

Contrary to the Catholic church, which likes to boast of her many adherents, the Mormons deny a large membership, so that their political influence may not be affected. In Utah they are in the majority (in Salt Lake City forty per cent and in Ogden sixty-six per cent of the inhabitants are Mormons); in Idaho they claim one-third of the population, and as they hold together they can control the elections.

Anybody desiring to obtain steady employment is in great danger of becoming a Mormon. A young man, who had been hurt in a railroad accident, died after our pastor had called on him and prayed with him repeatedly. The father, a good old German, requested our pastor to hold the funeral service, which he promised to do. Shortly before the interment the father came quite perturbed and told the pastor: "I am in the greatest quandary My brother, who is a zealous Mormon, came and told me that my son had been baptized by Bishop X in Salt Lake City, and unless I consented to the Mormons conducting the funeral he

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Denominational

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Blue Springs, Mo., but as the climate did not agree with my wife, we preferred to live with our children in California. The climate here is pleasant indeed, especially for old people, as we had found eleven years ago, so we were glad to come here. Another consideration was the fact that with old age the need of assistance increases, so that one is best taken care of if he can be with his own children.

Since I am my own pastor now, I often read a sermon to my family for our edification. In the Reformed Church, which we sometimes attend, we do not feel quite at home. There are three German churches here, Lutheran, Reformed and Catholic. Altho there are many Germans here, there seems to be no prospects as yet for an Evangelical church. Unfortunately we were too late for that and now must wait for a more opportune time. Nevertheless it is assuring to remember that we also live on the globe of our great God.

With kind regards, yours, *C. M.*"

The following communication sets forth the experiences of a pastor's widow:

"My husband served the Synod for forty-five years, 1862 to 1907, and after that often supplied vacant pulpits, but his salary was never such as to make it possible for him to save anything for his old age. He had five children and his first wife was an invalid for many years. Finally she had to be put into an asylum, where she died in 1877. The three youngest children were placed in the Orphans' Home at St. Louis and remained there till 1886. There I married my husband and we took the children home. I worked side by side with him for over twenty-three years and sought to increase our small income by giving music lessons. At the age of seventy-three years my husband retired from the ministry and two years later, in 1909, he died. Since then I receive my pension and additional relief. Like four other pastors' widows I live here in the Pastors' Home (Blue Springs, Mo.) "free", but as the lot around each house is very large, and we are all old and feeble, we cannot keep the place in order ourselves but must pay to have the grass cut and other such work done. Furthermore we are to keep the houses in condition and have them papered and painted ourselves. Thus we do not live here *altogether* free. I can not earn any money, because I am ailing and should be operated upon. This, however, can not be done, not because I am too old, (I was 65 in July) but because I am too feeble and weak. Every morning I do my work, as well as I can. To fetch water, wood and coal often causes me to suffer severe pain, but I must do it myself, as I am all alone and have no one to help me. My own children are dead long ago and the others look out for themselves. In the afternoon I must rest, otherwise I would collapse. That old minister was right, the Synod ought to provide better for the pastors, who have grown old and gray in the service without having an opportunity to save anything for their old age and for the widows, who have faithfully and honorably stood by their husbands in prosperity and adversity. You may believe me, I would not accept any support if I were not in dire need.

Yours, *J. N.*"

"A burden shared is a burden lightened" is an old saying. What do you think about it, dear reader? We should like to hear from you.

The Soliciting Committee,
J. Schoettle, Chairman,
211 Fairview Ave., Scranton, Pa.

Indiana District

On August 1 St. Paul's Church, Dayton, Ky., laid the corner-stone for a new church building. Pastor G. F. Brune, the pastor, conducted the ceremonies, and German and English addresses were given by Pastor C. Emigholz and P. Hausmann, respectively. The mayor of the city also spoke briefly. Pastors A. E. Viehe, Cincinnnati, and M. L. Kramer of Bellevue, Ky., also took part in the exercises. The offering amounted to $68.43.

The old St. Paul's church was located in the flood district and was inundated to the depth of six to eight feet whenever the Ohio overflowed its banks. The heavy loss thus caused was most discouraging and the desire for a new church grew stronger from year to year. Soon after the present pastor assumed charge definite plans for a new building on a more favorable site were taken up. In order to get the building completed as cheaply as possible the pastor and the council undertook the work of building the new church themselves. The president of the council donned a pair of overalls and mixed the concrete for the foundation, while other members built the form work with his help. The men worked in shifts, other members of the council assuming charge in their turn, and in a short time the foundation of the church was completed. The work was then stopped for the winter, but resumed again in the spring when the building fund had grown sufficiently. All the societies and organizations of the church worked hard to secure the necessary funds and all the members deserve credit for the way in which the work has progressed. It is expected that the church will be completed in a year.

President Jans' Report

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would disinherit us". The pastor gladly granted them the privilege. It developed that the youngest son of this man also was a Mormon and of both the father had no knowledge.

A young widow taking a trip, met a man; they fell in love with each other and were married, and then the man told her that he was a Mormon. The wife is most unhappy.

A German woman who was employed in the information bureau told a young man who was on his bridal journey, in my hearing, "If you ever want to go to heaven you must become a Mormon". We can say, those who want to enter heaven will *not* embrace Mormonism, and whoever has already done so has jeojardized the chances of his soul. Mormonism, like Christian Science, is one of the great heresies of our time. True, the elder has declared that the Mormons had increased more by dead members than by living ones during the past year. For it is possible in the Mormon Church to become baptized for your deceased relatives and to bring them, by this means, into the Mormon heaven!

But enough of Mormonism. What does our Church do for its children who, like Lot in Sodom, have moved among the Mormons because the land, when properly irrigated, is like a garden of the gods? Our missionary worker said: "The pastors do nothing"! A hard accusation, but unfortunately only too true. Is it not the sacred duty of a pastor to inform the missionary workers as to names and addresses of his people who have removed to the West, especially when they have settled down on the edge of the precipice of the Latter Day Saints? Tho many are prepared to say "One Church is as good as another", how terrible it is to compare the sect of the false prophet with the holy Church of our Lord and Saviour, Jesus Christ! Where this sect prospers all spiritual life withers and dies. True, their deluded followers practice tithe-giving and have a monthly fast day—outwardly they do much more than our church members. Proselyting is a pleasure and not a burden to them; they thravel over land and sea to ensnare souls—their unholy zeal should inspire us to seek and to save what is in danger of being lost.

I would not recommend a mission to convert Mormons, but would appeal for an earnest effort among people of our own blood and our own faith who have not embraced Mormonism. Would it not be the work for our Ladies Societies to build a parsonage in Salt Lake City with an adjoining room for all kinds of meetings? Such an Evangelical parsonage would prove a veritable lighthouse, a meeting place for Evangelical women and girls who are in danger of being ensnared in the toils of this aggregation of devils. We can not stop to ask: Will many avail themselves of this? Will this work become self-supporting within a reasonable time? This work must be done if we would be true disciples of Jesus, the Good Shepherd. To many it may be news to know that many Mormons are Germans from Wurttemberg and Switzerland who have been decoyed to this country. And many a one who was a good Evangelical Christian in the East has denied his faith, or at least permits his children to fall into the toils of the enemy. Pastor Leesmann and myself have visited Ogden and Salt Lake quite frequently. Sunday we had forty-two in the morning and seventeen in the English evening service.

I left Ogden on June 18th for Idaho Falls, where a Missouri Lutheran is serving seven families and instructs two children twice a week. Our constitution, which had been adopted on March 14, 1914, is signed by eleven men and seven women, but the congregation is not incorporated. These eleven men contribute $88.00 towards the salary. During K.'s time of service (October 9, 1913, to April 25, 1915) he preached twenty times, had five baptisms and one funeral and celebrated the Lord's Supper three times. Only two families live in town. The children hardly understand German. I visited these people which come from Dumfries and Victoria Tp., Iowa. The leader of the Missouri Lutheran congregation is from our church in Le Mars, Iowa, where she still retains her membership in the Ladies Society. Naturally I called on her and she attended my services.

On Sunday morning I preached on the home of a South Russian, Dan Bammeller. Eighteen people attended, including a pastor of the Iowa Synod, who came here two weeks ago on account of his sick wife. Rev. Emil W., who received his degree in Chrischona and was recommended to me by President Pister in 1912 for a situation, makes a good impression and is well liked by the people; also his wife. His brothers-in-law, children of the late Rev. Bramenkant, are agreeable people who can and will help us. The Bramenkants were Sunday-school teachers in Pastor Buckisch's congregation in New York, who thinks highly of them. As Rev. Leesmann convinced me that it would be unwise to employ a young brother with no experience, who might have difficulties in getting along with the Russians, I instructed Pastor E. W. to serve Idaho Falls and the surrounding homesteads bi-weekly and to open other fields. I am confident that he will prove to be the right man. He will need $40.00 per month. He has his own home. Sunday I baptized his youngest child.

From the Immigrant Home, Baltimore, Md.

In my annual report to the officers and boards of the Districts I dwelt on the heart-ache which the writing of this report caused me. This heart-ache still continues when I think of the activity of our mission at this time of the year in other years. There is hardly any one in the Synod who suffers spiritually so intensely in the recollection of the terrible strife and bloodshed now going on in Europe as myself and those with me who daily come in contact with interned mariners. I feel like a prisoner of war myself, interned, confined, not to say condemned, to inactivity. In addition to the heart-ache caused by the daily reports of brothers and friends lost in the war—and no family having connection with Germany is spared—we have to contend with the woe occasioned by the lack of opportunity to do our own work. Not that we are idle and did not know how to pass our time—not that. But in and for our Imigrant mission we are almost unable to do anything—and what blessed work we had done The fact that the Districts, according to their reports, appreciate our work and encourage us to continue is some consolation to us; it is an indication that our work is not altogether for naught. Such encouragement, dear brethren, we need badly at this time, to comfort our soul and spirit and to remind us of our duty and to help us bear the troubles which are in connection with our position. In addition to the 2,736 sailors who called at the home from August to December came 140 in January, 160 in February, 221 in March, 210 in April, 196 in May and 206 in June, together 1,133. To minister to these, together with the crews of three large German steamers is my task; manysided and difficult, but often remunerative and pleasant.

Besides these social and pastoral obligations I make use of my time by doing work in and about the home, making the small but necessary repairs which are noticed by no one but myself, and thereby avoid greater damage. I also do work on a larger scale which should be done by every superintendent if he will, and save many a penny of labor wages. In this way the home is well prepared to receive the guests which will come as soon as this man-murdering war has ended and peaceful labors may again thrive. O, God, have mercy on all the world, Thou who canst turn the hearts of men as the water courses.

My object in writing the above is to let you, dear brethren and congregations know that we still exist. When celebrating your missionary gatherings remember us, pray that we may remain steadfast and that our hands may be strengthened. Pray for "peace on earth" among all men that all mission work may be carried on to the glory of God in spite of all difficulties.

Faithfully yours,
Baltimore, July, 1915. *O. Apitz, P.*

News from Arizona

Things that are really good should require no recommendation, but it does seem as tho even a good thing can not prosper without proper advertising.

During the past year, for instance thruout the Synod, the colonization scheme was heralded as a necessary adjunct to successful home mission work. The HERALD even contained advertisements about territory to be colonized in the States of Montana and Arizona, but at the present time all these schemes appear to have gone to sleep again. Has interest in colonization waned so quickly, or have keen hopes been shattered? To my personal knowledge experts investigated and looked into this colonization scheme, found the land good, the proposition favorable, and made their report accordingly. From my own experience, extending over a period of three years, I can say that there is no better land anywhere than that located in the vicinity of Casa Grande, Arizona. While I am not an expert I see the fruits and know that they can not be excelled.

And the land is cheap. "Relinquishment" or "desert" land or "homesteads" can be had for $10.00 per acre in the best localities. We have here four wells which have a capacity of 700 to 1,500 gallons per minute. In addition we will soon have a large canal which is designed to bring water from the Gila river. This canal is to be finished within a year. At present most of the water is pumped from an inexhaustible subterranean sea into which various streams pour their great surplus.

The initial expense for a beginner is also cheaper here than in any other place I know of. It is unnecessary to have a house and stable for the protection of man or beast, as a plain tent is sufficient for people for a long time to come and animals need no protection. Naturally people without any means whatever cannot locate here, as wells and pumps are expensive; a producing well and pump cost about $1,500.00 to $3,000.00; but I can get special terms so that machinery can be purchased on the instalment plan, making it easy for colonists to get a good start. Smaller wells could be bored but I would not advise this as larger wells secure the title to 320 acres of land and that amounts to something. About sixty-five miles from here, at Tuyson, land with water rights sells for $250 per acre, and is no better; in fact, in my estimation, not so good as here. Any kind of grain will grow here and fruits thrive splendidly; some grain can be harvested twice a year. Alfalfa can be cut five to seven times a year.

The climate is admirable, especially for those suffering from rheumatism, stomach troubles or lung diseases.

Unfortunately colonization has been disturbed somewhat thru the fact that State officials did not adhere strictly to their promises. We tried to make matters appear easier than they really were. Nevertheless land is just as valuable as it was then and all those who have followed my advice have acquired land, or at least their claim to it, as soon as the survey has been approved.

If I could be assured that the leaders in the Synod desired to push colonization I would make every effort to obtain the best of land at lowest prices for the colonists. I can do this if I have the positive assurance that a certain number of colonists will settle here. I can also get into touch with the governor of the State if the honorable President General of the Synod desires me to do so. In this way we could take care of quite a number of colonists as I can get land from the State which has been reserved for its own use.

We already have a sufficient number of Germans here to organize a mission church, which would form the nucleus for a settlement of colonists. If thirty families will locate here within the next sixty days I will agree to furnish them with a building site for a church, and if necessary, for a parsonage also. All letters received from Evangelical Germans contain the query: "Have you a German Evangelical congregation?" And this is well, for the Synod ought to supply their denominational brethren with a mission worker, and this will be done if the Synod will consider the colonization problem as an expedient to home mission work.

As previously stated, I am always ready and willing to give reliable and conscientious information to any one desiring same who will enclose a post-card with his inquiry. While there is nothing to be added to the information contained in a pamphlet regarding organized colonization, as every word contained therein is true, this pamphlet has not been placed within everybody's reach.

I know of several land owners here who would be glad to rent their holdings to Germans at very reasonable prices. Readers of the HERALD desiring to rent or purchase land here will kindly address the undersigned. I will cheerfully furnish all information regarding colonization, prices of land, the quality of the soil and other items, such as markets, railroads, climate, water and anything else of interest regarding Casa Grande and the surrounding country.

F. Schaer, Jr.,
Casa Grande, Arizona. (*GES. Tr.*)

The Evangelical Colony in Arizona

As a former officer of the "German Evangelical Colonization Society of Illinois", the undersigned desires to announce that the organization referred to has disbanded three months ago, as the founding of an Evangelical colony in the Casa Grande Valley, Ariz., has turned out to be impracticable.

The township selected for the colony by the agent and counselor of the Society, and which had been declared "reserved' for the proposed colony, was shown to be *unsurveyed* land. After the government survey is completed this land will probably be transferred to the State of Arizona, and it is impossible to say now under what *conditions or terms* the legislature of Arizona will open the land to settlers, as this can only be determined after the State has come into full possession of the land. It was being said that some State

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The Kingdom's Advance

One American Methodist Body

A movement is on foot to create the American Methodist Church. If successful, as now seems probable, it will mean a body of 6,000,000, possibly 8,000,000 actual members, or a Methodist population of 18,000,000 to 20,000,000, or by far the largest religious body in America. While there is opposition in some quarters, especially in the north, details are being ironed out, it is said, and the plan is more than likely to go thru. The uncertainty in regard to numbers is due to lack of knowledge as to how many bodies may come in. All now talk favorably. If all come in the larger number will be the size of this giant of religious bodies.

American Methodism was split over slavery, the break coming as early as 1844 at a General Conference held in New York City. Now the unique plan is proposed, and already approved by Methodists South, of creating one Methodist Church that has four parts to it. Each of the parts will have its distinct Board of Bishops, and its own quadrennial conference. Then over all will be a supreme body, composed of delegates from the four general ones. The plan is not a merger of Methodism, but the reorganization of all and the creation of an wholly new American Methodist Church.

The four bodies proposed are the white Methodists of the South, the colored Methodists of the South, the Methodists of the East and the Methodists of the West. Opposition has come from some quarters over what looks like a division of the great Northern body of Methodists as at present constituted, but it is said to be the growing opinion that East and West involve such distances if not differences that for mere matters of administration Bishops and a General Conference for each will save time and expense, and lead to closer supervision and larger growth. The question of general boards, so far as determined, favors one of each kind for all American Methodism. If that plan obtain, American Methodism will possess the largest missionary, Sunday-school and ministerial relief societies in the world.

It is the expectation of Methodists who are favoring this plan that Methodist Protestants, a body of some 350,000 members, will come in within a few years. Then it is also expected that some colored churches of the South will join with the colored Methodists. They are said to favor such a union. The present Methodist enthusiasm towards union holds out there are a million or two such colored Methodists to join, running the total of this proposed American Church up to the 8,000,000 actual members already mentioned. There would then be a Board of Methodist Bishops composed wholly of colored men, independent in conduct of their own affairs, but united with all Methodists in a general body, not yet named, to which all four Methodist bodies will send delegates.

For some years Methodist union has been talked of. In its main features this present plan was brought forward by a Council of Methodists, North and South. The South has accepted it, and now it is up to the Methodists of the North who meet at Saratoga next year. There has been a good deal of opposition, but it is said now to be disappearing. Leaders on both sides are known to be working toward the plan as outlined.

Greater Efficiency in Rural Work

Thru their national organization religious bodies are this summer giving specific attention to churches in small villages and in the open country. In four States in particular experiments are making in this rural work. These States are North Carolina, Tennessee, Arkansas and Texas. In addition to them educational work of ministers, with special reference to country churches, is going forward this summer on new lines in California.

Of the 175,000 churches in the United States, the vast majority are in the country. The bulk of the membership of Protestant churches is also in the country. In particular is this the case with Methodists, Baptists and Disciples. Yet the claim is now put forward that hardly any country churches have ever had *pastors* in the true sense. It is stated that they have had preachers, who once each week gave Bible sermons, but for the most part these preachers stayed in one community less than a year each. They did next to no pastoral work, and knew little of the real lives of the people they preached to.

Now the large bodies, in particular Presbyterians, Methodists, Disciples, Baptists and Episcopalians, are saying that the day of the mere exhorter is gone. There must now be pastors, they affirm, who cast in their lives with the lives of the people they serve, know their problems, and stay in the country and not depart for the city the moment they receive their first call. Now there are being set up in the States mentioned churches that are provided with well-trained ministers. These ministers can educate the people, can lead them in social affairs, and in some cases they can give or secure for them expert advice on farming, tree culture, stock raising. Some leaders rather think ministers ought not to go as far as to study up stock and wheat, but others say rural ministers ought to be able to understand the problems of their people if not to teach them on all subjects covered by their occupations and lives.

Ten presbyteries have appealed to the Presbyterian country life department, and that department has promised to take hold of perhaps fifty rural churches, chiefly in the four States named. The Disciples have a theological seminary at Columbia, Mo., and has some relation to the University of Missouri, headquarters for the training of ministers for rural work. Prof. Alva H. Taylor is the leader, and he is making prominent the work of Christian sociology.

This summer Presbyterian missionary funds are paying the expenses of about five hundred country ministers at summer schools, where lectures are given on methods of teaching, and on social problems. The institutes last at least a fortnight.

In California some Protestant bodies have joined in making a survey of conditions. Tulare county in that State is being studied in both its churches and public schools. A big element of the population are the sons of the "forty-niners", and in some cases they are a difficult element to handle. A three-week session of a Summer School was held at Berkely, in which all of the bodies mentioned joined in instruction and in students.

National agencies in these bodies declare that in fewer cases than some people imagine are there too many churches in small towns. They say the trouble is the churches are not what they ought to be for lack of *trained leaders*. Make them serve communities, and there are so many things to be done for social and other uplift there are not too many churches to do them. At least $100,000 is being spent this summer by these Protestant bodies on this rural church problem in a few States. A start is being made, and it is the purpose of these bodies to improve country churches thruout the whole country, New England, the South, everywhere.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Sept. 19, 1915. Sixteenth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

WORLD IDEALS

M. Sept. 13. World-peace. Isa. 65: 17—25.
T. Sept. 14. World-unity. Isa. 66: 18—24.
W. Sept. 15. World-brotherhood. Rom. 14: 7—13.
T. Sept. 16. World-religion. Mal. 1: 11.
F. Sept. 17. World-law. Isa. 43: 1—4.
S. Sept. 18. A World-king. Rev. 19: 11—21.
Sun., Sept. 19. Topic—World Ideals, and How Foreign Missions Will Promote Them. Dan. 2: 36—45.

Suggestions to the Leader

Missionary topics ought to be the most interesting and attractive of all. Travelers climb the high mountain peaks to obtain a wider view of the surrounding countries. They fear not the trials and dangers, are not discouraged because of the difficulties of the ascent; they push ahead, climbing higher and higher, knowing that the view of the rising sun, or the glimpse of distant rivers and plains, the inhaling of the rarified atmosphere, will repay them for all their difficulties.

In a missionary meeting we too get a glimpse of distant lands and peoples; we can view the rising Sun of Righteousness, Jesus Christ, whose power is in the ascendency; we too can inhale there the spirit-laden atmosphere that fills the presence of God. Is all this not worth while? It is worthy of our best efforts, our severest trials, our most determined attempts to climb the mountain peak of God's presence and view the world that is to become the kingdom of our Lord and Christ.

Therefore plan this meeting carefully and prepare thoroly. A missionary meeting requires more preparation than any other meeting, but it is worth while.

Call on your missionary committee to assist. This is the time when new plans can be presented for enlarged missionary activity by your society.

The Topic Presented

There are a number of world ideals, or plans for the betterment of the world, a creating of happier conditions of life. The following four occupy the attention of the world today:

1. *Universal peace.* We hope that the day will come when nations can disarm, and direct their surplus wealth and strength into peaceful and profitable channels. Perhaps war is a necessity to our deficiently developed civilization, possibly it is a scourge that alone can keep intact our moral sensibilities, but we pray that the world may some day be sufficiently far advanced in civilization that war may not be needed as a safety valve for surplus strength, that otherwise might be used for vile purposes, in a vicious manner.

The present war brings home to us more forcibly than ever the desirability of universal peace.

2. *Freedom of the seas and of the land,* the establishment of a universal brotherhood of nations and races. Christianity recognizes no national boundaries, it recognizes only one mankind. Why need these artificial boundaries and limitations be continued? Why cannot all restrictions be removed, and men deal with each other and associate with each other in the unselfish love of real brothers?

3. *Universal education.* Christianity is the mother of our system of public schools. When the early settlers arrived in America they built academies and colleges as soon as their own homes were completed. Our mission schools are the most potent factor in Christianizing the heathen people.

4. *A reign of righteousness,* in all lands, among all peoples. Anarchism is not so far wrong when we compare its ideals with those of Christianity. It seeks to establish the condition in which law becomes unnecessary; Christianity seeks to transform all individuals into lovers and doers of righteousness. Where Christianity controls the people crime ought to disappear, for the spirit of Christ compels us to have regard for the rights of others. Christ, the King of Righteousness enthroned in the hearts of men, compels righteous deeds. This is the greatest of all world-ideals, one that will be realized when Christ is received as the King of kings and Lord of lords.

Some Questions on the Topic

1. Where did Christ command to extend the kingdom over all the world?

2. Show that Jesus had a universal kingdom in mind when He gave His last commission.

3. Why must Christianity extend over all the world? What has Christianity already accomplished toward making the world one brotherhood?

4. How do Christian nations rank among the nations of the world?

Some Scripture on the Topic

Matt. 18: 3; 19: 14; Mark 10: 14; Luke 18: 16; Luke 8: 1; 8: 10; Romans 14: 17; Jer. 16: 19—21; 33: 22; Joel 2: 28, 29; Mal. 1: 11; Matt. 8: 11; Mark 13: 10; Phil. 2: 10.

A Prayer

Thy Kingdom, O Christ, is an everlasting Kingdom, that in the end will encompass the whole earth. It brings peace and happiness to all men, assuring sinners of the good-will and forgiveness of God. Grant us a citizenship in Thy kingdom, lest we lose the life of our soul. May we learn that citizenship is dependent on our willingness to proclaim to others the glad tidings of Thy forgiving grace. As we pray, Thy Kingdom come, we would pledge ourselves anew to the task of extending its borders, until all accept Thee, O Christ, as their Ruler and King. Amen.

The Advanced Quarterly's Lesson

The Law of Worship and the Tabernacle. Ex. 20: 22-26; 22: 18-20; 28-31; 23: 14-19

M. Sep. 13. Ex. 20: 22—26; 22: 18—20; 28—31; 23: 14—19. The Law of Worship.
T. Sep. 14. Josh. 1: 1—9. Jehovah charges Obedience.
W. Sep. 15. Psa. 84. The Spirit of Worship.
T. Sep. 16. Isa. 1: 10—19. Formal Worship Condemned.
F. Sep. 17. John 4: 19—26. Worship in Spirit and Truth.
S. Sep. 18. James 1: 21—27. Pure Religion Defined.
S. Sep. 19. The Church Year Lesson. Luke 7: 11—17; Eph. 3: 13—20.

Golden Text:—*"God is a Spirit; and they that worship Him must worship in Spirit and truth,* John 4: 24.

The Ten Commandments established the fundamental moral principles that were to govern Israel's relationship toward God as well as that of the individual toward each other. These principles were permanent, just as all other laws of God are unchangeable. The application of these principles necessarily changes as times change and the conditions of the people change, and in order to show how these principles are to be applied at the time and under the conditions under which Israel was beginning its independent existence as a nation, God caused Moses to add a body of laws that is called the book of the covenant, which, while not to be placed upon the same level as the Ten Commandments, is of great value and importance as showing the *manner* in which God desired to have the principles He had laid down to be applied, and also of great and abiding interest for the light it throws upon the spiritual and social attitude God expects from men. If the Ten Commandments may be called the constitution of the new nation, the book of the covenant may be called the statutes or by-laws. For convenience sake we deal with these statutes very briefly under the heads of the *Laws of Worship* and the *Laws of Righteousness.*

The Laws of Worship, as set forth in the passages quoted, reasserts the supremacy of God, because that idea underlies the entire law. The one reason why God has a right to make any kind of a law is because He is the Supreme Being in the universe, and has supreme power over all that exists. He has shown this power not only in the creation of the world, and in the leading of the lives of the patriarchs, but especially in the deliverance of the people from Egypt and in their protection and guidance of the people since then, and they have every reason to accept His supremacy and worship Him accordingly. In order that there might be no mistake about the object of worship, the altar was to be not a richly adorned and sculptured structure, but very simple and unpretentious. Reverence and decency was a prime consideration, v. 26, and the frantic improprieties of heathen worship were not to be tolerated.

The devices of magic and sorcery destroy the fundamental ideas of divine worship, the idea of God's supremacy and a divinely ordered system of laws and the reliance upon God's protection, help and guidance. In view of these fundamental ideas the sorcerer was a traitor and an apostate whose life was forfeited by the very purpose of his activity. That is why godly people have always felt an instinctive revolt against all performances of magic art. The black arts can exist only by deecit in regard to the highest and holiest human sentiments and strike at the very existence and supremacy of God. No true Christian can want to have anything to do with anything in any way connected with them.

As Christians we have still more weighty reasons for cultivating the communion with God thru Christ in whom He has revealed himself to us, than the Hebrews of those early days had. We have so many opportunities of coming into God's presence to nourish our spiritual life with His Word and the holy sacraments. No true Christian life can exist without regular and conscientious worship.

The words "None shall appear before me empty". 23: 15, emphasize a part of divine worship that is far too often overlooked. To the Hebrew real and conscientious worship included regular giving just as much as it included certain regular rites and ceremonies. The fact that prosperity was a gift of God was to be recognized by regular offerings on the feast days and other occasions. To appear empty was a sign of ingratitude and avarice, and but another form of idolatry, just as it would have been sacrilege to bring anything but the best and most valuable. The lack of the regulations as to tithes and other offerings which were prescribed for the Hebrew, has made many Christians forget, ignore or neglect their duty in this respect and has brought them to a lower level than that of the Jews of old, who prided themselves in giving more than what was expected. The New Testament ideal of giving is that of stewardship, which holds in trust all it has received from God in order to use it for Him. To use the bulk of our possessions for self, and a minimum for God is, from this point of view, fraud and unfaithfulness; to use all for God must be an ever-increasing source of blessing.

Why not regard the Jubilee Offering from this point of view?

News from Arizona

Continued from Page 6

officials did not desire to have the land termed "desert" land, claiming that it was "agricultural" land.

The land in the Casa Grande valley is indeed fertile, and the mild climate is very desirable for some classes of sufferers, but the purchase of the "desert" land from the State, and its later cultivation, requires an amount of money not usually at the disposal of the average home-seeker. The land may become very valuable, but its development requires time and capital.

Personally the writer declines to assume any responsibility for the abandoned enterprise. Those who desire to settle in the Casa Grande Valley should take time and pains to investigate the land, the people and the conditions *on the spot,* whether with or without the assistance of agents or other persons.

H. Wolf, Pastor.

Mission Work in Southern California

In speaking of the mission work in southern California I may say, in a very general way, that what applies to southern California is also true of northern California. It matters not what "might have been" had our mission workers in southern California applied different methods and tactics than they did, but shall limit my remarks to stating the conditions such as we find them today.

California, as a State, with an ideal climate depending largely upon the locality, stands unparalleled. The Californian as such is a booster for his own State. I found many people in Pasadena who seemed to be so infatuated with their earthly abode, that they frankly confessed: "We have never been out of the State, nor have we had a desire to be any place but here". The most satisfied people in California are the natives. They seem to imagine that because so many people come to California on a visit, or to spend the rest of their happy, or unhappy days there, as the case may be, California must necessarily be the only State worth living in. Such phrases as: "We have *the* climate"; "no zero weather for me"; "give me California"; "talk about your blizzards and cyclones"; "none of that for me", are on everybody's lips.

Your correspondent is of the opinion that no one

State has a monopoly of good climate or advantages of living. Opinions differ. California in general has a very ideal climate; but climate is not all.

This report is not intended for the Western people; they ought to be familiar with conditions here, but for those in Eastern States who are interested in the welfare and progress of our beloved Evangelical Church wherever it may be found.

Eastern people who are really interested in our work frequently ask: "Is our Church accomplishing anything in the West"? "Are the Evangelical people of California and the West loyal to their mother Church and really concerned about the progress of our Synod"? Are the fruits of the labor of our missionaries really worth the price we pay for such—in many instances apparently slow progress"? The dear people of the East have a right to ask such questions, and we deem it a pleasure to answer them in the affirmative. The progress of our work in the West depends, first of all, upon the experience of the mission worker and his tactics, and then also upon local conditions. People come and go in California and do this more here than in any other State.

We have here all kinds of "isms" busy trying to reap where they have not sown. Scientism, Mormonism, Russellism, Adventism, Spiritualism, etc., cause us a great deal of trouble. Many of our Evangelical people from the East, when they come out here on a visit or to live are lured into these pagan temples, and in many instances they join such "would-be" churches. The action of such inconstant Evangelical people is apparently explained only by the fact that they are without any backbone, and when it came to a test of their faith, they broke down. Or these unsteady, "so-called" Evangelical Christians become victims of some mental aberration, which caused their strange conduct. There is no reason why plain language may not be used here for the benefit of those who contemplate coming, and also for the sake of acquainting our true and devoted Evangelical Christians in Eastern States with the dangers and the problems of mission work in California. Other things which hamper the progress of our mission work in the "Golden State" are the many amusements, cheap Sunday excursions, summer resorts, moving picture shows, etc.

We must say to the credit of our California church members they are, to a great extent, very devoted to the Evangelical cause when once they have steered past the danger signals. Under the conditions named it is obvious that mission church work in California is very difficult, yet we feel assured that we are not pleading a lost cause, but, on the contrary, are making headway.

Some twenty millions of Americans will visit the Panama-Pacific Exposition at San Francisco, and we believe that many of these millions will make their home in our progressive State. Let me extend a hearty invitation to the readers of THE EVANGELICAL HERALD to visit our Evangelical churches when you come to view the wonderful works of God in California and also the great work of man at the Exposition.

There is nothing I enjoy more in my work than a hearty greeting and a word of encouragement from our brethren and sisters from the East. Look us up when you come west. We may give you some information which might prove helpful to you. You might find us alive even if we are not conspicuous.

A few extracts from the reports that appeared in our *Evangelisches Gemeindeblatt* of the churches of Los Angeles and Pasadena, respectively, may be of interest.

St. Paul's Evangelical Church of Los Angeles is the mother church of our Los Angeles churches and therefore also the strongest. Rev. J. Nuesch, the pastor of St. Paul's, is doing excellent work. Under his able leadership the congregation has received many new members into the church during the past year. Two hundred and forty-nine partook of the Lord's Supper. Sixteen children were baptized. The pastor had nine burials. Nearly $300 were given for benevolent purposes. These figures relate only to the work done in the past year and to the present conditions. There is no reason why we should not hear of even greater things from St. Paul's in the future.

The second oldest Evangelical church of Los Angeles is Emanuel, with Rev. Otto Saltzinger, the president of the Pacific District, as its pastor. The fact that the church has very recently become self-supporting shows that the pastor with his devoted members have worked very faithfully. During the month of March a considerable amount of the debt on the church property has been paid. Over $300 were raised for benevolent purposes. The Easter offering amounted to $140. The Young People's League is doing splendid work. Judging from what they are doing now, we are looking for Emmanuel Church to come to the front.

Zion Church of Los Angeles, where Rev. J. Irion has been working for some time, is the youngest of the three and is being supported by the mission board. Rev. Irion reports that the last debt on the church property has been removed. Four children were confirmed in 1915. The pastor also had five baptisms; five weddings; 115 comunicants; the gifts for benevolences amounted to $41.60. May the pastor and congregation experience God's richest blessings in time to come.

St. John's Church of Pasadena, which is also being suported by the mission board with $200, was served by Rev. E. Arends during the past two years. Rev. Gustav Brink of Eden Seminary will be in charge of the work after September 1. The membership of St. John's Church has increased four-fold in two years. Every department of the church work had a very substantial and normal growth. With the prospects of more Evangelical families coming to Pasadena in the fall, it is hoped that St. John's will have a promising future. It may truly be said that Pasadena is the most beautiful city on earth. That being the case it may serve as a drawing card for such who feel inclined to spend the rest of their days in a beautiful residential city with an ideal climate. May Pastor Brink, who is going to a city where he will find many true and devoted Christian people, also experience God's richest blessings in his work.

Our mission field in Imperial Valley, California, will soon need an experienced worker. More may be reported of the work at a later date.

May our churches in southern California, as well as those of the northern part of the State, and those all over the country, continue to be a spiritual blessing to all who may avail themselves of the gifts and means of grace which they richly distribute to all who seek in them peace and comfort.

E. Arends.

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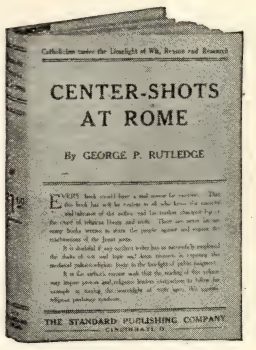

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Essentials of Evangelical Education

All over the country the present month sees the inauguration of new new educational plans. From the universities and colleges down to the public schools new educational ideals are being set up and worked out, and a renewed attack is being made upon older ones that have so far baffled realization. The Christian Church, while much more than an educational institution, must certainly be educational in its aim if it is to realize its higher and greater purpose. No intelligent Christian can afford to be indifferent to the educational activity of his church or denomination, because education—Christian education, of course—is one of the most important ways and means of winning men for Jesus Christ and His kingdom, which must always be the one great aim of the Church. Church members who are not interested in whether or not their church is doing its full educational duty toward young and old either have no idea of what the real work of a church should be, or they have no sense of their own responsibility for the way in which their church is seeking to do its work. To leave the responsibility for the educational work of the church to the pastor alone is a wrong toward both the pastor and the work of the church, of which, unfortunately, far too many Evangelical Christians have become guilty.

The Evangelical idea of Christian education puts confirmation at the center of the Church's educational scheme. It is, of course, altogether wrong to assume, as is commonly done, both in and out of Evangelical churches, that confirmation means merely the acquiring of a certain minimum of Bible information and the observance of a traditional ecclesiastical ceremony. While this is, unhappily, a very common view of confirmation, no Evangelical leader or authority in Europe or America has ever taught or intended to convey the impression that it should be that and nothing more. Those who contend that it can be nothing more than such an outward, formal ceremony know nothing of the development of the practice nor of the place it can be made to occupy in the spiritual growth of the child. The essential aim of Evangelical education has been well defined as "the development of Christian personality", and confirmation, in line with this definition, is that stage of this development which leads the pupil to express his personal acceptance of Jesus Christ as his Saviour as a result of definite Bible instruction adapted to the peculiar needs of the period from twelve to fifteen years of age.

We believe that this is the standard by which all Evangelical confirmation instruction should be measured. In very many instances the essential aim, the development of Christian personality, has been overlooked or ignored in the attempt to master a certain more or less arbitrary curriculum; in many more instances, we regret to state, even the commonly accepted curriculum, the learning of the Catechism and the stipulated Bible Stories, has been reduced to suit the convenience of pastors or the negligence of parents and pupils. As a result confirmation has, in the minds of many church members, been robbed of its real meaning and become a mere outward rite or ceremony with which the spiritual condition of the confirmand has little if anything to do. That such a conception is fundamentally wrong both toward the child and toward the Church needs but to be stated in order to be understood. There is certainly need of rehabilitating the true and original significance of confirmation both among pastors and people.

And there is no better opportunity for undertaking this task than just now as the work of a new season opens. Let pastors earnestly and sincerely examine their educational aims and labors in order to see whether they have for their central aim and purpose the development of a Christian personality, or whether it has been merely a makeshift designed to meet the outward requirements of duty. Let them determine anew, as the boys and girls of confirmation age gather around them, that their sole aim in the work before them will be nothing else and nothing less than to endeavor to lead these growing personalities to Jesus Christ as their Saviour by means of definite Bible instruction adapted to the needs of that particular age. And then let them reinforce this determination with a deepening of their own spiritual life and the consecrated study of the unfolding of child life. Let the members of the church council see to it that the application of this standard to local conditions does not render the work of the pastor more difficult, but raises the ideals of spiritual life and Christian service in the lives of all concerned and of the entire church. Let the parents understand that the efforts of the pastor are to be judged, not by the speed with which their children are "put thru" confirmation instruction, but by the growth of their spiritual life, and that the pastor cannot do his best work without their co-operation in the way of securing faithful home study and providing a Christian home atmosphere. Under these conditions confirmation will soon acquire a very different meaning than it now possesses for far too many Evangelical Christians.

In establishing and promoting such a conception of Evangelical education the Sunday-school can render great and important service. Its work has the same aim, that of developing Christian personality, and it also seeks to lead its pupils to a personal acceptance of Jesus Christ as their Saviour by definite Bible instruction adapted to the needs of the growing person. By bringing the children into the range of such instruction in their very tenderest years it effectively prepares the soil for the pastor's later sowing, and encourages the spiritual development which is to find expression in confirmation. And after confirmation it seeks to build upon the foundation that has been laid by continuing to set before its members the highest possible ideals of Christian living to lead them into sympathetic and intelligent attitude toward the Church, to aid them in finding their place and part in the world's work, and, in their maturer years, to help them establish and maintain a true Christian home and find the Christian solution of the pressing social problems of the day. Such a scheme of Evangelical education deserves the sympathetic cooperation of every Christian and its promotion is worthy of all the consecrated determination and enerngy the Church can muster.

AN EVENING THOUGHT

"Take unto thyself, O Father,
This folded day of thine,
This weary day of mine.
Its ragged corners cut me yet—
O, still the jar and fret.
Father, do not forget
That I am tired
With this marred day of thine,
This erring day of mine!
Forget not, but forgive."
—Songs in the Night Watches.

The Present-day Family as a Social Problem

It does not require very much penetration to appreciate the fundamental and far-reaching importance of the family in the social life and progress of the human race. Comprising both sexes and all ages it is really a society in miniature, and illustrates very clearly all the vital relations of authority, obedience and equality which enter so largely into every human relationship. The very nature of the family's chief function, the birth and rearing of children, gives it an importance which cannot be overestimated. The character of the family naturally determines very largely the character of the children, and influences thru them the character of posterity. Not only property and other material possessions are transmitted to succeeding generations thru the family, but also the intellectual and spiritual possessions of the race. The attitude and the ideas of the men and women of today toward government, law, religion, moral standards, etc., have been created or at least decisively influenced by the attitude and the ideas of a preceding generation, and whether future generations will be progressive or reactionary, religious or irreligious, liberal or conservative, corrupt or honest, depends very largely upon the way in which we of today shall influence them. If children do not learn to love and to obey, to be of service and to respect each other's rights in the family, they will learn it nowhere else, and if they do not learn these things somewhere there can be no social progress. And if there is no social progress there must be social stagnation and degeneration. It follows then, that if the family fails in lifting up the individual to higher, unselfish, nobler ways of thinking and living, there is little chance of his reaching that level in some other way. Is the average family and home life of today such an uplifting, ennobling influence? What does the childless family give to the coming generation? What are the things that are tending to make the family forget its higher and greater functions, and to dissolve the most fundamental and far-reaching influence in human society? To discover and make public the true state of affairs and find the forces that will counteract the peril and make for normal, Christian family life is a work well worthy of the noblest human effort.

Up to fifty years ago the average family carried on all the essential industrial activities at home. The same is the case even now in primitive communities. Labor-saving machinery and the complex organization o society, however, has brought a division of labor and the modern family performs scarcely any industrial activity except the preparation of food for immediate consumption. If this transformation does not interfere with the chief function of the family, i. e., the birth and rearing of children, it need not be dangerous in its consequences; it may even be helpful as it gives the parents more time to devote to the proper care and training of their children. But is this the influence which the division of industry brings to bear upon the average family? Does it not rather tend to remove either the parents or the children from the home and thus out of the reach of the best family influences? What about the labor of married women, who must neglect their home duties? What about child-labor, which dwarfs the child in body and mind and robs it of the opportunity for growth and play and of most of the higher and better things of life? If the best standards of family life are to be maintained, the requirements of real home life must be placed above all other considerations. The fact that most Americans do not accord this place to the ideals of real home life makes the present-day family a social problem. During the coming months the Evangelical Herald will discuss, from time to time, in a frank, sane, Christian spirit, the dangers that threaten the American family and ways and means in which it may be safe-guarded.

The Evangelical Herald helps your Church. Why not let your Parish Paper help the Evangelical Herald? See Page four.

COMMUNION IN PRAYER

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them", Matt. 18: 19, 20 .

The preceding discourses have dealt with the question of rank, with the occasions of stumbling blocks, and with the duty toward offenders. The question of what to do if our brother sins against us is one of the most perplexing and at the same time one of the most important and far-reaching imaginable. The four steps which Jesus points out as a practical solution lead up to the declaration of power vested in the Church in the matter of discipline. If the Church is to have this power of discipline, what are the marks of the true Church? How large must the assembly be that can exercise it in the name of the Master? In answer to this thought Jesus makes clear that the question is not one of size or numbers, but one of union with one another and *with the Lord himself*. Instead of strife and division there must be unity and agreement, a oneness of heart and desire that is devoted only to the purpose and the will of Jesus, in whose name must be done everything that is done. This, and this alone, gives to the prayer of two or three who are gathered in His name the power to secure anything they may ask.

We observe at once the close connection of these words with those of John 14: 13. In both there is found the emphasis upon prayer in the name of Jesus as the kind of prayer is most acceptable to God. But there is also a definite step forward as far as prayer is concerned. The first is the promise to the individual follower who *has put himself in line* with the divine will and purpose as revealed in the life, character and work of Jesus Christ, and is thereby put into touch with the limitless abundance of God's life and power, for whom all things are possible. The other is the *gathering together* of those who have thus linked themselves up with God for the advancement of God's cause and God's kingdom; the one establishes a working basis, the other does the work. The presence of Christ with His people, and of His Spirit in them, makes the true and living Church, and any assembly of believers, whether large or small, that meets in the name of Christ, i. e., in line with His will and purpose and acting in the spirit of Christ, has the absolute guarantee that their action will be ratified and their petitions granted.

The matter is one of simple addition. If the prayer of one sincere and earnest believer in Christ Jesus has such remarkable power that Jesus himself is ready to do anything that is thus asked, the agreement of two or three in the same purpose must naturally double and treble, not the guarantee of fulfillment—majorities do not influence God—but *the assurance* that the purpose of the prayer is actually in line with the spirit of Christ, and is therefore absolutely sure of the desired answer. As long as there is only one believer who approaches God in the name of Christ, there may be doubts as to whether he is actually praying in the name of Jesus. Every sincere believer knows how uncertain our feelings and ideas in regard to spiritual things are and how easily mistakes are made. To the best of our knowledge and belief we may think that a certain desire or purpose is in the name of Christ, and yet the examination of that desire or purpose by another may reveal hidden streaks of selfishness and worldliness, and even worse things, so that it would be impossible for the Father to answer it.

But if two or three have agreed on earth as touching anything they shall ask, the chance of making a mistake has been greatly reduced. The fact that they agree to put a certain matter before God presupposes that they have themselves talked about it and considered it from different points of view; that they have mutually searched out and tested one another's motives; have examined the purpose from various angles; have faithfully done their own duty as they are able to see it under the circumstances; have agreed that it is really to the glory of God that the desired purpose be accomplished and that the special aid or interposition of God is required to bring it about. This does not mean that two or three gathered together for such a purpose *can make no mistake*. Three persons with even the best of intentions, or a dozen, or fifty, for that matter, may be just as much mistaken in any matter as one man is, but two or more persons are much less *likely* to be in error in regard to a certain proposition than one person acting alone. And because two or three persons can thus be much more certain of acting in the name of Jesus, they are also much more certain of getting the desired results.

It would of course be utterly unwarranted to think that small gatherings for prayer are especially pleasing to the Father in heaven or to the great Head of the Church on earth. The two or three who are actually gathered in His name may be very sure of the promise, for He is there *in the midst* of them. But there is absolutely no reason why fifty, or a hundred, or five hundred, should not have the same promise if the conditions are fulfilled. Because Jesus said, "Better two or three of you agreeing as to certain things you desire, than that all the twelve of you should be at strife", does not mean that two or three will have more power in their united prayer than two or three hundred would have. It is not the number but the agreement with one another and with the Lord that gives the power to their prayer.

We have not yet realized the importance of communion in prayer in our home and church life. If husband and wife, or father or mother, or brother and sister made an effort to agree touching anything that they might ask for members of their families; if members of church councils and church members or Sunday-school workers and members of church societies and organizations in general *took their work seriously enough* to make it an object of earnest prayer in the name of Christ at their meetings, the world would gasp at the progress the Church of Jesus Christ would make during the next five years.

What He Needed

By Cora S. Day

The streets were scorchingly hot under the cloudless sky. The offices, even in the big stone building, were like superheated cells. Their occupants, listless and fagged with the long continued spell of heat, moved mechanically about their tasks, and sighed a relief they were too weary to voice when the clock hands pointed to the hour of release, and the lengthening shadows promised such comfort as the evening and night might bring.

Robert Sanforth turned from his desk with its piles of papers and letters all awaiting his attention, and rose to his feet. His private secretary looked up from his desk on the opposite side of the room just in time to see his employer sway unsteadily, grasp at his desk for support, and go down in a crumpled heap beside his chair, before the other could spring to his side and save him the fall.

The hastily summoned physician repeated the word he had used so many times in the last few days, over many such cases.

"Heat stroke," he said, and the private secretary, nodding his head, added another word to the diagnosis. "Overwork," he said, and the physician nodded agreement in return. No doubt this man, like many other men in the hives of industry all about, had driven himself as hard during these unbearable days as he had in the midst of winter's crispness. Men were apt to lose sight of their own good when they were straining forward with all their strength after the dollar that dangled so temptingly before them day after day, in one or the other alluring form of business bait.

"You know his home address?" The physician so put his question.

"Yes," and the other gave it. "I'll call up his wife —and he had better be taken home at once?"

"Yes," was the reply, as the medical man bent over his patient.

The next thing Sanforth knew he was lying in his own cool, darkened room at home, his wife beside him with anxious, loving eyes, a nurse on duty, and a hush over the house that almost hurt, after the noise and bustle of downtown.

He did not ask idle questions. It was enough to lie there and rest, rest, too weak to move, too faint to wonder, for a few moments. Then he smiled—a mere trace of a smile—up into the pale face above him, whispered reassuringly "All right now, dear," and closed his eyes to sleep, before he saw the glad, sad tears that sprang into her eyes at the words, the first she had heard since they brought him.

But in spite of his brave words, it was long before he was all right. The office saw him no more for many days; the private secretary took up the burden of work and caried it bravely and safely, while his employer lay in the darkened room at home, made as cool as possible, and kept so heavenly quiet that he felt sometimes that he would like never to leave it again.

Then strength crept back, little by little, and at length a plan of the family physician's was carried out.

"Down at the old home farm, where everything will speak to you of the time when you were a boy, with no care and only happiness to fill the days—that is the place where you will grow strong again," his wife whispered cheeringly to him when the plan was proposed. "Uncle John will make us welcome, and Aunt Mary will know what to give you to eat, to make you strong and well as fast as ever you can manage it. Can't you fancy you hear the wind in the maple tops, this very minute?" and she smiled at him so brightly that he laughed back softly—the first sound of mirth she had heard from him for so long that she was startled.

"You are a worker of magic—I can almost smell the aple blossoms—and they are faded long ago—and the apples half grown by this time," he answered. His tone and brightened face were ample consent to the plan, without putting it into actual words. Their preparations were soon made, and almost before he realized it they had fled from the broiling city and taken train in the early evening for the old home and its blessing.

The first night in the country was like a benediction to the invalid. He fell asleep to the music of sounds that had fallen upon his ears as a boy: the brisk, tireless chirp of the crickets, the shrill whirr of a locust in the tree top outside his window, the faint distant song of a whip-poor-will. They seemed to charm him back to the old care-free days; they were sweet, homely sounds of life, so different, so soothing, after the clank and rattle and jar of the machinery of city living. The rustle of the cool breeze in the leaves was like the passing of angel's wings; the soft air, sweet with country-scents, like incense swung in Nature's censer before the altars of the Most High. He fell asleep to dream of the meadow and the flower-fringed stream along which he had so often spent boyish days of delight; of the woods and the fields, and the joys they held in the past—and would hold for him now if he would but accept their offerings.

In the days that followed he tried to live up to the inspiration of that first night. Memory recalled to him the charmed spots of old, and he sought them out with an eager longing to see them with the old joy, the happy, eager eyes of the boy he had been. But he soon found that the boy was gone forever. He felt like an older, wiser, sadder brother to the little fellow whom he could see in fancy haunting these old play spots. He could look on and feel the echo of that boy's happiness; but he could not make it his own, or make himself that boy again. Over every charmed spot hung the haze of the present, dimming the joy of the past to a faint, sweet memory. He would sit and dream away hours in some old time favorite nook; and always his dreams crept from the past to the present. He had always been successful in the business world. Things had "come his way," other men said, and admired his abilities to make them come, and to make the most of them when they were within his grasp. He had a luxurious home, a wife who was all devotion, a place of honor and respect among his fellows. Yet here amid the old scenes, somehow all this solid accomplishment seemed to dwindle to very small proportions.

"What does it all amount to, after all?" he asked himself moodily. "I've grown up, and lived, and worked, and won some of the world's goods and some of its confidence, and some of its respect and admiration, and envy, perhaps. Lots of men of my age would think themselves lucky to stand in my financial shoes to-day. There's Browne, my secretary—as well educated as I am, and a smart, shrewd business man. Yet he's working for me on a salary—and I'm paying half a hundred men good wages every Saturday night. Ought I to be half a hundred times happier than he, I wonder? I'm very sure I'm missing most of my share of happiness, if that's so," and he smiled mirthlessly to himself over the idea, as he began to wonder why it should be so.

"It must be because I'm down and out physically —no, I'll be honest with myself for once in my life,

anyway. I've been busy for a good many years, and have not allowed myself to think like this; but I know, and I'll face it for once, that I've had this feeling, thought—whatever it may be called, in the back of my mind, or the bottom of my heart, all the time. I've buried myself in my work, and tried to compel happiness out of it—and failed. What does it all amount to, after all? I feel now as if all I ever wanted, for the rest of life, is the peace and joy and freedom from care, that went when the boy I was died, and the man I am went out into the world to make his name and fortune—and find them empty baubles in his hands."

Uncle John, coming from his work in the fields, found him sitting there in the old haunt with such grayness of despair in his face that he stopped and sat down beside him; silently, for the old man was not a great talker. His words were as few as his good deeds were many; he was indeed a doer of the Word which he heard so gladly and simply in the little old country church which he had attended faithfully all his life. Sickness and sorrow and loss had come to him thru the years gone by; but they had sweetened his heart and strengthened his faith, and made him stronger and better than unshadowed days could have done.

For a few moments the two sat silent; then the younger man turned abruptly to the other—he felt the waiting, unspoken question in the other's heart, and was moved suddenly to answer it—and in one bitter, passionate outburst flung at the other's feet the thoughts that had been possessing him like evil spirits. And at the end of the outburst he repeated aloud the question that had rung in his heart and brain, wearily, bitterly, hopelessly:

"I live and work—suffer and enjoy a little—and what does it all amount to?"

Uncle John sat quite silent for a little after the other stopped speaking. Swiftly his memory leaped backward to a time, years ago, when he was much younger than this young man. He knew what his nephew lacked and needed. He too had felt like this, had gone thru this, in that long ago. But he had found the remedy, and it had kept him in peace and safety thru all the after years. Now there had come to him the opportunity to help another unhappy one, as he had been helped, and as he had helped others many times since. He thought for a moment how best to put it. Then he leaned forward, put a gnarled, kindly old hand on the other's knee, and said—gently, quietly, almost as if he were speaking to himself the thought that was in his mind:

"I heard the voice of Jesus say: 'Come unto me and rest; lay down, thou weary one, lay down thy head upon my breast. I came to Jesus as I was, weary and worn, and sad; I found in Him a resting place, and He hath made me glad.' "

He spoke the words of the old hymn as simply and naturally as if they were his own. They held a lifetime of experience for him; they told his own story as he could not have told it in his own words. He sat as silent as before, after he had spoken them; but his work-hardened hand still rested lovingly on the other's knee.

For a space of time one might have thought that the young man had not heard. He sat looking off into the distance, gazing at nothing, as he had done before the other had come. No, not at nothing; for while his physical eyes saw not a jot of the peaceful scene spread before them, of field and meadow and growing, ripening things of the earth, his spiritual eyes saw new sights, with newly quickened vision, sights he had seen before, but had not heeded.

And as he sat and gazed, slowly the grayness of despair faded from his face. The visions must have been beautiful ones; for some of their beauty crept into his face and lighted it with a quiet light of incoming peace. He turned suddenly to the silent man beside him; and about the lips that had been set in sternness so shortly before, lest they droop in cowardly sadness, there came a faint smile. His eyes grew lustrous.

"Thank you, Uncle John," he said simply, but his hand went down to the one on his knee and found itself suddenly grasped in silent understanding. The verse of the old hymn, that held invitation, confession, the secret of gladness—Uncle John knew that it had touched his heart and reached and supplied the need. In the eyes that met his was the shine of unaccustomed tears—but back of that the shine of a new hope. —*American Messenger.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Unkissed Children

This world's a rare and joyous place
For those who deem it so,
With smiles enough for every face—
This is no tale of woe.
But yet, when all's been done and said,
Some little children creep,
At cuddling time, unkissed to bed
And sob themselves to sleep.

Their daddy's off at work somewhere,
Their mammy's tired and worn,
Both burdened down with carking care
From the first break of morn.
Each love-starved young one on the list
Has troubles by the heap,
Yet each must go to bed unkissed,
And sob himself to sleep.

Oh, world of sunshine mixed with storm,
Oh, world of tears and joy,
Oh, world of frozen hearts and warm,
Oh, world of man and boy.
Less were your sorrow, less your dread,
If, when night's shadows creep,
Each little lad went kissed to bed
And smiled himself to sleep. —*Selected.*

Healing Broken Hearts

BY W. KIRK BRYCE

Broken hearts are in every congregation and community. As the snow in winter bends and breaks the branches off our trees so does the weight of life snap in two many a human heart. Unrealized ideals concerning children have bowed their parents with crushing sorrow. Our own poor attainments in the divine life have smitten us with sadness. Sudden death in the family with its sequel of laying our loved one in the grave, this we can say has broken our heart. The cemetery has witnessed broken hearts. Many a husband when he buried his wife has gone home to sit alone and feel the acute pain of a broken heart. Is there no release? Oh, yes, here is the remedy. "He healeth the broken in heart". God's great anxiety is to banish pain. It was for this purpose Christ came into the world. Christ came as a great healer. The message of Isaiah concerning Jesus is clear and encouraging. "He hath sent me to bind up the broken-hearted". Seven hundred years later, at the beginning of Jesus' ministry, we find him repeating words almost the same: "He hath sent me to heal the broken-hearted". Christ restored weak and broken lives. He took bruised reeds and with His own loving hands repaired them so that their capacity for usefulness was again renewed.

He is the same Christ still. Has your life been crushed under the chariot wheels of some cruel disappointment? He will heal it. Has your life been stabbed thru by the spear of deceit? He will bind up the wound. Is your life sore at the very center? He will take away the pain. When a tree is wounded in any part the whole tree feels the pain and it bends all its energy towards the affected part and as if with human instinct the tree begins to stop the bleeding and bind up the wound. It is not long before the bark begins to grow and cover the injury. So it is with Jesus. He feels our pain. He knows our sorrows and bends all His sympathetic energy toward us. He is a Christ who can be always touched with a feeling of our infirmities. On Calvary's cross His own heart broke thru the load of loneliness and sin; it flowed out in blood and water.

Have you a sore heart? Have you a broken heart? Here is a God-given message then for you: "He healeth the broken in heart".

Peace

BY WAYLAND HOYDT

Wonderful light is thrown upon the real meaning of that word peace by a study of its etymology.

Too frequently we associate one of the results of the thing with the thing itself. Oftenest, when we say peace, the idea arises of calm as of a lake on a June day when the winds are whist; of freedom from the clash of warring desired; of the rest which follows when, at last, the soul settles itself on some great truth or teaching which can no more be questioned.

And peace does hold capsulate all such gracious results as these, and many more of similar sort; but all these are rather the blooms which set their beauty on the tree of peace, instead of the tree itself.

Think of the root-picture lying back of everything in that word peace. Primarily and etymologically, peace means a joining. It means this, as to its root idea, in the Greek, the Latin and in our English. You get the picture in the old Anglo-Saxon word *pak*, whence our word pact comes; also its compounds, like compact. Hence comes our word peace, from *pak*, plainly, a joining.

One who has the peace of God has it because he is joined to God. The old fear, enmity, chasm, between the soul and God has passed. Jesus Christ has ministered a joining. And now the soul, thus thru the atoning Christ, joined to God, enters into the possession of the calm, rest, stoppage of turmoil—which are the legitimate results of such conscious joining of the soul to the heavenly Father.

There is no possession so rich and so enriching as this peace—this being joined to God thru Jesus Christ. Do you know about it by a real personal experience?

The Work of the Church of To-day

SIR OLIVER LODGE.

The Church cannot only and always struggle and fight. It must sometimes stretch out its hands towards the farther shore unhindred by differences and controversies, and unburdened by the sense of social misery and degradation. Not all services need to be mission services; every now and then saints may allow their souls to expand in mystic worship of the Supreme, and may aim at devout contemplation and ecstacy.

But that must not be the chief employment of their lives—not while present evils continue. The Church must be militant if it is to become triumphant; it must learn strategy, must throw its forces in the right direction. It is no time for vegetating and leaf development: it is fruits that are demanded. There must be far less of "Whosoever will be saved must thus *think*," and far more of "Whosoever will save others must thus *do*." God's in His heaven truly, but all is not right with the world. A vision of humanity shows us a welter of poverty and misery. The bitter cry of the victims of competition, of the outcasts of civilization, of the children who are born to death, the cry of multitudes with hardly any chance of decent happiness and no outlook upon the beauty of this world—this cry must be ringing in the ears of God till He cannot hear the chants of the churches, however musically they may be intoned, however frequently they may be repeated. The spirit of greed is abroad; its net has gathered human beings together in heaps, has removed them from the fields and hedgerows and has forced them into crowded dens. With success this spirit is doing devil's work; it and its ally, snug, self-satisfied stupidity, are our modern fiends; these are the Satans with which the Church should be fighting.

What we have to learn is that the will of God is to be done on earth; that the Kingdom of Heaven is to be a present kingdon, here and now, not relegated always to the future. Eternity is not something in the future, any more than it is something in the past; it extends into the future and it extends into the past —without limit both ways—but this is eternity, this moment we are alive, and the message of Christ relates to "*is*," not to "*will be*." The present is the only opportunity for a deed. We are to realize the highest here. If not here in this condition, how anywhere in any condition? For wherever we are will always be "here," and the time will always be "now." The doing of God's will on earth as it is done in heaven is what the Church has to accomplish; that is the ultimate object of its inspiration and its labors; the ideal is to be made real, the world is to be transfigured and transformed.

Denominational

An Opportunity for Service

New subscribers for the Evangelical Herald who remit at once may obtain The Herald from Oct. 1, 1915, to Dec. 31, 1916, for ONLY ONE DOLLAR. Readers of the Herald thus have a splendid opportunity for rendering their friends and acquaintances a great and lasting service by getting them to subscribe. ORDER YOUR SAMPLE COPIES AT ONCE. Three consecutive issues of the Herald mailed free to any address sent in now to

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Indiana District

Cincinnati, O.

On the morning of August 15th the bells of St. Luke's Evangelical Church, Cincinnati, O. (Rev. W. L. Krueger, pastor) rang in a most joyous holiday, and the opening of a series of services of rejoicing and thanksgiving that lasted for nearly a week, and which marked the fiftieth anniversary of the congregation's founding. The program and the way in which it was carried out reflect great credit upon the pastor and the church council who had spent much time and effort upon the preparations.

Pastor Kockritz, of New Orleans, a former pastor, opened the initial service of the celebration with a splendid sermon on "The Golden Jubilee, a Mountain-top Experience". In the afternoon service Pastor F. Hohman (German), of Pleasant Ridge, and P. Hausmann, of Newport, Ky., where the speakers. The evening, with Pastor Kockritz and E. Schmidt, Elmwood Place, as speakers, was devoted to a reunion of those confirmed during the half-century.

During the week special evening services were held for the various societies of the church, to which the organizations of the Evangelical churches in Cincinnati were invited. Tuesday evening was devoted to the Brotherhood, Wednesday to the Young People's Society, and the final service on Thursday evening to the Ladies' Aid and the Dorcas Sewing Society. A special sermon by Pastor Kockritz was a chief feature of every occasion.

The interior of the church was very tastefully and fittingly decorated with artificial and natural flowers. Excellent musical numbers were contributed during all the services by the organist and choir and a number of soloists. A souvenir booklet giving full information in regard to the church, and beautifully illustrated, was published in connection with the occasion. Nearly $1,600 were collected and will be used in decreasing the church debt.

St. Luke's Church, during the fifty years of its existence, was served by seventeen pastors, the majority of them not remaining long enough to exert any definite influence upon the congregation. The development of the congregation centers chiefly upon two of these, viz: Rev. E. Kockritz, now at New Orleans, La., and Rev. W. L. Krueger, the present pastor. It was Pastor Kockritz who encouraged the congregation to apply for membership in the German Evangelical Synod of North America, and who saw the forces which lay dormant in this field and utilized them to the fullest extent. The present pastor, Rev. W. L. Krueger, began his pastorate in September, 1910, and under his leadership the congregation has enjoyed a great spiritual and material growth.

May the Golden Jubilee be the beginning of still greater achievements, and become a stimulus for more energetic and conscientious effort on the part of each and every member. *F. W. Pfitzer.*

Bellevue, Ky.

On July 18th the St. John's Evangelical Church of Bellevue, Ky., had special services to mark the opening of their church after the work of remodeling had been completed. The exterior, as well as the interior of the church, had been painted; new seating and new carpet added to the freshness of the appearance, and rooms formerly used as a parsonage in the rear of the church have been rearranged for Sunday-school purposes. A severe storm a few days before had done some damage to the tower, etc., but the program was carried out as planned. Rev. P. Hausmann of Newport and Rev. Puhlmann of Ft. Thomas were the speakers. At the evening service the new pastor, Rev. M. L. Kramer, was installed. Both services were well attended. *A. E. V.*

On the other Side of the Earth

Old heathen Customs still have a strong Hold on Indian Christians. The Cry for Funds to carry on the Work in India is growing more insistent. Are YOU doing your share?

India's Cry for Help

"Some time since", says Miss Wobus, while relating some reminiscences of her work among women in Raipur, "I was called to visit a sick woman, the daughter of the chaprásin, (who calls the girls to school every morning and accompanies them to their homes in the evening). I found this patient on a low, rag-covered bedstead, in a dark room. The air was foul, and I could not distinguish one article in the room until the old mother made a little light. Then I saw the woman, her form huddled together, with high fever, great pain in her abdomen, and severe nausea. I thought that she must be ill of typhoid, and asked the mother to let me take her daughter to the hospital, as there she would be well cared for.

"But she refused, and when I told her that her daughter probably would die, unless she had the proper care, she said in a sad voice: 'Miss Sáhib, what can I do? My caste-fellows will not allow me to take her to the English hospital, as there she would have to take medicine mixed with water from the hands of a servant; also she would have to eat what food the cook there had prepared. If you had a mission hospital I could let her come, because I know you.' In the Raipur government hospital patients are well cared for, but the people of the higher castes fear contamination.

She allowed me to ask the Christian "Doctor Lady" to come and see her, yet she had more faith in the old Hindu physician who came in during my visit. When he found his patient having nausea, he prescribed and administered the following treatment: He burnt the 'eye' of a peacock feather in a dirty spoon, and mixed the ashes with a little honey. This the patient ate.

"Of course, as I had predicted, it did not help, but the old mother only wailed: 'What can I do? It is not our custom to go to the hospital'. The daughter died after a while; and later her other daughter, her only remaining child, like the first the mother of several children, took ill and died of the same disease, another sacrifice to custom. The cause of her illness and death was thus stated: The 'ghost'-spirit of the dead sister entered into her and killed her; never a thought was given to unsanitary conditions, contagion or wrong medical treatment. It was simply 'kismet'—fate.

"Thus the old grandmother was left with four small children to bring up, besides a number of older ones .The first daughter who died was a widow, the husband of the second one left after her death, and felt himself under no obligations whatever to provide for his children. That was the grandmother's duty."

This and That

From the Field

We are in receipt of a letter breathing courage and gladness from Pastor Twente who is continuing the work of Pastor Nussmann and wife in his lonely station in Sakti. He is reminded of the query put to him at the time of his assignment to a foreign field, whether, in case of necessity, he would be willing to work alone and without help in a lonely station. At the time he replied in the affirmative by word of mouth, but now he is actually fulfilling this promise and requests that we remember him in our supplications before the Almighty. We gladly transmit his request to you; let us strive to support this young laborer in repeated and frequent prayers.

Pastor Koenig tells us about his work during the rainy season which started in June. At such a time the farmers till their soil, and as they need the help of their children to do so, the schools are closed for two weeks. This time of enforced idleness for the teachers Pastor Koenig employs for a course with them. The government has prepared a book on educational methods which the missionary studies with the teachers. Pastor Koenig is of the opinion that this work has proven of interest to the participants and is certain that it will knit closer the bonds between the missionary and his co-workers.

From an important village we just had an inquiry for a school. This village is four miles beyond our farthest out-station of Chandkuri, in a locality where we have not begun our work as yet. The people are willing to give a school building and a home for the teachers. I have seen the place and believe it is possible to organize a good school there. As I can spare a teacher at present I shall send him there to make a trial and will determine at the close of the year whether to recommend this place for permanent work or not.

In all of our schools we are demanding a tuition fee since the first of the year. It is only a minimum, two cents, but it helps. During the past quarter we took in Rs. 25: At first I feared this innovation would reduce our attendance, but the exact contrary has happened. It proves the old saying that a thing paid for is valued more than what is given freely.

Lord, give us more laborers in our vineyard, and help us to *find the means* to send them.

Our *asylum for lepers* is growing slowly and altho it is to be deplored that several Christians in Chandkuri and Bisrampur have been attacked by this terrible disease lately, it is also gratifying to know that such unfortunates can find relief in our hospital.

At Home

Last winter the mission board of the Protestant Episcopal Church found itself confronted with a deficit of $254,000.00. In order to liquidate this an offering was requested in the beginning of April which has, to date, netted $250,000.00, and the expectations are to raise an additional sum of $150,000 as a reserve fund which is to be used later if the voluntary contributions at any time should not come up to the requirements, so as to avoid borrowing money on interest. The former amount was raised in 1,700 congregations out of a total of 8,400 congregations in the country. All of this causes us to inquire whether *we* can not count on that $150,000.00 on the occasion of the seventy-fifth anniversary of our Synod.

Mr. Danner, from the Mission to Leeprs, recently visited Cincinnati and spoke before the Women's Missionary Federation there. In this general union our Synod is represented by Mrs. Clara Hunsche. Our Evangelical women's societies in Cincinnati have a separate union in which the interest in our missions is stimulated. At a meeting of this union in Elmwood, Ohio, not long ago, no less than 178 women attended. We trust this large number evidences the interest and joy experienced by them inwardly.

Our friends who have had occasion to feel sad on account of the meager contributions to our missions will find new encouragement in an experience related to Miss Wobus by a pastor whom she visited lately. This pastor had a call from one of his members who had recently lost his old helpmeet. Man and wife had been one in their Christian ideals. The man related how he and his wife had agreed many years ago that the funeral of either one, when the occasion should arise, was to be very plain and simple. If one should die, the remaining one was to spend as little as possible for the burial and should apply the saved portion towards missions. These people had been blessed with worldly goods and would have been able to provide a most expensive coffin, a large array of carriages and a costly monument. But according to promise everything had been arranged in a most inexpensive manner and the bereaved husband now brought the portion saved, $320.00, to the pastor. I wonder whether the deceased was honored any the less by this action.

This happened several years ago. Within the past few weeks our treasurer has had the following experience. He inquired from a special friend of the cause whether he could not advance several thousand dollars to the missions to be repaid in a few months. The party in question was unable to raise this money at the time, but instead sent a *donation of five hundred dollars.* Was this not a kind compliance with the request? If we can find somebody now who can lend us such an amount, this donation will take care of the interest on same. Or is it not possible that some friend will advance us such a sum without interest. That would be still better. That it will be repaid is beyond question, as the Lord will not forsake His work even tho men may withhold their assistance for a time. He will see to it that the proper interest in the work is awakened again.

P. A. M. GES. Tr.

The Evangelical Church in the Year of her Jubilee

Principles rather than Forms of Organization, Methods or Distinctive Doctrines were uppermost in the Minds of Evangelical Pioneers. The Character of the Evangelical Church essentially missionary and American

REV. W. N. DRESEL, EVANSVILLE, IND.

[*Editor's Note.*—As the second one of conference papers on "The Evangelical Church in the Year of Her Jubilee" we take pleasure in reprinting the one read at the conference of the Indiana District by Pastor W. N. Dresel of Evansville, Indiana. If Pastor Bomhard's paper emphasized one of the aims of the committee on publicity, i. e., to remind all Evangelical church members of the beginnings, the development and the character of their Church, dwelling especially upon the spiritual characteristics and needs of the Church and the spiritual needs of the present; that of Pastor Dresel deals with the other aim, i. e., to fix their minds on the need of further development and extension, pointing out especially the opportunities for strengthening the work and the organization of the Church for greater work in the future. We trust that the valuable suggestions given will prove helpful in meeting the larger denominational problems which the expansion of the Synod is continuously making more prominent.]

I

A detailed history of our Church will appear in the memorial that is being prepared for the Jubilee next month. It will only be necessary, therefore, to present the present status of our Church by means of a brief historical retrospect, and to devote more space to the opportunities and requirements which lie in the future.

The Distinctive Character

Among all the church bodies of America, the "German Evangelical Synod of North America" is peculiar in the manner of founding. Many denominations of our country are either a branch or a direct descendant of one of the older churches of Europe, as for instance the Episcopal, Methodist, Presbyterian, Reformed, Lutheran, Congregational and Quaker Churches. Others are the result of the work and teaching of some leader and his companions, as is the case with the Baptists, the Disciples of Christ, the Evangelical Association and the United Brethren, which in part are also branches of established churches. Again others represent the descendants of those who have only transplanted their beliefs and customs from the Old to the New World.

In the founding of the Evangelical Church it was rather a *principle* which united those seven pastors on October 15, 1840, and gave direction to their organization. Educated in different theological institutions in Germany and sent out by various church bodies, the founders of our Church represented different personal views. One desire animated them, however, namely closer affiliation with each other toward strengthening their work. One motive inspired speech and action, namely—loyalty to the principles underlying the union of the two great Churches of the German Reformation in Europe in an "Evangelical Church". For this reason they selected the name: "Evangelical Church Society of the West". As the development of this original Church Society, our "German Evangelical Synod of North America" of to-day may justly be considered a legitimate daughter of the German Reformation. And because the founders of our Church and the members of the congregations which they organized and served descended from the Reformation Churches of Germany and Switzerland, we stand on the basis of the great reformers of Germany and Switzerland and may rightly claim to be considered the children of their faith.

At the same time our "German Evangelical Synod of North America" is the distinctive product of Protestantism in the New World. In this land of religious liberty Lutherans and Reformed could forget their differences, set aside their religious antagonisms and establish the Word of God as the sole rule of faith and life. As America itself has become a haven of refuge for the people of Europe, so the Evangelical Church because of the freedom of conscience obtaining therein, has become during these seventy-five years a body of believers who have established an actual "unity of the spirit in the bond of peace".

Thus our Church stands to-day as the first practical demonstration of effectual and successful Christian union. Among all other denominations the Evangelical Church has anticipated not only the broad basis and principles of the world-renowned "Evangelical Alliance", but also the active co-operation of the "Federal Council of Churches" of our country. And in doing this our Church has not mitigated one bit of Christian truth, nor of the spirit and work of the Saviour. We behold in her a distinct promise that the prayer of our Lord Jesus Christ, "That they may all be one; even as Thou, Father, art in me, and I in Thee", will yet be fulfilled.

The sound and steady development of our Church during two generations is, at the same time, evidence that we are by no means the smallest or weakest part of the Christian Church. To-day we unite 1,348 congregations, with 1,017 pastors and a total of 373,739 souls. According to Dr. Carroll's comparative statistics of the American churches for 1915, we are twentieth in point of membership and number of pastors. In the religious census published by the United States government in 1906, however, our Church is ranked differently. There we are rated as *first* in the matter of average membership in local congregations, namely 245, as also in point of the average number of members served by pastors and the number of congregations owning a parsonage, namely sixty-four per cent. We rank *third* among the churches of America in point of the number of congregations with Sunday-schools (ninety per cent), as also in point of enrolled scholars (105). We are *eighth* in the average of male members of congregations (forty-four per cent). However, these figures are not all-important. Let us consider rather the growth and development of the work; the sacrifices of material goods and the talents and lives consecrated to the Lord. Yet not unto us, but unto the Lord of the Church be all praise and honor alone.

An American Church

As we view our Evangelical Church in the year of her Jubilee, we are impressed with the fact that her arrangement and organization are similar to the system of the United States government and for this reason our Church is admirably adapted to American conditions. Corresponding to the political arrangement: first city, (township) then county, then State, and last—the union of the United States, our Synod has: first the congregation, then the Districts and finally the Synod. Simpler arrangement and membership can hardly be found. If the organization of the Nation and the Church are similar, it is evident that such organization of the Church is suitable for the conditions of our country. For as a city is self-governing, so the individual congregation; and as the Nation thru Congress seeks only the welfare of the entire country, so does the Church at the quadrennial general conferences.

If there is similarity in the arrangement and organization of Church and Nation, we can note further that our Church is in its development and form an American church. Altho our doctrinal position is most like that of the State Church of Prussia, yet we are in no sense dependent upon any European ecclesiastical body. Founded upon American soil for the settlers and citizens of the United States, all the work done and all the expansion experienced was devoted to American ideals and designed to meet American needs. And even to-day, altho we have six congregations with sixty-eight out-stations in India and serve nine congregations in Canada, our work is as distinctly American in character as any Christian work can be. For this reason we claim to be altogether an American Church. According to the form we are also American, the 1,348 congregations, 1,017 pastors, fiftythree teachers and the 373,739 members constitute a religious democracy which governs itself and in which neither bishop nor spiritual dignitary exercises arbitrary authority or discipline. The necessary officers are elected to serve as the leaders in the work, and find their duty in providing for the welfare of the whole and the good of the individual. If our Synod has served our early members and their descendants chiefly in the German language, there were valid reasons for it. Yet our efforts for them were as for American citizens, in consequence of which we claim equal standing with all other American churches which serve the American people and are rated as American churches.

A Product of Home Missions

It is an outstanding fact that our "German Evangelical Synod of North America" is a product of home mission activity. Not only were the founders of the Synod engaged in real and definite home mission effort, but as early as 1849 organized home mission work was begun by the appointment of a traveling pastor who gathered the Germans of the upper Mississippi valley into congregations. The founders and the pastors of the first decades were continually organizing additional congregations. In 1859 the home mission treasury was established, and in 1872 the Districts voted to organize new congregations, while in 1886 the general officers were instructed to supervise this work, serving until 1898, at which time the present Board of Home Missions was created. It may therefore safely be assumed that seventy-five per cent of all congregations were organized as the direct result of the efforts of other congregations and pastors, while thirty-nine per cent of all congregations were directly organized and supported by the denominational Board and the respective District missionary committees. In this work much aid was given by the Church Extension Fund, instituted in 1889, and the Immigrant Mission at Baltimore since 1887.

To effectually meet the expansion of the Church and to serve the congregations being organized, the fathers inaugurated the Theological Seminary at Marthasville, Mo., in 1850, which was transferred to St. Louis in 1883. For the same purpose the *Friedensbote* was begun in 1859 as the official organ of the Church. In this connection we might also mention the establishing of Elmhurst College, in 1871.

The purpose of the original "Evangelical Church Society of the West" was to serve the Protestant Christians coming from Germany and Switzerland, this being also the purpose of the "Evangelical Church Society of Ohio", the "United Evangelical Synod of the East', and the "Evangelical Synod of the Northwest", which joined hands with the German Evangelical Church Society of the West in 1858, 1860 and 1872, respectively. Thus we find the greatest expansion of our Church where German immigration wended its way. And since the year 1880 our Church again followed the German immigrant and settler of German ancestry from the Eastern States to the far west of our country and into Canada, until to-day we are represented in all but twelve States of the Union. And this work of home mission must be continued until our Church is represented in every city and community where the Lord opens the door to us and such persons and families are found who need our help and whom we can serve best.

In the last two decades there awakened in our Church a sense of obligation toward those to whom the German language had become unfamiliar. There were children and children's children of German parentage who had married outside their denomination and with such as were not of German descent. About the same time immigration began to diminish. Thus the gradual introduction of the English language in the services and parish work became a necessity, as well as the ever expanding work among Americans in the language of our country. As a real American Church it is our duty to reach the unchurched masses of our population without regard to the language they may prefer. The somewhat exclusively German character of our Church dare not, therefore, deter her from pursuing this course and fulfilling this natural duty definitely, energetically and systematically in the future. Otherwise we shall forfeit our right to exist as an independent Church and we shall be relegated to the rank of a mission. The English language, as also books, periodicals and helps published in the same have been introduced, and they meet the peculiar needs of our people better than any others that may be had. Nevertheless this phase of our work has not developed as energetically and as successfully as the conditions of our age required. In seven of our largest cities where our Church has been long established the work has become stagnant because of this. Is it not opportune at this seventy-fifth Jubilee to systematically inaugurate and prosecute this work among our neighbors? The golden opportunity of continued existence calls loudly for it; the very future of our Church itself demands it.

The Kingdom's Advance

AT HOME

The World's Bible Congress

The Bible Congress at the Panama Exposition, San Francisco, was a marked success and has called the attention of the country to Bible translation and circulation thruout the world and pointed forward to next May's observances celebrating the one-hundreth anniversary of the founding of the American Bible Society. The greatest rally of the Congress took place in "The Court of the Universe," the center of the Exposition and a fit place for exalting the Bible as the center of human life and progress.

Fifteen or twenty thousand people attended this great Bible rally, held on a week-day afternoon. Its primary purpose was the presentation of a bronze placque by the Exposition to the Congress. Dr. "Billy" Sunday preached a strong Biblical sermon in his characteristic way. He maintained the truth and power of the Bible as one rarely hears it done, not clothing his speech in fine phrases, but gripping the throng and causing all of it to remain to the end.

Interesting from a missionary and international point of view was the public ceremony of handing over to the Japanese Christians and their friends a copy of the Scriptures in English, prepared by the American Bible Society for presentation to the Emperor of Japan on the occasion of his approaching coronation. The Mikado has consented to receive it, and it is understood that the Japanese Christians in Japan will present at the same time a copy of the Bible printed in Japan.

The war interfered not a little with the program of this Bible Congress, speakers being unable to cross the ocean. There were greetings from the British and Foreign, French, German and other Bible Societies, and papers by the Patriarch of Constantinople and his bishops, Dr. Kuyper, formerly Prime Minister, and now a Senator of Holland, Prof. Jean de Visme of the Reformed Church of France and others. Bible development in Europe, Asia and in America was brilliantly presented, the climax being reached with advance data from Dr. Henry Otis Dwight's forthcoming book on the Story of the American Bible Society for One Hundred Years.

Missions and the Money Market

Twelve millions of people, the numbers of Americans who contribute money to world missions, are vitally concerned over ups and downs of money exchange rates, and the effect of the war upon the transmission of money at any rates at all. Never since foreign missions were supported from the United States and Canada, a support that began in small ways a hundred years ago, were conditions in such a shape as to-day. Every Christian body, every Jewish society, is affected. Givers of money everywhere are interested.

Together the United States and Canada outclass all the rest of the world in sending money abroad for Christian and relief uses, and they experience as much trouble as all the rest of the world together over this money remittance problem. Total gifts, exclusive of Jewish and Catholic, run $18,000,000 a year, but fully $6,000,000 of this sum, altho it goes to foreign missions, is really expended here. Of the $12,000,000 sent abroad, about $5,000,000 a year has to be converted into English money. Hence a change of 45 cents between high and low rates makes a tremendous difference. Givers of mission funds not infrequently get sour on their own missionary societies over money exchange expense, and nobody would more gladly welcome a universal world money to come with war settlements, whenever those settlements are made, than the American and Canadian missionary societies.

The fluctuations of the English pound sterling, something new in missionary finance, has a tremendous effect upon missionary propaganda, and upon the relief funds that are going abroad. Societies have paid as high as $5.10 in times past. Exchange down to $4.65 means a saving to American and Canadian missionary remittances of more than $2,000,000 were that rate to continue for a year, and were fluctuations to be so much as now. Money exchange is one of the most troublesome problems with which missionaries have to deal.

The American societies hastened at once to the relief of desperate plights of German missionaries when the war broke out a year ago, and they have now contributed not less than $250,000 to keep them from starving. Now word has just been received that locusts have gone over a good part of Palestine and have eaten up every green thing. The word just reached America by word of mouth. So strict were war regulations that men coming out of Beyroot were not permitted to carry written matter in any form or of any kind. A student just reached New York and reported the terrible scourge of the locusts. It is supposed that the devastation extends south to Jerusalem, but all communication is cut off from Beyroot. All that is known is that Jews are quitting Palestine as fast as possible, and all of the industrial and farm relief work inaugurated in Palestine by Zionist Jews before the war is ruined. These locusts have proven as bad in these war times as ever they did in Bible times, and their area of devastation has been the entire Syrian coast, all around Beyroot, and Damascus, and south to Sidon.

New drains upon missionary and relief funds have been made by this locust scourge. The American societies that joined some months ago in sending relief are the American Board of Boston, the Episcopal Board, New York, the Baptist Board of Boston, and the Presbyterian and Methodist Boards, New York. These agencies placed almost all of their resources immediately at the disposal of Germans whose support was wholly cut off. American and Canadian disbursing officies in the missionfields were told to spend whatever money was needed.

In South China German missionaries were starving, and were relieved. In Persia, where German missionaries were, they were in terrible plight. In one Persian city alone, to Germans and to natives, 5,000 tons of food a day were given out, and this went on for weeks. A few French missionaries were succored, but for the most part all European societies have kept up support of their workers in Asia, save German and Belgian. The Germans were cut off absolutely from sending support, and the Belgians had none to send. Some help was extended to German missionaries in India.

Conditions with Catholic foreign missions are said not to improve. The great Catholic foreign society has headquarters in Lyons, and France has long been the chief source of money supply. Now it is almost wholly cut off, while Germany and Austria, liberal givers heretofore, will not contribute thru a French society, even if physically able to get remittances thru. The society collects money one year and pays it out the next, so the stringency will not come till next January. Meanwhile Catholics of the United States and Canada are being called upon to save work and workers..

Money exchange with South America is as difficult as with Europe, only in a different way. Rates fluctuate to such extent that it is increasingly impracticable to transmit money at all. Missionary societies are hoping that the new ventures of American bankers in South America will remedy matters. In China also silver is way down, and the present rate of exchange between China and the missionary societies in America and Canada is only forty-two cents, or a discount of more than half.

Christian societies and Jewish relief agencies are almost on their beam ends, so to speak, not in ability to get hold of money for their work and to keep people from starving, but in distractions over handling and transmitting of funds. Americans are cheerfully giving money to save the lives and families of German missionaries in distant fields. But fluctuations of exchange, and impossibility of getting money thru at all, are making missionary administration more difficult world ever knew it to be before. Every society having work abroad is in trouble.

ABROAD

Roman Catholic Council Expected

Catholics in this and all other countries expect to hear at almost any date of a great gathering of Catholic archbishops, bishops, nuncios, and heads of religious orders to be held in Rome at an early date. No such ecumenical gathering has been held by this church since 1870. This gathering was broken up, as may be remembered, by the coming of Italian soldiers. The questions to be considered are many and important, and they have been increased in both respects by the present war. If held, such gathering would number between fifteen and sixteen hundred, and be by long odds the largest and probably the most impressive gathering of its kind the world has yet seen.

Pope Benedict XV is known to be bringing about better relations between the Vatican and the Quirinal. The latest proof that he is doing so is the fact, well vouched for, that at the next consistory the pope will make cardinal the Coadjutor of Cardinal Richelmi at Turin. The significance of this promotion is that Mgr. Bartolomasi is the head chaplain of the Italian forces now in the field.

It is coming to be seen by Catholics everywhere that Pope Benedict XV is not following precedents set by any of his immediate predecessors. He is mapping out a course of his own, and in many respects this course is a new one for the Catholic Church. He is recognizing that the war, with Catholic nations on both sides of it, will profoundly affect the Church. Such fact explains, it is said, the Pope's moves for peace, beyond and above his own desire for it, and also his far-seeing program of a gathering of all Catholic leaders at Rome before or about the time that the war comes to an end. In such a gathering when held America will have such representation and standing as it never had in Catholic counsels before.

Complex Conditions in the Balkans

The Balkan premiers and parliaments have religious prejudices as well as political to contend with in bringing about an understanding between the Balkan nations. Just previous to the forming of the earlier Balkan League, the one that came to grief two or three years ago, Church unity was agreed to, but the second war that broke up the League released old hatreds, and national churches have since been farther apart than ever. The Macedonia situation is complicated by Church questions. Premier Venizelos has the misfortune of not standing in with the Greek Church in Athens. His new cabinet, however, contains strong church men, and it is assumed he has relegated church matters to them.

All of these Balkan nations have Eastern Orthodox Churches that are in more or less sympathy with the Russian Church save only Bulgaria, where there is a wholly independent church of 4,500,000 members. Rumania has its own church with 5,500,0000 members, and Serbia one with 4,000,000. Greece has its Greek Church, of course, 2,000,000 communicants, with the Metropolitan of Athens as head of its synod. The Patriarch of Constantinople is the head of the Church of Turkey, that is the Christian Church there, and the Patriarch of Antioch of that in Syria. Christians under them number in population about 8,000,000.

The Armenian Church, with 3,750,000 communicants, has headquarters in Armenia, its head being a monk, but its members are scattered thruout the Near East, thruout all of which they are much persecuted. The Roman Catholics are strongest of all in Serbia, but have patriarchs and apostolic delegates in several of these Balkan cities and in Constantinople. Altho both Catholic, the Roman Catholic goes into the same territory as the Greek and Russian Catholic—altar against altar, as the ecclesiastics say.

Since the demands of Bulgaria that Serbia cede Macedonia to it were made public information has been had concerning Russian, Rumanian, Bulgarian, Servian, Greek and Armenian churches, in part thru Protestant missionary societies in America having work there and in part thru prelates resident here, but belonging to these national churches. This information is to the effect that vast numbers of clergy from all of these bodies are enlisted in the armies; that many not so enlisted have taken up relief work of all kinds, but are reduced almost to inaction thru lack of funds; and that the religious prejudices have by no means been laid aside.

It is known from missionaries of these bodies working among their peoples here in America that Premier Venizelos has not only the political difficulties incident to territory, but also church ones incident to the same territories. The latter are declared to be aggravated at this time since nearly all of these people are more religious since they went into the war than before. Missionaries here are saying that soldiers at mass, shown in the military illustrations published here, are good signs, since, according to them, it is probably the first time these men have been at mass for years. So far as known the Roman Catholics in these countries are giving no trouble, as they are now doing in Italy. The trouble is reported to come from national prejudices, as it also appears to come in the case of politics.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Sept. 26, 1915. Seventeenth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

SHIELDS AGAINST TEMPTATIONS

M. Sept. 20. God a Shield. Gen. 15: 1.
T. Sept. 21. Hiding in God. Ps. 17: 5—9.
W. Sept. 22. The Shield of Faith. Eph. 6: 16.
T. Sept. 23. Shield of Knowledge. John 8: 32.
F. Sept. 24. Shield of Prayer. Matt. 6: 5—13.
S. Sept. 25. Shield of Humility. Jas. 4: 1—8.

Sun., Sept. 26. Topic—Shields against Temptations. Eph. 6: 10—18.

Suggestions to the Leader

The Scripture passage describes to us the armament of the ancient Greeks and Romans. It will aid in the understanding of the lesson text, and in the applying of the truths the text contains, if such an armament can be produced. Secure, if possible, pictures of Roman soldiers. Your encyclopedia, distionary, Roman histories, and other books will contain such information.

Draw, or have some one else draw, a picture of a soldier thus armed and protected on the blackboard. In explaining the text, use the illustration as an allegory of your application. Pick out every armament Paul refers to, and show how we can protect our heart and soul similarly. God's word is the armament that guards against every attack from the evil one.

The Topic Presented

Paul warns us against two things:

1. An over-estimation of our own strength.
2. An underestimation of the enemy's strength.

Therefore his admonition is: *Put on the whole armor of God*, and not only a part of it. So insistent is Paul, that he repeats this admonition in verse 13. He knows the danger of overestimating our strength and underestimating the enemy's strength. We are defeated because we have not judged rightly.

Our battle is a most serious one, because we are fighting not earthly forces, whose tactics we understand, and whose strength we can judge, but a force that is strong, principalities and powers whose resources are unlimited, whose tactics are wily, difficult to understand. If the enemy attacked us single-handed we hight have hope of being victorious, but this enemy attacks in groups, batallions, with hosts. Unless we are prepared defeat is inevitable. Therefore we dare not fight with our own weapons. We must accept God's weapons, and depend on God's defense.

Which are God's Weapons of Defense?

Gird your loins with truth. This refers to our daily conduct, walking and standing. The fighter stands when he defends himself, or attacks the enemy. He whose daily conduct is an open book is well defended against vile attacks.

Breastplate of righteousness. Conscience within will approve our conduct, and when the heart is right the enemy will find it impossible to cause fear within. The righteous man is courageous and brave.

Sandals of the Gospel of peace. We bring the tidings of peace to the peace-loving world. The Christian is not an aggressor, but a defender of the truth. He is a messenger of peace, proclaiming to all the world the joy of God's kingdom.

Shield of faith. There is a reason why we can continue our conduct of fearless defense. Our life is founded in faith, is in harmony with God's plans, in accordance with God's will. God has planned the attack, and not our own wisdom.

Helmet of salvation. The helmet proclaims our adherence. It is the only part of the body visible. By that helmet we are known as children of the King. We are the followers of the King of kings, therefore an attack on them must be fruitless.

Sword of the Spirit. This is, as Peter says, a two-edged sword, sharp, cutting thru the enemy without any effort. The Spirit of God represents the being of God, and is therefore omnipotent, invincible, victorious.

With this sword in our hands we are like Siegfried unconquerable. Siegfried found his sword in the oak-tree, where it had long awaited his coming. We find our sword in the cross of Jesus Christ, thru whose sacrifice the Spirit of God has been given to us.

Let us study carefully the temptation of our Master, and learn from Him how we can best overcome evil and the evil one. Matthew 4: 1—11; Luke 4: 1—13.

Some Questions on the Topic

How does the knowledge of the Bible arm one against temptation?

How does our society work shield us against temptation?

How does Jesus shield us against temptation?

How does temptation attack us?

Some Scripture on the Topic

Gen. 3: 1—6; 1 Chron. 21: 1; Psalm 119: 165; Prov. 4: 14; Prov. 6: 27; 14: 27; Isa. 33: 15, 16; Matt. 5: 19; 12: 45; Luke 11: 4; Rom. 6: 12—14; 1 Cor. 10: 13; 2 Cor. 2: 11; 2 Tim. 3: 13; Heb. 2: 18; 4: 15.

The Advanced Quarterly's Lesson

The Law of Righteousness. Ex. 21: 1; 22: 17, 19, 21-27; 23: 1-13; 20-33

Golden Text: *"Owe no man anything, save to love one another; for he that loveth his neighbor hath fulfilled the law".* Rom. 8: 13.

M. Sept. 20. Ex. 21: 1; 22: 17, 19, 21—27; 23: 1—13; 20—33. The Law of Righteousness.
T. Sept. 21. Deut. 6: 1—15. Faithfulness in the Law.
W. Sept. 22. Psa. 15. A True Citizen of Zion.
T. Sept. 23. Dan. 9: 3—19. Daniel's Penitent Prayer.
F. Sept. 24. Matt. 5: 17—20. The Law and the Prophets Fulfilled.
S. Sept. 25. Gal. 3: 13—25. The Fruits of the Spirit.
S. Sept. 26. Luke 14: 1—11; Eph. 4: 1—6.

The government Jehovah had planned for His people was a *theocracy*, i. e., the rule of God, and it was proposed by God himself at Sinai on condition of obedience, Ex. 19: 4—9. Jesus has developed this fundamental principle of the Old Testament into the *kingdom of heaven* of the New, and His teachings have shown men the real spirit of the law. In the law of righteousness of the Book of the Covenant, as we find it stated in the passages that make up to the present lesson, we find the seeds, as it were, of all that makes the kingdom of God what it is meant to be, *the rule of God in the lives and the affairs of men.*

The law did not aim to make men perfect, and it could not make them obedient to even the most perfect ordinances. But it set the people thinking along the lines on which God desired to develop them; it educated their conscience and inspired the best and the noblest in Israel to make its fulfillment the goal of their whole lives.

Considering the condition in which the Hebrew people were at the time it would have been a mistake to *forbid absolutely* things like slavery and polygamy. Such prohibitory legislation would not only not have fulfilled its end, but would rather have aroused resentment and encouraged disobedience. As it was it took account of the moral status of the people as it was at the time and sought to lead them on to higher ground.

Being created in the image of God man possesses a *personality*, a kind of being which makes him a separate and distinct individual among all his fellow-beings. As such every human being has certain than the inalienable rights which every other human being is bound to respect, "chief among which are life, liberty and the pursuit of happiness". These personal rights the law of righteousness is very careful in guarding, especially for the weaker and the helpless who are unable to do so themselves. Israel was just emerging from slavery and there was danger that the liberty thus gained might be abused in oppressing those who became their slaves. *God's aim was that men should be free*, and He provided ways and means for enabling them to keep or to secure again their freedom, unless by their own deliberate and voluntary consent they gave up their freedom. That is a lesson which even our much vaunted Christian civilization of to-day has not yet learned. A social order that does not insure men their personal freedom under all conditions can not have divine sanction.

The sacredness of human life and of property have come in for consideration under the respective Commandments; they are referred to here only to show how far-reaching is the *responsibility* for any negligence that endangers any one of them.

The rights of the stranger and the poor need to be especially guarded. Because of their want of friends and their helplessness God takes them under His special protection. Having themselves been strangers in Egypt, the Hebrews know from their own experience what it means to be oppressed and exploited, and the whole relationship to any one who is in need, whether poor or stranger, widow or orphan, or merely a borrower, whether Hebrew or foreigner, is to be guided by *human sympathy* rather than by any legal claim. In their intercourse with others they are to be guided by the spirit of kindness and mercy and are to remember constantly their individual responsibility toward those whose lives touch their own. All this was to be constantly brought home to all the people by the recurrence of the Sabbatical year and the year of the Jubilee, with their bounties of field and orchard and freedom from slavery and debt, which all were to enjoy, especially those who were most in need.

All these social obligations and responsibilities have only been strengthened and deepened by Christianity. If these things were required of all godly and faithful Hebrews as a practical exercise of their religion, how much more will be required along the same lines of faithful and godly Christians. To claim that one may be a "good Christian" without giving any consideration to the rights of others or the welfare of the community is to show ignorance of the fundamental requirements of Christianity, which cannot be met by mere charity, but demand an awakened sense of *responsibility, human sympathy and social justice.*

North Illinois District Evangelical League

The North Illinois District League held its fourth annual combined Sunday-school and League convention July 19th and 20th at Elmhurst College, Illinois.

The attendance of the convention was undoubtedly influenced by the pleasant weather and beautiful location. Present at the convention were twenty-nine pastors, thirty-two delegates from Sunday-schools, thirty-three delegates from young people's societies and seventy-three guests, making a total of 167 registered attendants.

The motto of the convention was the appeal: "Make Jesus King", which was keenly felt by all present after hearing the eloquent and inspiring sermons and addresses.

The success of the convention was due to the efficient leadership of its officers who arranged for the full and rich program with its many speakers and variety of subjects, and also to those who so kindly lent their service contributing to the physical welfare of the members of the convention.

In order that the officers of the District League and Sunday-school Union may remain in touch with the work of the various societies and schools the convention recommends that they be empowered at intervals to issue bulletins for the purpose of making suggestions and gathering necessary information for the carrying of the work to greater success.

The convention recommends that the young people's societies be instructed to inaugurate a canvass of all the confirmed youth of their congregation in the view of leading them into membership in their societies. A resolution providing that the presidents of the young people's societies and the superintendents of the Sunday-schools be considered as ex officio delegates to the annual conventions was also adopted.

The Model constitution of the Evangelical League was adopted in place of the present District Constitution.

The following constitute the officers of the convention: *Young People's League*—President, Rev. G. G. Press; Rev. Theo. Bierbaum; Rev. Louis Kurz; treasurer, Mr. W. D. Gast; Miss Florence Denger; Mr. Walter Schneider.

Sunday-school—President, Rev. J. G. Scheuber; Rev. F. H. Krohne; Rev. Wm. Grotefeld; St. Paul's Sunday-school, Minonk, Ill.: St. Peter's Sunday-school, Elmhurst, Ill.; Salem Sunday-school, Chicago, Ill.

Ohio District Evangelical League

The thirteenth annual convention of the Ohio District Evangelical League was held in Wapakoneta, O., August 17—19. About 300 delegates had responded to the invitation of St. Paul's Evangelical Church and its pastor, Rev. G. A. Ehrhard.

The motto of the convention was "Make Jesus King". The theme "Thy Kingdom Come".

Rev. Wm. Dresel, of Evansville, Indina, President of the National League, delivered the convention sermon. He took for his subject "Thy Kingdom

Come". His words were a challenge to every one to use his power to build the Kingdom of God.

Sunrise Service, led by Rev. C. J. Keppel, of Kenton, were held every morning from 6:30 to 7:30 and were well attended.

Rev. Tim Lehmann, of Columbus, conducted the Bible Study at the beginning of each session. The theme was "Thy Kingdom Come".

A part of the time was devoted to Sunday-school work, and very interesting addresses were given. Dr. J. D. Darling, of Columbus, secretary Ohio Sunday School Association, spoke on "Leading the Scholar to Christ" and on "The Teacher and Our Times". He said the times demand the teacher who knows Jesus as his personal Saviour, and who is able to teach that God answers prayer, and is willing to completely surrender his life to Christ.

Miss Lillie Faris, of Cincinnati, another State Sunday-school worker, spoke on "Graded Instruction in the Elementary Department", and "The Church's Debt to Childhood". We expect the best from the child, and have often given the worst. She pleaded for the best equipment, the best teacher, and the best room for the work among the little ones.

Rev. Theo. Mayer, of St. Louis, secretary Evangelical Sunday-school, addressed the convention on "The Trained Worker and the Educational Mission of the Sunday School". He pointed out the aim of the Sunday-school is the making of the life, and that all teaching must be shaped to that end.

The Kingdom at Home and Abroad was dicussed and very interesting addresses were given by Rev. E. Schmidt, of Buffalo, who spoke on Foreign Missions. Rev. J. S. Huebschmann, of Cleveland, on Home Missions, and Rev. Wm. Mehl, of Louisville, Ky., on the Deaconess Work.

Prof. Eugene Kuehnemann, of Breslau, Germany, gave a very interesting talk on "Germany and the War".

On Thursday afternoon an outing to the Fair Grounds was given the delegates and visitors. Base ball and other games were played and a fine picnic lunch was served.

The "Challenge of the Kingdom" was the thought of the closing service. Rev. S. A. John, of Ann Arbor, Mich., delivered the sermon, "The Call of the Ministry". He appealed to the young men to give their lives in the service for the Master, and Rev. Wm. Mehl spoke on "The Consecration for the Kingdom".

The banner was awarded the society from Bolivar, Ohio.

Pledges amounting to $1,650.00 were taken for the Sunday-school secretary's salary and the Deaconess Training Fund established at the last convention.

The following officers were elected: President, Hon. Wm. Hasselmann, Lorain; vice-president, Rev. J. H. Huebschmann, Cleveland; recording secretary, Miss Ida K. Durst, Pomeroy; treasurer, Rev. Theo. Merten, Toledo.

The people of St. Paul's Church are to be heartily congratulated on the cordial reception given the delegates and visitors during the sessions and also at their various homes.

Rev. F. Graeper, of Cleveland, led the consecration service, and after prayer, benediction and the hymn, "God be With You 'Till We Meet Again", the convention of 1915 came to a close.

Ida K. Durst, Sec'y.

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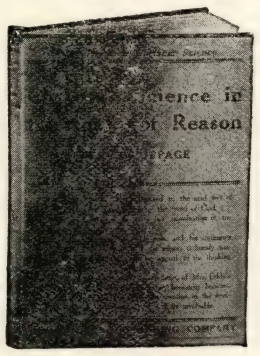

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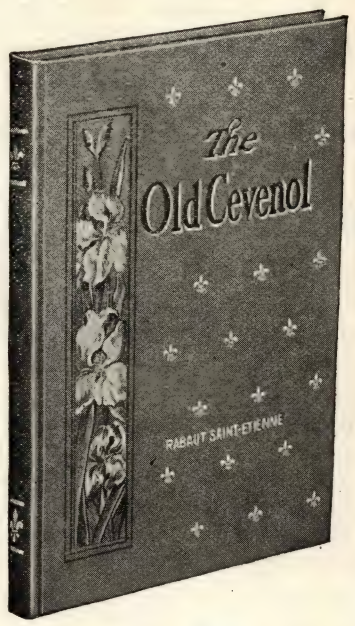

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The Evangelical Herald

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Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

VOLUME XIV | ST. LOUIS, MO., SEPTEMBER 23rd, 1915 | NUMBER 38

A Billion for the Allies

We do not wonder that even the New York financiers were "startled", as the press reports have it, by the brazen proposition made to them and the bankers of the country by the Anglo-French financial commission to borrow one billion dollars in the United States on straight British and French government bonds without any collateral. The audicity of such a scheme seems to have momentarily staggered even the high financiers who are accustomed to "frenzied finance". And not to be startled by the possibilities of such a venture would indeed indicate an un-American attitude of which we are unwilling to hold even the cold and calculating engineers of the munitions trade capable until they themselves force us to do so. For a loan of such a kind would put the financial interests of the country, and thru them the people and the government, squarely on the side of the Allies. After making such a loan the American people would become immediately and directly interested in the success of the Allies, as the best chance of getting their money back, and therefore directly interested in the defeat of Germany. The President has appealed to the people to remain neutral in the war, and the United States government itself claims to be neutral, but all this would become mere hypocrisy if the people became interested in the success of either side. It is difficult enough to maintain neutrality when sympathy rests upon sentiment, but it will be practically impossible when the call of the almighty dollar becomes a factor in the situation. And Germany would certainly be entirely within her rights in protesting against such action on the part of the United States. If Europe wants American money let it send back American securities as collateral instead of asking the American people to share the risks of the war.

It was this element of risk, of course, rather than any mere sentiment in regard to neutrality that "startled" the financial circles of New York. Altho the entire credit of both Great Britain and France would be back of the bonds to be given for the loan, a credit that has indeed been regarded as good as gold in the past, American bankers are shrewd enough to realize that the credit of these two nations is *now by no means what is was before the war*, as the recent slump in the value of British money has plainly indicated. Both these nations have been piling up war debts for a year at the rate of from ten to fifteen million dollars a day. The payment of these debts depends upon the willingness and the ability of the several people of the two nations to stand the necessary taxation, and it is a serious question just now as to how much taxation the people of these governments will stand when the war is over and the bills must be paid, especially if the end of the war does not spell gain for the Allies, which, according to present indications, seems the most probable outcome. France and England would never have begun war if it had not been for the assurance of Russia's aid, and Russia is admittedly out of the fighting, as Minister of Munitions Lloyd-George plainly states in his book "Thru Terror to Triumph", so the Allies have little to look for from that quarter. And what will happen in England if, as Lloyd George seems to imply in his book, conscription may be introduced as the only yet available means of getting England to do her best in the war, is also a matter of conjecture. The people of France are easily moved to undertake a change of government, as the history of the last century and a quarter conclusively shows. And the fact that these nations come to the United States to borrow shows that they are *at the end of their own resources*, which hardly encourages confidence in their ability to repay.

In view of all this, and looking at the matter only from the calm business point of view, the proposed loan of such a stupendous sum on no other security than the credit of two governments desperately in debt, and constantly becoming more so, is certainly "startling", to say the least. For that reason Western bankers are inclined to oppose the granting of such a loan, and it would seem that the government, thru the Secretary of the Terasury, should emphatically discourage it, all the more so, as the administration did at the beginning of the war oppose any American loan to any belligerent. If the Eastern banks persist in their apparent effort to make the loan under such conditions and succeed in winning the government's support, we cannot blame any one for withdrawing deposits from any bank known to participate in the scheme. It seems inconceivable, however, that the government should, thru the Federal Reserve banks, permit the financial system of the country to be thus endangered.

A THOUGHT FOR THE JUBILEE

As the Evangelical Church looks back upon seventy-five years of normal growth and real achievement she is more than ever determined not to know anything save Jesus Christ and Him crucified. Without Him she can do nothing. Nor can you. Let the Jubilee mark a new beginning in your Christian life. Let it stand for a new consecration to the Master and the Kingdom. Grow inwardly. Work outwardly. Help wherever you can. Then the future will take care of itself.

"A Serious Question"

In the March issue of the *Wohltaetigkeitsfreund* of St. Louis the question was raised, "Why have we so few Evangelical deaconesses, and why has the Roman Catholic Church almost always a sufficient number of sisters of mercy for her many hospitals? Is it true what a Catholic physician in Germany, Dr. Sulzer, claims: 'The heavenly flower of Christian mercy does not thrive on the barren, sandy soil of Protestantism, but only in the richly watered field of the Catholic Church'? Is it true that the evangelical Bible faith produces less love, Christian mercy and self-sacrificing spirit than the Roman Catholic? Search us, O God, and know our hearts; try us and know our thoughts, and see if there be any wicked way in us and lead us in the way everlasting".

In the current issue of the *Theologisches Magazin* the editor, Pastor L. J. Haas, has given a very good answer to the question thus raised, which we summarize in the following:

The question is indeed a serious one, and the prayer at the close is certainly in order. We wish that both would be earnestly considered by that great multitude of young women who could well serve their Master in the field of deaconess work. But Dr. Sulzer is nevertheless mistaken, we believe. The reason for the difference between the two Churches in this respect is doubtless to be found in the different *attitude and views* in which the Roman Catholic Church trains her members. It is well known that Roman Catholics are brought up in spiritual slavery and submission to the authority of the Church and the priest; free development of the personality is restrained and a rigorous discipline exercised over all members, learned and unlearned, priest or layman, so that the spirit of independence is suppressed. No sincere and truthful Roman Catholic will deny this.

It is also a fact that Roman Catholics are trained to a certain outward *reverence* toward things sacred, the Church, shrines, relics, etc., which Protestants admittedly lack to a very great extent. The reverence shown by Roman Catholics, however, is largely servile in character, since they are not permitted to think for themselves and readily reverence anything the Church commands. Then there is the Roman Catholic teaching as to *good works*, which flatters human pride, which would much rather *earn* salvation and the heavenly life, than accept it by faith alone thru grace. Catholic young women reared in this atmosphere of self-righteousness and in servile subjection to the priest, and who have been taught about the vast store of merit piled up by the saints to be disposed of by the Church in her interest, will easily yield to the suggestion of the priest, "You will do a great and good work if you become a sister of mercy". It is also easy for the priest, by means of his authority, to overcome the objections of parents or relatives.

We think that the key to the answer to our question is found right here. And what a service can a sister of mercy render her Church if she succeeds in winning "unbelievers" back to the "Mother Church" in the hospitals or thru other forms of service! And the Roman Catholic teaching in regard to *matrimony* no doubt also has its influence. Not only the enforced celibacy of the priest, but the entire system of Roman Catholic orders, monasteries and convents is built up on this unscriptural and demoralizing practice.

The Protestant Church cannot, of course, make use of such inducements to service. No Evangelical pastor would attempt to *persuade* any young woman to enter the deaconess service, and no evangelical Church will "water" its field with the wrong and erroneous motives which the Roman Catholic Church so freely employs. The *personal experience of the free grace of God in Christ* should be the only motive that impels a Christian young woman to devote her life to her Master's service in the deaconess work. But a strong desire for personal liberty and independence keeps many from assuming the restraints and the self-denial which the work involves. Many estimable young women prefer a life of hard and unremitting toil for a mere living. *But is this right?* Certainly the psalmist's prayer quoted in connection with the question is wholly in order.

In writing the above we have no desire to belittle in any way the service rendered by Roman Catholic sisters of mercy. We are merely defending the Protestant Church against the reproach of inferiority made by Dr. Sulzer, and we insist that a voluntary service impelled by love for Jesus Christ and our needy and suffering fellow-beings is on a higher level than that secured by an appeal to false motives or obtained by insisting on slavish obedience to the Church's authority.

To the above Pastor Haas might have added that somehow the idea of deaconess service, at least in America, has been wrongly limited to the nursing of the sick in hospitals, instead of including the whole vast field of congregational service of all kinds which Pastor Fliedner had in mind when he re-established Protestant deaconess work on its scriptural basis. We are confident that far more young women would be willing to serve as deaconesses if the preparation and the opportunities for a larger variety of service, such as teaching, rescue, relief and personal work, in addition to nursing, were offered to them. If the Federation of Evangelical Deaconess Homes now in session could find a way of accomplishing this we believe it would mean a long step forward in the great work the Federation is so effectively promoting.

If the Evangelical Herald has helped you, help it to help your Friends. Don't let them miss the Jubilee Number. See page four

THE CONTENT OF PRAYER

"I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high places;" Tim. 2: 1, 2a.

No matter how impressed one may be with the principles that are to rule the prayer-life; no matter how much one may recognize the need of prayer under all conditions and circumstances; no matter how firmly and how often one may determine to be more faithful in prayer, there is always a feeling of doubt and uncertainty in regard to the what and the when of praying. If the Master confines himself to the principles of prayer, His great Apostle interprets the meaning of these principles for public worship and practical every-day life.

It is not necessary to imagine that Timothy did not know or had forgotten or ignored the duty of offering prayers and thanksgiving for all men, so that Paul must remind him of the obligation. It would not be surprising if, in the midst of the many and perplexing difficulties and the trying opposition on the part of Jew and Gentile outside the Church, and that of the weak and indifferent inside, Timothy's vision was becoming clouded as to his relation to the different classes of men. But it is so difficult for any one of us to keep clearly in mind that responsibility toward all mankind which is a fundamental part of the Christian faith that the Apostle may just as well have been speaking or writing out of his own personal experience. It is essential to the Christian idea of redemption that the whole human race be regarded as one vast family; the fatherhood of God and the brotherhood of man are so inseparably bound up with the saving work of Jesus Christ that no true believer in Him could ignore the claims of all mankind upon his sympathy and friendship. And for the Christian at least, sympathy and friendship mean inclusion in prayer.

The Universal Sweep of Prayer

The words the Apostle uses differ in meaning, the first being very general, including as it does any kind of entreaty to any one; the second covering all kinds of prayer to God, while the third indicates a bold and earnest approach to the Almighty for a definite purpose. We shall not mistake the Apostle's meaning if we understand him to mean that whatever kinds of prayer or supplication may be offered to God, they are to be borne upward by the consciousness that our own needs are also those of all mankind. To limit "all men" to all believers in Christ would be unwarranted grammatically and also opposed to the broad and sympathetic character of true Christianity. The fact that kings are included also confirms this broader meaning, for in the Apostle's day not a single king or ruler was a Christian. If the Father in heaven maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust, surely His children on earth have neither right nor reason to be less liberal.

Of course, it is not easy to educate one's self to the point of including all men in our thoughts, to say nothing of remembering them in our prayers. It requires no small amount of charity and patience to include even all Christians, with all their sectarian, racial and national differences, in our prayers, even tho they are united to us by the eternal ties of a common baptism and a common belief in God and in Jesus Christ. It is therefore expecting very much more when Paul asks us to remember all men when we approach the throne of God. In view of the fact that the non-Christians of the world outnumber the merely nominal Christians three to one, that we know and are in touch with only a very infinitesmal portion of humanity and can never see or know anything about the remainder, and that our own needs and desires are naturally uppermost in our minds when it comes to prayer, it requires considerable breadth of mind and strength of purpose to offer earnest, sincere and intelligent prayer in behalf of all men. And yet that is just the obligation which the Apostle places upon us. Every human being is one of our brethren, and whether we like the responsibility or not, we are nevertheless "our brother's keeper". When we read of the horrible outrages committed by savage chiefs upon their subjects or their enemies, we may well remember that no small part of the blame falls upon our own shoulders because we have not been earnest and faithful enough in supporting and extending the missionary and uplifting work of the Church. A very great portion of the blame for the terrible conflict now raging in Europe rests upon the Christian Church and her members because she has not, as she might have done, attempted to mitigate the racial prejudice and national rivalry and jealousy which have been nourishing the fire of hatred among the European peoples for more than half a century. If the various churches of the different countries had been thinking of all men in their prayers rather than of their own national and racial ambitions and aims, the awful conflict might have been averted. The conflagration began and spread because the Christians of the world—which includes those of America—did not put their enthusiasm and devotion for the kingdom of God and its conquest of the world above mere patriotism. To look at the Apostle's injunction from this point of view brings home to us the full *world-responsibility* of our faith in Jesus Christ. There is something lacking in our devotion to Jesus Christ and His work in the world if it does not impel us to make prayers, supplications and intercessions *for all men.*

Gratitude Essential

And *thanksgiving* for all men. The same spirit that prompts prayer for all mankind will also prompt thanksgiving. "God's bounty is not given by measure or by merit. The sister who loves her erring or half-witted brother is surely grateful to her father for the love and care which he bestows upon his graceless or useless son. And shall we not give thanks to our heavenly Father for all the countless and immeasurable benefits which He bestows upon the vast multitudes who are so closely related to us, even tho we know them not and will never see them"?

And note also how the Apostle bridges over the *class consciousness* that may have been rearing its head among the humble and despised Christians. He has in mind not only the Roman emperors but monarchs and rulers of every kind, "all that are in high place", even tho they were the very ones who persecuted the Christians of his day. He looks beyond their shortcomings, their errors and even their wickedness and thinks only of the great responsibility that rests upon them because of their power for good and evil. And under a democratic form or government prayer for all that are in high place is no less imperative; rather, if possible, more so, when we think of the vast number of those in high places who seem to have no sense of their responsibility. Where considerations of "practical" politics control the acts of public officers, where personal profit or advancement rather than the welfare of the people is the chief aim of office-holders, the Christians of the community certainly need to pray constantly and earnestly for those in authority.

Thus there is cause enough to keep Christians busy at praying if they will take Paul's words to heart. And let us not overlook that all he says refers to prayer *for others.* The spiritual and material needs of self require no special admonition. But the needs of others will be overlooked unless those big enough and earnest enough take them upon themselves. Those who have realized this will never need to worry about the things for which they should pray.

The Spirit of Aunt Ann

BY CORA S. DAY

I

"Aunt Ann's things are goin' to be sold next Saturday week," announced Hannah Beasley, with a glance of small sharp eyes about the room full of people. The sharp eyes lighted with satisfaction as their owner noted how every head turned toward her at the announcement, and every eye fixed upon her face as the other members of the Ladies' Aid waited for further information on a subject interesting to every one of them.

"You don't say! How did you hear it?" A short, stout little woman who was perched uncomfortably on a puffy sofa between two tall thin ladies, put the question eagerly. She almost slid off her perch as she leaned forward for the reply.

"I was down the street yesterday afternoon, and just ran in for a minute to see Mrs. Bowers. She said Si had the bills of sale all printed, and was goin' to put them out to-morrow mornin', soon's he had time." Her satisfaction in having been advance agent of the event was plainly visible.

A little buzz of talk broke out here and there among the assembled Aids.

"It seems too bad to sell Aunt Ann's things out like that, to anybody and everybody that's a mind to bid for them," said one regretfully.

"She did set such store by them," said another, as a general nod of assent went round.

"They're mostly things that belonged to her mother and grandmother—I guess some of the oldest things have been in the family for more generations than that," another volunteered.

"Well, they'll be scattered to the four corners of Gresham before the next meeting of the Ladies' Aid—more's the pity," said Mrs. Beasley.

"What is to be done with the house?" A large woman in faded black silk asked the question in a business-like tone.

"Oh, didn't I say? That's to be sold, too, if any one will buy it," said Mrs. Beasley hastily, fearful that some one else might know and forestall her in the telling.

"Poor Aunt Ann! It's a blessin' she don't know anything about all this. She was always so careful of the old house and everything in it. Now some careless family with a lot of children will get it and rack it to pieces in a few years, I suppose; and her things will go the same way, most of them." The stout little woman sighed gustily as she spoke.

"Well," put in a low voice, "if the house is to be sold, I'm goin' to have a root of that climbin' rose by the side of the house. Aunt Ann give me a root long ago, and I took such pride in it. But when our house burned down last year it never sprouted up again. I meant to get another root from her, but I kept a-puttin' it off, like we will—and first I knew, poor Aunt Ann was gone."

Somehow, no one ever said that Aunt Ann was dead. Everybody in the antiquated little village said, when they spoke of her, that she was "gone." They spoke the expressive word softly, sorrowfully, yet not sadly; for they spoke always as they who know that assuredly the journey and its ending were well.

Aunt Ann—the village folk would have stared uncomprehendingly if one had called her Mrs. Gray—living cheerfully and serenely alone in her spotless little house with its old time "things" and fragrant memories, had been a spirit of benediction to the whole community. Headaches and heartaches alike yielded to her simple, wholesome ministrations. She had never been too hurried, too worried, too busy for self to do kindly service for others. Out of her tiny income had gone many a mite to some one in need; out of her sweet spirit had gone forth blessing to countless sore or needy hearts.

When she was gone, she left an aching emptiness in every household in the village. Her empty house had stood until now like a mute symbol of that universal feeling of loss. Now even that was to be taken away, or changed and so lost to them as certainly and utterly as Aunt Ann herself.

There were a few far-off kin—distant in relation as well as in residence. They had not bothered their brains or hearts about the solitary woman while she was still in the old house. When she was gone, they were suprisingly prompt in putting in an appearance, and looking after the few effects. The sale was to be the result of their sudden interest. They had no use for the shabby old house and its ancient furnishings; as little use as they had ever had for the owner. Far closer in spirit had been the bonds between these unrelated neighbors and Aunt Ann, than between her and these kinfolks who now come forward so promptly and claimed legal right to dispose of the pathetically empty house and its inanimate contents.

"It is a sin and a shame to do it," broke out one of the tall thin women on the sofa, suddenly. "If I had the money, I would buy that house and every stick of furniture in it, and keep it all just as it stands—just as Aunt Ann left it, for her sake." She sniffed aggressively, and there were tears in most of the eyes of those about her.

"That wouldn't do any good, Martha. It wouldn't bring her back to it," the other tall woman said in practical tones, over the head of the stout little woman between them.

"I know that, but I'd feel better about it. I'd know that there'd be nobody a-destroyin' her things, without a thought or a care for her feelin's," was the sharp retort, with an even more aggressive sniff.

The discussion carried on over her head awakened an idea in the little woman's brain.

"One thing is sure and certain," she broke in suddenly, "I'm going to that sale, and I'm going to have that old rocker in the sitting'-room, if it takes every cent of my market money for a week. There shan't anybody abuse Aunt Ann's favorite rocker while I'm

around to buy it. Now remember, don't any of you bid on it and run the price up against me. I'm to have that one thing, anyway."

"We won't," "We'll remember," came from the others. Then all at once they awoke to their own opportunities in the matter.

"I want that old lookin' glass in the front room," said Mrs. Beasley.

"I shall bid on the little old table in the parlor. It's a hundred years old if it's a day," said the woman in the faded silk.

"I would like to have the clock, if I can afford it," said a timid little soul in a corner seat. "Many's the time I've sat there in the room with Aunt Ann and listened to it tickin' away, and somehow it had such a nice, soothin' sound to it—it always reminded me of Aunt Ann's voice," and her own broke a little over the simple words.

Not a heart in the room but echoed in its own way the tender thought. One after another claimed the right to buy, without competition from the others, this or that piece of Aunt Ann's things; and to each one her choice stood for some sacred association which she could not see desecrated by careless or ignorant purchasers. Before the unusually lengthy meeting ended almost everything of importance in Aunt Ann's house was conditionally "bidden in" by the members of the Ladies' Aid.

One member alone had spoken no word of opinion or choice in the whole discussion. Still silent, she walked homeward after the meeting, paying scant heed to the voluble chatter of a volunteer companion. Yet one who knew and sympathized might have seen the shadow of pain in her clear gray eyes, and understood her silence to be more expressive than most of the words that had been spoken that afternoon.

Sylvia Hamilton was one of the few young lady members, of the Ladies' Aid. She had, as it came about, been the only one of them present at the meeting that afternoon. So it had been easy for her to shrink silently away and out of the discussion, and leave it all to the older ladies, while she was busy with her own thoughts on the same subject.

"Somebody Else"

Perhaps we think we are pretty busy people, but we are idle compared with a poor slave, whose name is "Somebody Else." Whenever an awkward bit of work has to be done, it is sure to be left for her.

At a meeting, if the speaker asks for a good collection, people hope that "Somebody Else" may be able to give more than they "can afford at present."

If collecting cards or missionary boxes are proposed, a hesitating voice says, "I am always glad to do what I can, but as for collecting, I must leave that for 'Somebody Else.'"

If a bit of practical self-denial is proposed, there are excellent reasons given why it should refer solely to "Somebody Else."

Now and then when a meeting is arranged for, so many persons stay at home "to leave a seat for 'Somebody Else,'" that the poor creature would need a thousand bodies to fill all these reserved seats.

If a ringing call to go to the perishing heathen is heard, ten to one "Somebody Else" is put forward as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate "Somebody Else" to do everything? How can she give and collect, and deny self, and attend meetings, and go to the heathen, for the hundreds of people who pass their duties on to her?

Now, no matter what others do, you let "Somebody Else" have a rest. Give her a well-earned holiday, and every time you feel inclined to leave anything for her to do, do it yourself!—*The Round Table.*

A Few Holds

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your virtue—it is above all price to you in all times and places.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to your temper when you are excited, or angry, or others are angry with you.

Hold on to your good character, for it is and ever will be your best wealth.—*Selected.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

As to You

Did you give him a lift? He's a brother-Man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue
And the smile would have helped him to battle it thru.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road?
Or did you just let him go on with his load?

Did you help him along? He's a sinner like you;
But the grasp of your hand might have carried him thru.
Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Do you know what he bore in that burden of cares?
That is every man's load and that sympathy shares?
Did you try to find out what he needed from you,
Or did you just leave him to battle it thru?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand—
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip,
And the glistening tears down the pale cheek that slip?
Were you brother of his when the time came to be?
Did you offer to help him or didn't you see?

Don't you know it's the part of a brother of Man
To find what the grief is and help when you can?
Did you stop when he asked you to give him a lift,
Or were you so busy you left him to shift?
O, I know what you meant—what you say may be true—
But the test of your manhood is, What did you do?
Did you reach out a hand? Did you find him the road?
Or did you just let him go by with his load?

—*Sunshine Bulletin.*

The Ball Cure

Joe wandered aimlessly down the dingy street, wondering what to do. It was a little after four o'clock one a fine afternoon, and thousands of boys all over the country had rushed out of schoolhouse doors, made a bee line for bat, ball, and mitt, and now were in the midst of rousing ball games. But there was no chance for ball games on Baxter street. Parks and playgrounds were far removed from there. There was not even a vacant lot anywhere around, and the hand of the law came down on boys speedily if they ventured to play ball on the street. In fact, there was nothing that an active, fun-loving boy could do, except either to wander aimlessly around or to get into mischief; and the former invariably led to the latter.

Joe had not gone far when his shuffling foot struck against a piece of coal. He idly picked it up, and, involuntarily, as his fingers gripped it his arm swung out in a circular motion to throw and his eyes glanced about for a suitable target. The first thing that they lighted on was the one pane of glass that was not already broken in the window of a vacant house across the street. His arm poised the fraction of an instant, taking aim. It was an awkward arm, never having been trained on the ball gronud.

Perhaps you would have never guessed when you saw the little womanly figure passing by that its owner would recognize the awkwardness of that arm poised for throwing and feel the pathos of it, or that she would know just how unpremeditated was the impluse moving it—when the fingers grasped the missile and the eye was on the target. But the little woman had brothers. As a little girl she had played many a game of ball with them, and as a college girl she had cheered many a time as excitedly as the rest over a brilliant play of their college team. The hand that checked the movement of the upraised arm was very light.

Joe jumped, and the coal fell from his fingers. He turned defiantly to defend himself. Most of Joe's experience with the world had been a matter of defending himself. But the brown eyes that were looking down at him were very understanding, and, yes, there was almost a smile in them. Joe stared. Wasn't she going to threaten to have him arrested? It was certainly queer.

"Throwing at windows won't do, you know. Suppose we try to find some place for a ball ground. Throwing a ball is much better fun. You boys haven't a ball ground, have you?"

Joe stared again. What was she giving him? Was it some trap to make him promise something? But he could not look into her eyes and believe so. An eager look leaped into his sharp little face. "Say, do you mean it?" he demanded.

"I certainly do mean it. I don't know where we are going to find it or how long it will take us, but it ought to be found, and I believe that when a thing ought to be found it can be found somewhere. Only, remember you boys must do your part by being law-abiding citizens."

Joe nodded. "You leave de gang to me. I'll see to 'em," he promised.

"All right. I know I can depend on you, Joe."

Joe's shoulders straightened. It was a new experience to have someone have confidence in him. Woe betide the boy who should do anything against the law now. For Joe was the leader of the gang who had given the people of that street much trouble the last year.

It would be a long story to tell how the little woman worked—of the visits she made to the powers that be; of the number of hours she talked and argued; of the influential people she finally interested; of the difficulties of the problem even after they were interested, for there was no ground to be had. But the problem was at last solved by shutting off the traffic for the length of a block on one of the back streets, allowing only delivery wagons with goods for one of the houses on the street to pass thru, and turning it into a ball ground.

"Is it a success? I should say it is," one of the policemen affirmed some weeks afterward. "That gang of boys don't give us as much trouble in a month now as they used to in a day."—*Selected.*

A Happy Motto

"The happiest woman in my church," said a pastor in a suburban town, "and the most valuable in all kinds of church work, once told me the motto by which she had regulated her church life from the beginning of her membership. It was short, but to the point:

"'Expect little, and do all you can.'

"She called it her golden rule, and it certainly worked like a charm. Where other women are disappointed and discouraged I notice that she goes along as blithely as possible. She never shows any hurt feelings, or indulges in any pride, or demands any praise or recognition. That is probably why she always gets it from those who appreciate good work. It is a happy motto, and I wish other women would adopt it."

It will certainly make anybody, man or woman, happier who tries it. Most church members expect a great deal—an unreasonable deal. They expect the busy, harassed pastor to give them much time and thought. They expect their fellow-members to take a great deal of notice of them. They expect to be praised and encouraged week after week, and even welcomed and thanked for coming to church. Meanwhile, they themselves are making little or no effort. What they need is to turn things around—to ask little and give out all they possibly can. If they will do this, it is only a question of time as to their growing value and hapiness in church life. Every member with such a motto encourages the pastor and makes the church stronger. Why not try it?—*Exchange.*

The Reason

"In this great and glorious country of ours," exclaimed the political orator, "there is no North, no South, no East, no West."

"No wonder we don't know where we are at," came a querulous voice from the outskirts of the crowd.—*Town Topics.*

Denominational

An Opportunity for Service

New subscribers for the Evangelical Herald who remit at once may obtain The Herald from Oct. 1, 1915, to Dec. 31, 1916, for ONLY ONE DOLLAR. Readers of the Herald thus have a splendid opportunity for rendering their friends and acquaintances a great and lasting service by getting them to subscribe. ORDER YOUR SAMPLE COPIES AT ONCE. Three consecutive issues of the Herald mailed free to any address sent in now to

Eden Publishing House,
1716—18 Chouteau Ave.,
St. Louis, Mo.

The Jubilee Offering

From all parts of the country the reports concerning the Jubilee Offering continue to come in, and churches everywhere are busy making the final collections. A great host of volunteers, men, women and young people, are as busy as bees all over the country gathering in the offerings of Evangelical devotion in churches large and small, and in checks, bills and coin of every denomination. The Evangelical Church may well be proud of the loyalty, devotion and enthusiasm with which her representatives are taking hold of the task entrusted to them. On page eight is a further list of churches who, besides those already reported, are hard at work or have completed the collection of the Jubilee Offering during the past two months. It will be an interesting pastime to find the name of *your own* church in the list. And if you do not find it there it will be worth your while to discover why. Perhaps you can help to push things along. Perhaps *your* share of push is *needed* to make things move. If all the churches of the Synod are as busy and as successful as those reported here there is no doubt that the $150,000 can be collected easily.

Sunday School Jubilee Program

A complete program for the observance of the *Jubilee in our Sunday-schools*, program containing hymns, Scripture readings and material for short addresses, is offered *free of charge* to all who immediately send a card to *Eden Publishing House, 1716 Chouteau Ave., St. Louis, Mo.*, stating how many copies they want. The program may be had either in German or in English. (*In ordering state which.*)

Sunday School Jubilee Offering

In harmony with the plans of the Central Sunday-school Board and upon the approval of the General Officers of the Synod, all Sunday-schools of our Synod are requested to plan for a *special Jubilee Offering* in connection with the above mentioned service.

This offering of the 1224 Sunday-schools of our Synod is to serve as a fund, the annual income of which, is to be used to secure the very best lecture courses (both German and English) on Sunday-school work and practical church problems at Eden Seminary and eventually make it possible to secure the services of a professor to take charge of this work.

Notice to Pastors

In reporting your Jubilee Offering be sure to *list your Sunday-school offering separately.*

The Evangelical Church in the Year of her Jubilee

With her Face set toward the Future and her splendid Contributions to American Christianity in Mind, the Evangelical Church Needs a deeper spiritual Life, a stronger Ministry and a simpler Organization

REV. W. N. DRESEL, EVANSVILLE, IND.

II

Future Expansion

With this year of jubilee our Church can lay just claim to further expansion in our country. Justly she can stand shoulder to shoulder with the other American churches, and because of her equality with these is entitled to labor among the entire population. Especially as a Union-church a duty seems to be assigned her. The character of our nation is not separation and division, wherefore we do not approve of the organization of many small church bodies, even tho America has been fruitful ground for this. The American loves Unity, Federation, Order and System. Especially in the smaller cities and rural communities he does not favor the multiplication of smaller churches and sects. Herein lies the opportunity for us as an Evangelical Church to enter the field and to unite. In the Far West we have a golden opportunity in this respect, and a specific duty, and none the less in the cities of the East.

A further reason for the hope and purpose of future expansion is that as an *Evangelical* Church we are exponents of the positive biblical truth and exalt the Word of God. Apparently it is our duty to prove to the American people that salvation thru Christ can be preached and a sinful world led to the Saviour even without stressing confessional differences and doctrinal theories, and without insisting on ecclesiastical methods and ceremonies.

In addition, our Church must consider it an important part of its duty to transplant the fervent and devoted, but still sane and positive Evangelical piety into the American church life, keeping this aim in view in all undertakings. Only too often do other denominations go into extremes and sensationalism, by which members are frequently frightened or held back.

Under existing conditions it also becomes the duty of our Church to present to the American churches and the American people the positive products of German theology which others have so far failed to give them. In the emphasis upon the confessional or the liberal ascepts of German theology both its positive character and its practical achievements are either ignorantly neglected or wilfully distorted.

For these reasons our Church is also pledged to emphasize and protect Evangelical liberty of conscience. This liberty of conscience is frequently misinterpreted and abused, and because of that we must be even more energetic to present its true character. It is our duty to oppose the rank rationalism and the misleading conceptions, the materialism and merely ethical preaching so often met with to-day. At the same time we must emphasize that it is not the form, the method, the ceremony and the appearance which characterize Christianity. We must protest emphatically against the dream that "everyone can be saved according to his own fashion", as also against the mistaken notion, apparent even among some of our own members, that "one church is just as good as another". The "liberty of conscience" pertains rather to the interpretation of those passages of Holy Scripture, which admit of diverging views as to meaning, method or practice.

Where our Church has thus far adopted these principles and labored accordingly, its work has been apparently successful both spiritually and materially, and the churches did not lack either the power to live or the joy of service. In three cities, for instance, where Evangelical churches labored also among those who were not of German parentage, these churches have grown, enjoyed an enviable reputation and were none the less thoroly Evangelical, organizing a total of six new congregations, all of which have become self-supporting. This is just one evidence that our beloved Church can fulfill its duty under the changed conditions just as well as formerly.

The Internal Problems

With this seventy-fifth anniversary the German Evangelical Synod of North America must face its own internal problems, to which we must give individual attention at all our conferences and in all our work.

The first problem is certainly the *strengthening and deepening of the Christian faith and life* in our congregations and their members. This is primarily the duty of the pastors, yet only too often we aim at quantity rather than at quality. For this reason a simpler, more positive preaching of the Gospel is necessary, as also a more earnest and devoted ministry of service. Both must seek the edification and betterment of the members in their personal Christian life. This requires furthermore a thoro training in Evangelical teaching and principles and practice, in which the aim is not to secure memorizing of the allotted Catechism material, or to acquire the language of our ancestors, but such exercise of the spirit and soul that confirmation of the children will no longer be merely a formal public ratification of their baptism in infancy, but rather *a conscious, willing and joyful entry upon the duties of the Christian* toward the congregation, the Church and the Lord Jesus Christ. To this end our Sunday-schools could contribute much, both by the introduction of a lesson system thoroly adapted to our needs and the employment of only such teachers whose character, mode of life and faith will lead the scholars to true faith and life. It is less the history of our Synod and the work which has thus far been accomplished which bids promise for the future, as the life and activity of those who themselves constitute the future of our Church.

A Stronger Ministry

The second problem will therefore be *the strengthening of the clerical body.* It is a lamentable fact that the clergy, in all denominations, suffers much in its private and co-operate relations from human weakness. On the one hand there is often among Evangelical pastors a lack of that earnest and uncompromising Christian life and virtue which should be an example for the congregation, and which marked our founders, invoking upon them the wrath of their opponents. On the other hand there is often missing among brethren the spirit of fraternity, righteousness, uprightness and faithfulness. Jealousy, intrigues and unfair means often blind the congregations, disintegrate the work and make the Church the laughingstock of the world. We must fully realize the image of our Saviour in our own person and work before we can hope for temporal and eternal achievements as His messengers.

Our times and the duties of the Church command higher standards not only for the pastors but also *for students of theology.* Not only with regard to person and character but also with regard to education and accomplishment do our times require more than formerly. And our congregations and members of the future will not be able to rise above that which the faith, the preaching, the ministry and life of the respective pastors will permit or make possible. Education can not accomplish this alone. It will require the earnest of the Spirit and power from above.

An extended course of instruction for our students of theology has been mapped out. The inauguration of the English chair at Eden seminary has helped in part, but this is not sufficient. *No progress can be made without additional instructors.* And until there has been an increase in the faculties of both seminaries there can be no extension of the curriculum and no higher requirements of scholarship, so that Elmhurst College can be raised above the standard of a simple high school and the theological seminary offer the pastors the equivalent of a university education plus the theological training. This is demanded on one hand by the fact of a higher educational standard on the part of our members who are educating their sons and daughters at colleges and state universities. On the other hand the position which our Church occupies at the side of the other denominations demands such a step forward. The future of the Evangelical Church in America is safe only in the hands of a clergy which is devout and positive in its faith, firm in character and fully up to the highest standard of Christian education.

Higher Education and Missionary Activity

The third problem appears to be *the erection of high schools, academies, colleges and universities* where under our own supervision our sons and daughters shall be prepared for business or the vocations of life. A certain denomination which is much smaller than ours has nineteen such educational institutions, while our Synod has none. The benefits to be derived are beyond computation. Our Church could look forward to an educated Christian laity. Our congregations could more easily find future leaders and workers as well as a membership with a wider vision and undaunted courage. And our Sunday-schools would then have those trained teachers who are so sorely needed to-day. For these reasons it is most desirable that it be made the policy of our Church to found such institutions of higher learning as a memorial of the seventy-fifth anniversary of its founding.

The fourth problem is *missionary activity.* All that has been said proves the need of more extensive home mission work in the future. The denominational work, home missions, needs to be advanced, advocated and advertised. At the same time we dare not forget that as a part of the Church of Christ our

Church is responsible for her portion of the work in the Kingdom and the evangelization of the world in non-Christian lands. A remarkable work has been done by our Church in India, and we dare not cease to make the most of this blessing of the Lord. According to the breadth of our vision and our recognition of the needs of the world, and our willingness to do will be the success of our work at home and abroad. The best criterion of our faith in and love for the Saviour, as also of our valuation of Christianity are our sacrifices in the homeland and in foreign countries. That our foreign mission has not hampered any other denominational work is proven by the fact that since 1883, when our Synod assumed the mission in India, we were permitted to enjoy our period of greatest progress; while last year, when times were considered "hard', $5,000.00 more were given for India and $10,000.00 more for the seminaries than previously.

Simplicity and System

The fifth problem is without doubt *the reorganization and systematizing of our denominational work.* Let it be correctly understood. We have enough laws, a whole "Hand-book" full. These might be simplified and codified to form a system and discipline. We have a long list of denominational boards, funds and societies, for instance:

Since 1850—the Board for Educational Institutions.

Since 1874—the Fund for Ministerial Relief.

Since 1882—the Fund for the Widows and Orphans of Ministers.

Since 1883—the Board of Foreign Missions.

Since 1886—the Central Board for Parochial Schools.

Since 1889—the Fund for Church Extension.

Since 1895—the Board for the Administration of Trust Funds and the Central Committee for Sunday-schools.

Since 1901—the denominational Judiciary.

Since 1898—the present Board of Home Missions.

Since 1904—the national young people's organization, now the Evangelical League.

Since 1909—the Board for Charitable Institutions.

Since 1910—the present basis of Pensions and Relief for ministers and their families.

Since 1913—the Evangelical Brotherhood, the Social Service Commission and the Committee for Benevolences.

Our need is not that of additional organizations, boards, committees, officers, etc., but a *complete reorganization of the entire business system of the Synod,* in order that an orderly co-operation of all officers, boards and funds upon a strict and businesslike basis may become possible, so as to avoid any and every loss of energy, time and money and in order to reach our goals quicker and meet more easily requirements placed upon us as a denomination by the Lord of the Church.

Such co-operation will include: the re-arrangement of all details and officers, the introduction of a businesslike budget and a productive financial system, correlated work on the part of all Boards, Districts and congregations and an efficient and systematic control of all by the General Conference. Such an orderly arrangement is not only not contrary to the teaching and life of the Saviour, but is a condition of successful work in His vineyard. We owe it to the Lord to work faithfully, conscientiously, definitely and systematically.

The sixth problem is represented *by our societies.* Not that we need additional societies or denominational organizations, for those presently in operation cover every branch of our denominational activity. Our societies should be placed before a *threefold line of service*: first—the improvement of Christian character among the members in the local societies; second—the enlistment of all members for work in the congregations; and third—the enlistment of all for the denominational work and the work of the kingdom by means of instruction, meetings and definite tasks. This program corresponds with the objects of each of the societies, but should be much more insistently emphasized and put into actual practice.

The seventh problem is that of Order and Discipline. A great deal is heard about order, but little is done about it. For this reason many misconceptions exist. It is undoubtedly time to introduce, aside from the business system for the Synod, a just, direct and effective system of discipline with definite prescriptions, regulations and methods which is equally applicable to pastors, congregations, members, officers, Districts and Boards. Therefore—less rules and resolutions and more actual results; less infringements and violations and more Christian undertakings and results for time and eternity.

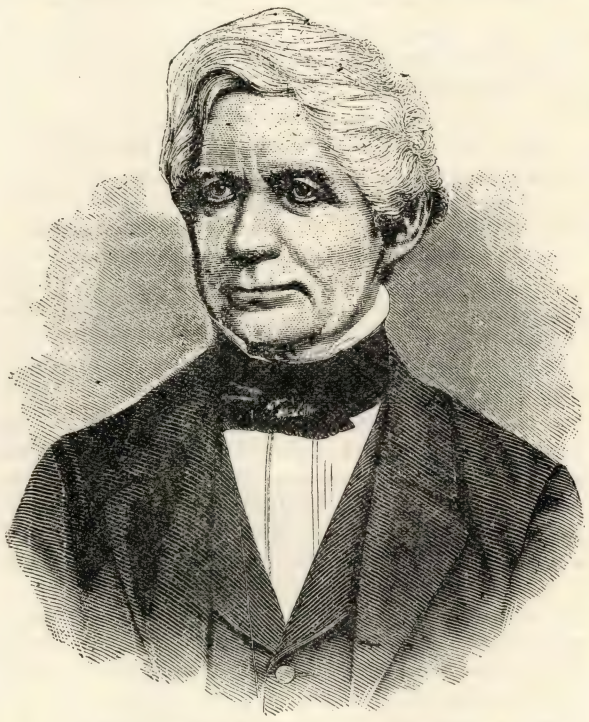
It appears, therefore, that when our beloved Evangelical Church has once solved all her problems and met all her requirements and opportunities, she is bound to become a blessing to many more people and add greatly to the glory of the Lord. However, the Church will never rise higher than her weakest and humblest member.

Inner Missionary Work in Germany during the Nineteenth Century

The fundamental Principles according to which Wichern planned for the regeneration of the whole Life of the German People thru the Power of the Gospel are universal and can be adapted to any Conditions

FOR THE EVANGELICAL HERALD, BY PROF. G. BRAENDLI, EDEN SEMINARY

[*Note by the Editor.*—We have already called attention to the fact that the German term *Innere Mission,* which is generally used to describe the home mission activity of the evangelical churches of Germany, includes far more than the expression "home mission work", as it is used in this country. In Germany *Innere Mission* means, not the organization of new churches, but a far-reaching and comprehensive system of rescue, evangelistic, missionary, institutional and social service work of all kinds, which is as much of a marvel to all who begin the study of its development and its results as is German progress in the field of applied science. It would mean much for the development of American Christianity as a saving, helping and uplifting agency if what we call home mission work could, in the course of time, come to include all, and perhaps even more, than the German term signifies. In these articles only a brief survey of the development and the scope of the work can be presented. It should also be remembered that the work as outlined here was designed to meet conditions in a monarchy with a State Church, rather than in a democracy with full religious liberty.]



Johann Hinrich Wichern, 1808—1881

I

The beginning of German missionary work at home dates from a time of peculiar significance for the German people. The awful judgments of God and the wonderful experience of His saving grace combined to bring about the moral regeneration of the German people. After the War of Liberation the popular longing for the all but forgotten treasures of the Word of God began to make itself felt, and Schleiermacher and Neander and their associates re-established the old faith upon a new positive and at the same time scientific basis. True, the threatening clouds of revolution soon rose above the horizon, as the laboring classes began to organize for arbitrary and violent self-help and self-protection. Even this, however, worked together for good in opening new channels for the newly awakening religious life. With the dawning consciousness that indifference and unbelief toward the living God and the redemption in Christ was the cause of all their troubles there came also the earnest searching for relief and a remedy. The Church began to recognize its great and inspiring task as well as the forces that were available to meet it. And then there began the great struggle against the powerful internal forces that were destroying the life of the people, and also the upbuilding of the spiritual life in the long neglected domain of the Church.

Johann Hinrich Wichern was the tireless and successful pioneer in this great missionary work in Germany itself. As early as 1844 his essay on the "*Notstaende der Evangelischen Kirche in Deutschland*" (Critical Condition of the Evangelical Church in Germany) voiced a loud and clear call for such work. "Missionary work at home", he said, "is one of the fundamental questions of the day and deserves the most thoro and careful consideration".

The revolutionary movements of 1848 were fearful confirmation of what Wichern, with a prophet's vision, had announced as inevitable if the critical condition of the people were not immediately and effectively remedied. And now the absolute necessity of missionary work at home on the part of the Church was fully recognized, which explains the immediate effect of Wichern's great appeal at the Wittenberg Church Diet, September 22, 1848. And his words were indeed a trumpet call to the Church as a whole to recognize and accept this missionary duty as her own. And Wichern also pointed out the *source* from which alone the Church's power to deal adequately with this momentous task would have to come: "*Redeeming Christian love* must become the great instrument with which the Church proves the fact of her faith". The next day already saw the organization of a Central Committee, which was completed on January 4, 1849. This committee has shaped the policy of inner missionary work in Germany until the present day, and its wise and careful counsel has been of inestimable service in the development of the work.

The General Aim

The program and working basis for the solution of the many problems outlined by him in his Wittenberg address Wichern himself laid down in his epoch-making memorial "*Die Innere Mission der deutschen evangelischen Kirche*" (Inner Missionary Work in the German Evangelical Church) which appeared in April 1849. As a guide for the practical activity of the Church on behalf of those of her members who are in need of help this memorial is without doubt the most important document of the nineteenth century. Once for all there are laid down here the fundamental principles for systematic and successful missionary work at home. And these principles remain valid under all conditions. Any departure from them would necessarily be accompanied by an immediate languishing of the Church's work in this field. Briefly and pointedly Wichern declares the goal of this work to be none other than "the regeneration of the entire life of the people thru the power of the Gospel".

A brief sketch of the contents of the memorial offers the best interpretation of German missionary work at home in the period that followed. We have space for but a few of the leading thoughts of the first section, which establishes the *principles* that govern this kind of work. Wichern's conception of missionary work of this kind is very clear and complete: "We regard as falling within the scope of this work not one particular phase, but the *whole* work of Christian love which seeks to renew, inwardly and outwardly, those masses of the Christian population who have fallen a prey to the forces of evil and the corruption directly or indirectly resulting therefrom, without coming under the influence of the regular activity of the Christian ministry to the extent in which this is desirable". The *aim* of the work as a whole is "such a redemption of society as will bring a new life into both the State and the Church and cause them

to take on a new form of development". The *far-reaching significance* of the task Wichern had in mind is evident from the following: "The family, the State and the Church, with their essential and regular activities, are the three centers around which all work of this kind is to be grouped. All three of these are unconditionally recognized as divine and mutually related institutions which must be held sacred and intact. The *definite task* to be accomplished is "the recognition of Jesus Christ as the Lord, the foundation, the bond and the center of this threefold union". And this task is accomplished thru the exercise of the "universal priesthood of all believers, in which the Church perfects itself, out of itself, thru Christ, who glorifies himself in the individual as Saviour and Redeemer".

Wichern emphatically denies that this task of the Church can be accomplished thru *mere charity.* Charity may be an occasional medium for the Church's activity, but it is always incidental, never a purpose in itself. "The home missionary efforts of the Church, on the other hand, *must* and *will* bring Christian life and the spiritual blessings of regeneration wherever these are lacking".

It covers every human Need

After thus defining the fundamentals of this new phase of Christian activity, the memorial outlines the *field* within which it is to be exercised. It is 1) political, 2) ecclesiastical, 3) moral, and 4) social. A mass of evidence and observations have here been crowded into a very small space and elaborated into a striking picture that shows how much serious work still remains to be done, and how many rightful desires still await fulfillment. In order to appreciate the real significance of Wichern's memorial one should, indeed, be able to forget for a moment what has been accomplished during the more than fifty years that have passed since then, and remember that most of what is mentioned there as a part of the task existed, as far as Germany was concerned, only in Wichern's creative conception.

Politically the critical conditions to be combated were opposition to the divinely ordained institution of government and established law and order. Godlessness is the real cause of this opposition. The prevention of crime by means of religious or Christian education, work for and among prisoners and care for ex-convicts are the means for meeting this need. Christian prison-guards and officials must be trained in suitable institutions; organizations are to be provided for the care of ex-convicts, who will always remain a public danger if left to themselves. Tho dismissed from the special guardianship of the State they are still under the jurisdiction of Christian mercy and love.

Only in theory may the Church be considered separate from the State, from the field of moral and social obligation. Revolution easily joins hands with irreligion, and the decline of public morality is also a part of the dreary picture of the Church's distress. A very unsatisfactory provision for religious and spiritual care only serves to encourage active anti-religious agitation. In the city the chief forces of corruption are anti-Christian education and the inordinate desire for pleasure and sensuality. In view of these conditions it must be the aim of the missionary work of the Church at home to see to it that at last there is among those who may be reached by the Church not one without the unsought opportunity to hear the pure Word of God. Bible societies, who bring the Scriptures to the masses of the people, must be supported and encouraged by religious services in the homes. In this way alone can thousands, e. g., all who belong to the household, and who have no other opportunity of hearing the Word, be brought into touch with its life and power. The home and the family must be rehabilitated on this divine basis. Bible meetings and popular Bible study must seek to educate to a proper appreciation of the Book, and in addition to devoted and earnest laymen, candidates for the ministers and teachers may be used for this work.

"The Seed is the Word"

The popular desire for reading is to be met with Christian library associations and tract societies. The *broadcast distribution of Christian literature* is an absolute necessity, for only in this manner can the spread of anti-Christian writings be effectively checked. A popular Christian periodical, as a link between the tract and the book, which, as a true Sunday paper, offers the people wholesome spiritual nourishment would, in Wichern's opinion, be an excellent antidote against the poison of bad literature. Colporteurs should also be able to undertake evangelistic work and to bear witness to the truth in their conversation with and their visits to those who have become estranged from the Church.

The Church must also provide a corps of itinerant preachers, who are to follow up the work of the colporteurs to the end that the neglected masses of the people may be reached with the Gospel of salvation thru Christ. By means of these and similar provisions, which are to be developed into a system of saving and life-giving activities, the Church must seek to remedy existing conditions. Assistant pastors and branch chapels are the only means of caring for the remoter districts. Where social conditions need to be remedied the whole congregation, i. e., the whole Church, must apply all its energy to the task. The protection of children, proper female nursing for the poor and the sick, and the care for the poor in general, as well as temperance and total abstinence endeavors are a part of the great field which is to be cultivated assiduously.

In the large city *city mission work* is the medium. Its work is to be done in connection with the regular work of the Church, because of which it is entitled to all the encouragement and support which the ordained ministry is able to give. District associations in sympathy and in touch with the Church form the background for this work, which combines all the efforts and activities of a political, ecclesiastical, moral and social character, corresponding to the importance and extent of the task which Christian love has to accomplish in this field.

How to get the Workers

But where are the *workers* for this gigantic work to come from?

First of all Wichern expected these to come from men of leisure and education who, inspired by the love of Christ, are ready to devote their time, their strength and their means to such a work. Next, those also are welcome who, as Sunday-school teachers, visitors or teachers in the day-schools for homeless and neglected children may be able to devote only a portion of their time to this service. Among the students at colleges and universities there ought also to be found a larger number of those able and willing to engage in the fight against anti-Christian and demoralizing movements. This would also lead to a wholesome relationship between the instructors at higher institutions of learning and the practical workers in the ministry. City mission work would also afford a splendid training-school for candidates for the ministry, who are often obliged to spend their best years amid circumstances and labors that are really foreign to their high calling. The chief portion of the work, however, must be done by those who have been prepared and trained for it in suitable institutions.

In the field of *public morality* drunkenness, immoral literature and prostitution are the pernicious factors that must be persistently fought. The most effective means for prevention along these lines are total abstinence societies, the wholesale distribution of good literature, which offers the best in order to crowd out the worst, and finally the care for domestic servants, the provision of homes for working-girls and for fallen women.

In the field of *social endeavor* the home missionary work of the Church must largely concern itself with family, property and labor conditions, as well as the living and housing conditions and class distinctions to which they are related. The problems here are chiefly material and are bound to disappear to a large extent, as the spirit of Christ succeeds in overcoming the anti-Christian spirit. The godless socialistic agitation is the fertile soil in which the spirit of revolution prospers, and Christianity, to which nothing human should be foreign, must seek to penetrate all social problems with its sacred and transfiguring influences, for without the divine power of the Gospel nothing whatever can be accomplished in this direction.

True Christian Family Life Essential

The deepest source of wrong social conditions is the disintegration of home and family life. Its immeasurably pernicious consequences are: neglected children, lowered standards of living and of morality and intimately connected with them female prostitution, poverty, vice and crime of every description. Wrong industrial conditions may also lead decent and law-abiding persons into poverty and demoralized living.

A sad counterpart of these conditions is found in what may be called the spiritual and intellectual proletariate in the un- or anti-Christian upper classes. Only thru a moral regeneration of *all* classes of the people can a satisfactory adjustment between them be brought about. In addition to the rehabilitation of family life the home missionary work of the Church must concern itself with the care for young people, the relief and prevention of poverty, nursing of the sick, the rights of property and the readjustment of the relations between wealth and poverty. In this work the Church and the State join hands. The State should encourage the efforts of the Church with laws designed to meet wrong economic conditions and prevent the exploitation of the poor by the rich. The Evangelical Church must saturate public life and effort with the leaven of Christian socialism. Thus is the remedy to be found that can cleanse society from all the mistaken communistic and social tendencies.

Especially does Wichern emphasize the organization of those in need of help into Christian associations for the purpose above referred to. And those in need of help are not only the poor but the wealthy as well. In the case of the latter such a co-operation may overcome avarice and suspicion, in that of the former it is to displace envy and anger. The saving labor of Christian love meets them in the same manner and with the very same methods their opponents have used.

Another principle for which Wichern contends is that in the organization of the Church's home missionary work the official ministry of the Church and the unofficial activity of along home missionary lines must never become identical, tho it is essential that both should work together for the same end.

For more than sixty years home missionary work in Germany has been carried on according to the principles laid down by Wichern and along the lines embodied in his program. The Central Commission is the instrument thru which the work is carried on and which has again and again given a powerful impulse to it, especially by means of the various congresses for home missionary effort in all parts of Germany which it has called and conducted. The current of missionary work at home has been steadily strengthened and broadened and has covered the entire country to the extent of its religious and moral need. It is impossible to give even an approximately accurate review of the whole vast work in all its ramifications. Almost everything that Wichern mentioned as desirable in his memorial has been realized in the course of time. Boldly, forcefully and successfully wrong physical, moral, social and spiritual conditions are attacked and thousands of workers, innumerable associations, societies and institutions work together for the good of the country and the people. It is a wonderful struggle of Christian love against the corruption of the time. And this love *has grown by the struggle;* it has become a power thru which German Christianity is gaining victory after victory over the forces of evil. Thus the German inner missionary work has left a splendid heritage to the twentieth century, a heritage that must, however, be employed and applied by faithful effort in order to insure its continued possession. And herein lies the especial blessings of the work for the Christians of Germany.

The Jubilee Offering

B. D. R.—I take pleasure in sending you a check for $1,000.00. This is a thankoffering from myself and wife on the occasion of the Jubilee of our beloved Synod. Please apply it on the Jubilee fund being collected for our Evangelical Synod. I am praying and trusting that God will prosper the Jubilee collection. Rev. G. A. F.—*Taborton, N. Y.* In regard to the Jubilee Offering the parish will do all it can. Rev. G. K.—*Browntown, Wis.* Our Jubilee Offering will amount to $125 or more. Rev. G. F. Sch.—*Payette, Idaho.* Am sending herewith $84.25, the Jubilee Offering of St. John's Church. This is doing quite well for a mission church. I did the collecting myself, as our people are very busy just at this time. Went from house to house on foot or on bicycle. Here and there I got rough words instead of an offering, but that did not matter. Personally I owe a great deal to the Synod, especially to Elmhurst College and Eden Seminary, and have therefore willingly assumed the burden and hardships of the collection. May God richly repay the gifts, give us all a richly blessed Jubilee and let His gracious blessings remain with the Synod's work in the future. Rev. G. M.

Continued on Page 7

"Thy Word is a Lamp unto my Feet and Light unto my Path"

Oct. 3, 1915. Eighteenth Sunday after Trinity

Notice

For several years friends of the missionary cause have been collecting postage stamps that were then sold to stamp agencies and the income applied to the support of our missionary work in India. On account of unfavorable conditions resulting from the war this sale of stamps must be discontinued until further notice, so that we shall not be able to handle any stamps that may be sent in. With sincere gratitutde to all who have helped the work in this manner in the past,

Respectfully, *W. Goffeney.*

Helps for a Good Meeting

Rev. Henry Katterjohn

SOCIETY SUCCESS

M. Sept. 27. More Consecration. Ps. 119: 1—8.
T. Sept. 28. More Zeal. 2 Pet. 1: 1—12.
W. Sept. 29. More Faithfulness. 3 John 1—8.
T. Sept. 30. More Members. Matt. 22: 1—10.
F. Oct. 1. More Co-operation. 1 Sam. 14: 7.
S. Oct. 2. More Prayer. Exod. 17: 8—16.

Sun., Oct. 3. Topic—What Will Make Our Society a Greater Success? John 4: 27—36. (Consecration meeting, led by the Lookout Committee.)

Suggestions to the Leader

Remember, this is not the leader's meeting, but the society's meeting. Not the leader's success, but the society's success is to be determined. Thoro preparation is necessary if the greatest good is to be achieved. Our meetings are educational as well as inspirational. We are to correlate our forces, unify our aims. To do this the members ought to be employed at a common task during the preceding week. The leader will have failed to use a splendid opportunity if he did not urge the society members to read the daily readings as a part of their morning's or evening's devotions. Our daily readings give us a well-planned outline of our needs for successful work as a society. If all members are led to think along the same lines, then the meeting itself will be productive of results.

Don't fail to have your pastor speak on the subject from the viewpoint of his own knowledge. It is to be presumed that he is familiar with the weakness in your society and its work.

The Topic Presented

In discussing this subject, let us get a clear idea of what a successful society is. How do you measure the success of your society?

1. *By the number of your members?* We sometimes exalt unduly the importance of numbers in our society membership. Let us bear in mind that numbers alone do not make an efficient society, for a few faithful, consecrated workers can accomplish wonders. But these workers must aim to reach the young people around them. A society that fails to reach and influence the young people of its parish or community cannot be considered successful.

2. *By the sum total of your contributions?*

Large sums may be given by *individuals*, or the major part of your contribution for benevolent and society purposes may have been raised by *questionable means*. The society that does not teach *every member* to contribute his or her proportionate share of the total contributions of the society cannot be considered a successful society.

3. *By the souls won and characters formed?*

After all, that is a successful society that *wins men and women for Jesus Christ* and develops them into Christian personalities. How can we do this?

a. *We must offer the young people a motive for self-surrender to Jesus Christ.* That motive is found in the spoken message or the living example. Men will not surrender to Jesus Christ unless they have a sufficient motive. That motive must be supplied.

b. *We must supply an opportunity for self-development.* This opportunity may take the form of sporadic instruction as given in our meetings, or systematic study, as is expected in *organized study classes*. Then the active work for Christ and the Church will help develop the individual's ability to do something. Practice must go hand in hand with the theoretical.

c. *We must give the occasion for self-expression.* Our inner life will become dormant if we do not provide the opportunity to express itself. Participation in the meeting, *personal work* among young people, active participation in the varying enterprises of the Church and its different organized departments, will offer such opportunities.

d. As a society we must seek the co-operation of and affiliation with other societies, especially with *those of our own denomination.* I cannot imagine that an Evangelical League that is not in touch with the general or District organization can do very effective work. It may continue its own individual organization, but it will lack the *specific aim* which affiliation with and co-operation of other societies will give us.

A society that plans for its members in this manner will soon find itself successful in its work.

Some Questions on the Topic

How can we prepare for successful work?

In what direction does our society need greater success?

Who is back of all Evangelical League work?

What is to be done if our society fails in any one particular?

Why is the affiliation with the Evangelical League necessary to the success of the local society?

Some Scripture on the Topic

The invitation. Psalm 34: 8, 22; 118: 8, 9; Isaiah 26: 3; Jer. 17: 7, 8; Mark 9: 23, 24; Matt. 21: 21; John 11: 25—27; Rom. 5: 1.

Faith exemplified. Gen. 6: 22; Ex. 15: 2, 16, 17; Num. 10: 29; Psalm 20: 5—7; 94: 14, 15, 17, 22; Rom. 8: 18, 28, 38, 39; Phil 1: 19—21; 1 John 4: 16.

A Prayer

Thy kingdom is an everlasting kingdom, over which Thou, O Christ dost rule, as King above all kingdoms and powers of this earth. We Thy children have been taught to pray: Thy kingdom come! We would aid in establishing Thy rule in the hearts of all men. Our society is organized that we individually may contribute our support in aid of its coming. Guide us, we pray, in Thy wisdom, that we may plan and do those things which will bring men nearer to Thee. May we avoid giving offense, lest we become stumbling blocks to the salvation of others. May our society be a light showing the way to eternal life.

Amen.

The Advanced Quarterly's Lesson

The Golden Calf. Exodus 32

Golden Text: *"My little children, guard yourselves against idols'*, 1 John 5: 21.

Daily Bible Readings

M. Sept. 27. Ex. 32: 15—20, 30—35. The Golden Calf.
T. Sept. 28. Ex. 25: 8—22. Ark of God's Presence.
W. Sept. 29. 1 Cor. 10: 1—13. Israel's Dissipation.
T. Sept. 30. Hos. 8: 1—12. Idolatry of Ephraim.
F. Oct. 1. Psa. 49. Idols of Riches.
S. Oct. 2. James 4: 1—10. Idols of Pleasure.
S. Oct. 3. Church Year Lesson. Matt. 22: 34—46; 1 Cor. 1: 4—9.

The story of the Golden Calf shows how little a merely outward acceptance of religion really counts. The people had taken the oath of allegiance to Jehovah, but they had not taken the trouble to consider what it actually meant. In Egypt they had been so accustomed to *seeing* the gods in whom the people professed to believe, that they could not understand how any one could have faith in a God who could not be seen. In view of the thunder and lightnings on the mountain, and of the smoke and the fire and the earthquake, it had been easy to believe in the reality and in the power of God. But when things had quieted down again and the every-day life and work had to be resumed; when they thought of Pharaoh and his hosts who might make their appearance again almost any day; or of the fierce desert tribes like Amalek, that might be prowling around; or perhaps of the unknown dangers that awaited them before they should be able to enter the land of promise, and when Moses, the divinely appointed and fully trusted leader failed to make his appearance week after week, they craved a *visible* sign of God's presence and forthwith found a way of securing it.

Aaron was not man enough to oppose the wishes of the people. Probably he feared danger to his own life if he did not give way to the wishes of the majority; perhaps there was real danger of a rebellion that might have spelled disaster to the whole movement for which Moses and himself had thus far labored. What is worst of all is that Aaron apparently did not even think of *asking God about it.* No doubt he thought "The voice of the people is the voice of God", and let it go at that. The cheap and easy way just then was to let the people have their way. Besides, the calf he was making was not an idol, by no manner of means; certainly not, it was to be only am *impersonation* of God. God himself, to be sure, was invisible, and the calf was not supposed to be an image of God, only something visible and concrete that should remind them of Jehovah. It was not very difficult for Aaron and many of the other outwardly godly people who danced around the golden calf to find some sort of good excuse for what they were doing.

But the *fact of idolatry* was there. God saw it immediately. Moses recognized it at once. And when Moses appeared among them representing the wrath of Jehovah the people also discovered how wrong the whole thing had been. The breaking of the tablets of stone, the only permanent record of their covenant with God and all that it meant to them, was the breaking of the covenant itself. They had broken away from God, and they could not blame God for not wanting to have anything to do with them. It was certainly all over with all their hopes and ambitions if God decided to stand on His rights. They were to learn that they could not be forgiven unless they recognized the wrong they had committed. The idol they had erected must be destroyed and they must make a definite stand with Moses for God. But more than anything else it was the loyal and fervent intercession of Moses that saved them from the uttermost consequences of their wrong-doing and brought them back to God.

The temptation to fall a victim to idolatry is always present so long as men are dependent on faith for their relationship to God. Heathenism is only a grosser form adapted to a primitive understanding. The most dangerous idols, however, are the secret ones who are only with difficulty recognized as such. "Love not the world, neither the things that are in the world", says St. John; "if any man love the world, the love of the Father is not in him". To the same extent that any one permits anything in the world, money, fame, pleasure, good living or wrong thinking or wrong doing, friendship or kinship to enter and fill his heart, to the same extent does he crowd out love toward God and the higher and better things of life. "No man can serve two masters". It is either the world or God; either self or service. "Who is on the Lord's side let him come unto me". Take a definite stand for God. "Cut out" everything and every one else but Him. Put Him absolutely first. That is the only possible relationship between man and God.

The Jubilee Offering

Continued from Page 6

Kankakee, Illinois. First installment $50.00. Hope to get seven times as much. Many are doing what they can according to circumstances, in others, who might do more, I am disappointed. Then again, we are surprised by large gifts where they were not expected. We hope that in this way things are "evened up" so that the goal will be reached anyway. Kindly mail me by return mail twenty-five more envelopes, pledge cards and pamphlets. Rev. M. C. H.—*Indianapolis, Ind.* The accompanying check for $75 represents the larger part of the Jubilee Offering from St. Paul's Church. Some contributions yet to come may raise the amount to $100. The average gift was fifty to seventy-five cents, almost entirely from laboring people, many of whom are out of work, or do not want to work in the "Allies' shrapnel factories". As soon as the collection is closed I will send the remainder.

Muscatine, Iowa. I feel safe in saying that we shall contribute $100 or more to the Jubilee Fund. Rev. W. M.—*Bloomingdale, Illinois.* We had promised $120 and here are $130 now, including my own gift. We have just built a $15,000 church otherwise the amount would have been greater. Rev. C. K.—*West, Texas.* We have given every family a card, and every family will also bring a gift. You know yourself what the conditions are where cotton is raised exclusively. We must wait until the cotton has been sold, and then all still depends upon the price it brings. We shall do all we can for the Jubi-

lee. Rev. J. L.—*Owosso, Mich.* The number of envelopes sent me was too small. Please send me at least fifty more. I think we shall have a good offering. Rev. J. St.—*Baltimore, Md.* I hereby submit a partial report of contributions pledged for our Diamond Jubilee Offering from St. Matthew's Church, Baltimore, Md., $100. We are making a personal individual canvass of our members and hope to submit a full report by Sept. 1. Geo. J. S. Jr.—*Quincy, Ill.* The pledge cards for the Jubilee Offering were distributed and to date thirty-eight of them have been returned. So far $114 have been signed, a part of which has already been paid. One good man has signed $75, one dollar for every year of the Synod's age. This is a good example and should be followed by many others. The total offering from St. Paul's Church should amount to $150. Rev. A. W. Fr.

Burlington, Iowa. Our offering will probably amount to $210.00. Rev. K. Sch.—*Blue Springs, Mo.* We invalid pastors and widows here in the Pastors' Home also want to send our beloved Synod an offering for her seventy-fifth birthday. It is not much, but we do it gladly, and would cheerfully have done more if it had been possible. May God richly bless these and all other gifts for the upbuilding of His kingdom. J. F. (Em.)—*Buffalo, N. Y.* First Jubilee letter from St. Mark's. A single gift from Mrs. Christine Nicholson. It was a surprise, and I would like to share it with you. Our offering will come somewhat later than the appointed time, as I am here only since last month. But we are at work. Rev. P. R. Z.—*New Salem, N. Dak.* The Jubilee Offering is not quite raised; will send what has come in so far soon. I hope and pray that the offering may be richly blessed with us and in general. Rev. J. F.—*Spokane, Wash.* Only wanted to report that so far our church has pledged $53.75 for the Jubilee Offering. The offering is not yet closed, however.—Rev. J. L.

Evansville, Ind.—The Church Council of Bethel Evangelical Church has accompanied the sending of pledge card, envelope and folder to its communicants, with an inspiring letter, calling attention to the duty of every Evangelical Christian in supplying the needs of their spiritual mother in the Jubilee Year, to-wit: "The goal is $150,000. Like other churches who love their spiritual mother we too want to do our share in realizing the ambitions of the officers of our Synod in reaching this goal. However little it may be which you can afford to give, make it cheerfully as a real thank offering to the God of all blessings who has prospered our Evangelical Church during the seventy-five years far above that which we could ask or think. Let us one and all give evidence of our loyalty to our Church and its great work.——C. H. B., Pres.; C. H. S. Sec'y; P. Pf., Pastor.

Louisville, Ky. We are getting ready in our church to receive the synodical jubilee offering. We have prepared a letter which is being sent to every member by mail. A small offering envelope is also enclosed. This letter will be followed up by a personal call of our membership committee. The latter will receive the offering. On Sunday, Oct. 3rd, we expect to have a celebration and to make a report on the offering. I trust that we will not be ashamed of it. Judging from former offerings of our church we know that we will not. W. F. M., P.

Ohlman, Ill. The Jubilee Offering has been begun but is not yet completed. Rev. A. D. *R. R. 3, T.*—For your encouragement I want to relate an experience. Last Sunday service was to be held in....., and since I had to wait for the train, I had a quiet morning hour in which I prayed that the Lord might make the hearts of our people willing to give a good Jubilee offering. In the midst of it Mr. H. came in and handed me the accompanying check of $50 as his personal share. Besides the $11.25 already pledged this makes $61.25 from a mission charge with thirty communicants, only five of whom possess their own homes. Such an experience gives new hope and courage. Rev. L. G.

Kewanee, Ill. Very gratefully I can relate the following: Altho St. Peter's church here has paid during the past four years $13,000 toward its new church, and still has $5,800 indebtedness, we have taken up the Jubilee offering and have raised $110 to date, which will be sent you during the next few days. Rev. P. H.—*Lancaster, Wis.* Our Jubilee Offering has been begun, and I hope to send you $100 soon. Rev. G. R.—*Dayton, O.* Our Jubilee Offering will be sent later. The losses we have sustained thru the flood and lack of work on the part of many members at present compel us to postpone it. Rev. J. G. M.—*Dyer, Ind.* Zion Church. We have so far collected $120, and with the help of God I expect to send more later. Rev. H. E. B.—*Browntown, Wis.* The probable amount of our (Browntown-Jordan-Wawne parish) Jubilee Offering will be about $125. Rev. G. F. Sch.

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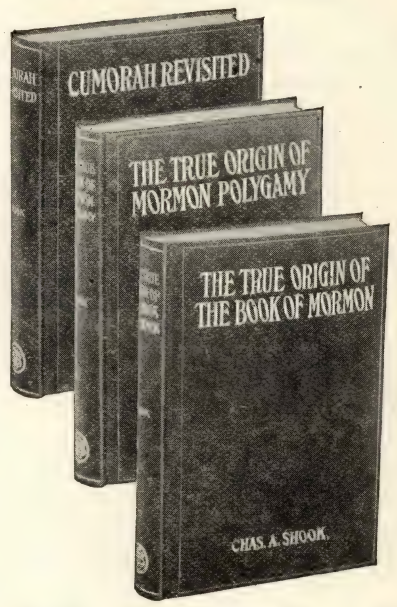

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Planning for Permanent Peace

The persistence of peace rumors and efforts of one kind or another to bring it about is one of the valuable by-products of the European war. Just as disease causes men to appreciate good health, the terrible loss and destruction caused by the war are emphasizing in a very forceful manner the value and beauty of peace and good will among men. It is of course impossible, at the present stage of the war, to appraise or even estimate with any degree of accuracy the significance that attacches to the various suggestions and proposals emanating at one time or another from various sources. It seems certain, however, that any method of *forcing* peace upon one of the belligerents, even if it were possible, would be ill-advised and probably doomed to failure. Nor does it seem probable that peace will be brought about by sheer force of arms by the victory of one side over the other. We have seen no reason to modify our statement made at the outbreak of hostilities that this war was but the violent symptom of a world-disease brought on by commercial rivalry and jealousy and racial prejudice and antagonism, an eruption, as it were, of the slumbering poisons of selfishness and hatred that must apparently run its course until exhaustion takes place and the natural work of rebuilding can be begun. And the promise that, after the war is over, every effort will be made to make a recurrence of such a world-catastrophe impossible by adopting new and more effective methods for settling international disputes is worth more to the world than an immediate end of the war.

Considerations of this kind make the entrance of Henry Ford with his proposition to promote peace by means of a fund of $10,000,00 especially interesting and timely. What makes Mr. Ford's way of dealing with the industrial situation, whether it be profit-sharing on an enormous scale, the five-dollar-a-day wage or the offer of a job to any ex-convict that applies for it so refreshing and encouraging is that he has been bold enough to break away from all precedents and to follow the lead of his broad human sympathy. Ten million dollars is a fairly big sum of money and some really big things could be accomplished with it in the direction of world-peace. And we do not expect to see Mr. Ford spend it on a peace palace, or a world-congress, nor in attempts to bring about a general disarmament, nor for an international court of one kind or another. Judging from Mr. Ford's past achievements he likes to go to the root of things and then applies his money accordingly.

In his book "The Fight for Peace", already referred to in these columns some time ago, Dr. Sidney L. Gulick has embodied a suggestion that, if carried out, would certainly go to the root of things as far as world-peace is concerned, and we should very much like to have Mr. Ford consider the plan very seriously when it comes to actually spending some of that ten million dollar fund. In chapters XIII and XIV of his book Dr. Gulick points out the important part which the modern newspaper plays in influencing international relationships. "The awful tragedy in Europe", says Dr. Gulick, "is an instructive warning of what a chauvinistic press can accomplish. The murder at Serajevo was no proper cause of an all-European conflict. But the assertions hurled back and forth over the various boundaries for a couple of years, some of them true no doubt, but many of them untrue or exaggerated, had produced such a tension in every country, such suspicions and animosities, such scorn, distrust and contempt for each other, that each nation felt a struggle was inevitable, and each had long been preparing for it; and each of course wished the war to begin under conditions most favorable to itself". And the way in which most influential American newspapers handle any item of news from Japan or from Germany that can be construed as pointing toward a rupture of friendly relations, or toward war itself, constitutes a national peril of exactly the same kind. It should seem self-evident to any one who has studied the international situation during the past decade or longer that world-peace is impossible as long as a sensational press seeks to coin money and inflame popular passion by distorting the peoples' views and opinions of each other.

To remedy this condition and to purify, as it were, the international atmosphere, Dr. Gulick suggests a Committee on International News, sponsored by the Federal Council of Churches of Christ in America, in order to combat the misinformation, racial prejudice and national antagonism which the sensational press in every country has awakened and promoted. It will require no little capital to secure the services of enough competent Christian men able to use the leading languages of the world. But it would seem to us to be a remarkably wise and far-reaching investment. It would be the duty of such a committee to watch what is being published in the different countries in regard to international claims or disputes, and to report from time to time to all papers, secular and religious, in all lands, what papers can be depended upon for a fair presentation of foreign news and information, and, also, after warning has been given the offenders, point out those who are found guilty of persistently encouraging national animosity and even inciting to war. In this way the wholesome pressure of publicity and public opinion and the universal demand for honest news might be brought to bear upon offending newspapers and writers, and the most powerful international irritant rendered impotent, if not abolished entirely. The Federal Council would be the natural sponsor for such an undertaking because its information would be more dependable than that secured thru political or commercial channels, and because it already has numerous able and experienced observers in all the countries of the world. If Dr. Gulick and Mr. Ford could get together and agree on a practical plan along these lines the significance for permanent world-peace could hardly be overestimated.

A THOUGHT FOR THE TIME

Whenever the weak and weary
are ridden down by the strong,
Whenever the voice of Honor
is drowned by the howling throng,
Whenever the Right pleads clearly,
while the lords of life are dumb,
The times of forbearance are over
and the time to strike has come.

—Selected.

A Jubilee Opportunity

It is not the policy of The Evangelical Herald to "blow its own horn", altho tempting opportunities to do so come our way occasionally. We believe that doing our work just as well as we know how and always trying to learn how it can be done better is the best recommendation any kind of work can have, and there are abundant evidences that The Evangelical Herald is pushing its way to the front very satisfactorily as a result of that policy. The kind words that some of our readers have for the Herald's efforts are deeply appreciated by the editor and publishers, and it is because we feel ourselves under obligations to share the satisfaction they give that we reprint some of the most representative ones that have come to us.

One reader in a city of the Middle West, a busy woman, writes as she renews her subscription, ".... I feel I would be lost without it, as it is the only paper I get time to read". A prominent pastor in a Southern city tells us that "Among all church and secular papers in the United States that have come under my observation there is not one that equals The Evangelical Herald in just and sober comment on the world war". Then there is this from a student at the Iowa State Teachers' College: "I want to say that the Herald is one of the best leading Christian papers published. For making this statement I will give the following reasons: 1. It presents the Gospel in a clear and interesting manner; 2. It is not exclusive, but speaks well of all other Protestant Churches; 3. It gives good account of both home and foreign mission work and current events; 4. Its short stories all teach a good moral, and 5. It has excellent paper and printing". A leading pastor in an Eastern city writes, "I am certainly pleased with the way in which you are editing the Herald. It is getting better all the time. You have some very ardent admirers among my Herald readers. If I could only persuade more to subscribe to it!"

Perhaps these words of appreciation, selected from many that have come to us entirely unsolicited, will help to interest a larger number of Evangelical church members in the paper. The Evangelical Herald is a *denominational enterprise*, devoted entirely to the interests of the Evangelical Church in America and the advancement of the Kingdom of God. Since all the profits of the publishing department help to support the different branches of work in which the Evangelical Church is engaged, neither the editor nor the Board for Publications, or any one of its members, are financially interested in the enterprise as such. As a mere *matter of business* therefore, Evangelical people everywhere should make it their business to read and get others to read Evangelical periodicals, so as to make the publishing business as profitable as possible to their Church.

And it is also a matter of *loyalty*. The Evangelical Herald and every other Evangelical publication is conducted for Evangelical people and an Evangelical purpose. It is not the cheapest kind of literature —we do not believe in offering that kind to our people— but we do believe in getting out for Evangelical purposes Evangelical periodicals gotten up in the most attractive manner consistent with a popular price. Evangelical loyalty supports Evangelical periodicals because *only such publications can offer the literature which Evangelical churches need for training Evangelical people, young and old, into intelligent, efficient and loyal Evangelical church members.*

Reading Evangelical literature is also a matter of *Christian service.* The few testimonials quoted above indicate how one Evangelical periodical has been able to serve some of its nearly six thousand readers. The same service is available for countless thousands of others whom we have had no opportunity to reach so far. *If Evangelical periodicals have helped you, help them to help some one else;* you cannot afford to miss the opportunity for rendering this Christian service to your friends or acquaintances who may be in need of it. Such a service requires no special gifts nor training and no expense, only an honest and active desire to be helpful to others in their own best and highest interest. This is one line of Jubilee effort that cannot be overworked. See the offer on page four of this issue.

THE TIME FOR PRAYER

"Pray without ceasing", 1 Thess. 5: 17.

The three precepts contained in verses 16—18 have been well called "the standing orders" of the Christian Church. In whatever circumstances any Christian may find himself, he is always to bear in mind the duties here enjoined. They are to be marks by which Christians may be easily distinguished from other men and women because their deeper spiritual life naturally seeks expression in such a manner. If faith in Jesus Christ really is a life and a power that overcomes the world and even death itself, nothing that may happen to the Christian can keep him from rejoicing. If prayer is the communion of the soul with God, the heart-to-heart conversation of a child with its father which both the child and the father thoroly enjoy, to pray unceasingly is the most natural thing in the world. If the wisdom, the goodness and the power of God are infinite and absolutely perfect we may unhesitatingly give thanks in everything, for no matter how it may seem to suit our purpose in our own short-sighted and imperfect way of looking at it, anything and everything that happens to us must, from the very fact that God suffers it to come to pass, be an object of gratitude. It would require a whole sermon, perhaps several of them, to exhaust the meaning of each one of these "standing orders"; just now, however, we are concerned only with that one which commands us to "pray without ceasing".

Not impossible

At first glance such an order seems absurd and impractical. Why man, we can almost hear people say, the thing is impossible; we must be busy earning our living and we haven't the time to be locked up in our chamber or down on our knees somewhere in a corner. And what would people think and say of us if we neglected our work in that way! Besides, they would tell us that we are merely "showing off" our religion and call us hypocrites. To pray without ceasing may be well enough for those who have plenty of time, but it is simply impossible for us who have their share of the world's work to do. And others might point to those who have tried it, the hermits and the monks and the zealots of all times and countries, and to the fanatical devotees in heathen and Mohammedan lands, who by giving themselves over entirely to prayer have lost touch with the obligations and responsibilities of life and forgotten their practical duties toward God and man. If that is what prayer without ceasing leads to, they say, we want to be excused.

But these objections hold only where people have a mistaken idea of prayer. If you think of prayer as a duty to be performed by an outward attitude or act; as a formal ceremony to be gone thru a certain number of times per day, or at stated seasons; as something that keeps you from other necessary and important things while engaged in prayer, then of course, it will be impossible for you to pray without ceasing. And we might add, we wish it were impossible for *any one* to pray without ceasing in such a manner, for such praying arises from a wrong conception and can only lead to wrong results. But if prayer is to you what it ought to be, a communion of your heart with the heart of God, an intimate conversation with your Father in heaven, just as a real child talks with its parents on the things that are nearest its heart, then the objections brought forward have no value whatever. That kind of prayer never keeps one from doing his duty toward God or toward others, nor need it interfere in any way with other tasks or duties, or any other obligations. I can think of no greater delight than to have my growing boy or girl talk to me about the things that are of real importance to them, and I have never found that it interfered in the least with any little task on which we may have been working together; on the contrary, it added a joy and a zest to the work that nothing else could have given.

How it is done

And thus it is with the real kind of prayer in the midst of life's everyday duties. It ought not be difficult for any one who is right with God to find innumerable opportunities during the day's work for turning to Him with a silent prayer, or engaging in quiet meditation on God's wonderful works and ways. Occasions will never be wanting that *call* for such help or for communion with God; there are no tasks, duties or occasions that would not profit by prayer. "Take the very first work you can think of", says Dr. Denney, "and you know it will be better done if, as you turn to it you look up to God and ask His help to do it well and faithfully, as a Christian ought to do it for the Master above. It is by *taking prayer with us wherever we go*, by consciously, deliberately and persistently lifting our hearts to God as each emergency in life, great or small, makes its new demand upon us, that the apostolic exhortation is to be obeyed. It has become so natural for us not to pray, that we perpetually forget, and begin this or that task without God. But surely we get reminders enough that this omission is a mistake. Failure, loss of temper, absence of joy, weariness and discouragement are its fruits, while prayer brings us without fail the joy and the strength of God".

Jesus prayed without ceasing. It would be a mistake to think that He prayed only on the occasions when the gospels record it. "I am not alone", He tells us, and "I and the Father are one". His whole being was turned toward God and every thought and desire was shot thru with the consciousness of the Father's nearness and communion. His whole life was a ceaseless prayer. And yet everything was so simple and natural and unassuming that no one, not even those whom He called hypocrites, seems to have dared to apply that term to Him. "All the days of thy life have God *in thy mind*" is the godly admonition of Tobias to his son, and "Enoch *walked* with God", Gen. 5: 24. If our minds with all their thoughts and our hearts with all their desires and ambitions are turned toward God, then to pray without ceasing will be so easy and natural that one cannot help doing it.

This does not, of course, exclude our having certain times of prayer, such as before meals, or our morning and evening devotions, whether personal or with the other members of the family, or during the church services. Indeed, it is well to have them and to observe them regularly. It would be wrong, however, to think that our prayer could be *limited* to these occasions. Real prayer pervades the entire life, in joy or sorrow, in work or play, at home or among strangers, and under any circumstances or conditions. If acceptance of Jesus Christ as Saviour and Lord *makes* us Christians, it is the constant communion with the Father in heaven thru the Spirit of Jesus Christ, that *keeps* us such.

The Spirit of Aunt Ann

BY CORA S. DAY

II

Clearly as a painted picture there came back to her, while the tide of talk flowed about her, the most painful scene in her young and, that far, carefree life. Care had come that day unbidden, and taken up its dwelling with her. Plainly as a visible presence she saw again the white young face which had been so bright and happy only a few hours before; clearly she heard again the strained young voice, whose cheery, friendly tones had grown so dear to her—and Tom Morris was saying to her—as he had said over and over in her dreams, countless times since that dark day for them both:

"He says he is as sure as if he had seeen me take it. He does not mean to push the charge or any punishment—he knows he has not proof to carry it thru—but he dismisses me—under suspicion. Sylvia, I am half mad with it all; I am going away, to-day—and I am not going to ask you to remember me— or to care, or write. It is good-by, until I can make him take back the words he has said to me this day—for I swear they are false."

"I do care, Tom. I could not forget—I do not want to forget you—and the good-by shall be only until you send an address for me to use," Sylvia had answered bravely, loyally. "As if a thing like that could come between us—when we both know it is false." And at that young Morris had felt as if the sun had shown its face after long storm; and had gone away comforted and strengthened for the future. It was bound to be a hard future for a time; and it had all looked so bright and straight before them both, with him in a good position which seemed bound to become an even better one, and Sylvia sharing his every thought and aspiration.

Before he left the village he had gone to see Aunt Ann; after he was gone, Sylvia had gone to see Aunt Ann; and to them both she had spoken such things—such sweet, tender, hopeful, inspiring things—that to each the shadow had lightened, and their first real trouble had lost some of its keenness. In the year and more that had passed since, her words, spoken and written, had gone far toward keeping courage and joy alive in their hearts.

Now she was gone, and her things were to be scattered abroad, here and there and yonder, aliens even in the friendly ownership that planned to claim and care for them.

"It isn't this piece or that, that appeals to me," thought Sylvia, as she walked slowly homeward in the fading light of late afternoon. Her companion had turned off at the last corner, and left her to finish her walk alone. "Oh, it isn't a chair or a table, the clock or mirror, or any of the dear old things—it is all of them, and the very walls of the house—it is Aunt Ann herself, that I want," and she was glad that there was no one on the street as she paused at the gate where Aunt Ann had so often stood to greet her or bid her good-by. She stood uncertainly a moment, then turned back to a gate she had just passed, and entered. Aunt Ann had always left her door key with the neighbor there; it seemed only fitting that they had it now, when she had gone on so long a journey. In another minute or two Sylvia stood in the dim little parlor alone with her thoughts.

"I would so gladly save it all from the touch of profane hands, if I could. If only we could all club together, instead of carrying out the plan of each claiming some special thing. If it might only be made a house of rest for weary ones—as it has so often in the past, when she was here. But I am afraid it cannot be done. The time is so short—and no one here has more than their needs claim. I suppose the Ladies' Aid plan is the only practicable one. Some of the spirit of Aunt Ann will go into each home with the chosen articles, I know; I must be satisfied with that."

She started nervously as a sound fell upon her ear. A footfall on the flagged walk—two distinct footsteps—one quick and strong and firm, the other lighter, slower, yet not feeble. And then, as Sylvia turned and stared with unbelieving, amazed, enraptured eyes, there entered Tom Morris and—Aunt Ann.

There were two stories to be told; and both too long to be told or heard in a dim little room that had been closed these several months. Tom kindled the brightest, jolliest fire possible in the tiny sitting-room grate. Sylvia helped Aunt Ann off with her things, and then three chairs—including the favorite rocker—were drawn up close to the fire and each other, and then Sylvia listened like one in a happy, impossible dream, yet all the while knowing that it was every word true—while Tom, at the smiling command of Aunt Ann, told both stories.

Aunt Ann's came first, of course.

That lady, after years of home-staying and kindly interest in her immediate neighbors, had taken a notion to make one of the longest trips of her quiet life, to visit an old friend of her early maiden days. Intending to stay only a few weeks, she had been so royally entertained and so cordially urged to remain that she had yielded and far overstayed the originally planned limits. Oddly enough, during her visit there had died in the town where she was staying an old lady named Anna Gray. That her home village folks should see the notice of the stranger's death in an old paper, too late to come to the funeral, even had it been their old friend; that they should think it their beloved Aunt Ann, and mourn her loss so deeply, she had not for a moment suspected. Only when the first shock of the news was over, and several weeks had elapsed did some one write sadly and ask for further details; telling of the distant kin and their renewed interest in the house and furniture Aunt Ann had left.

Aunt Ann had packed her trunk and come home post haste, before any one had opportunity to lay hands on any of her cherished possessions. She had not even taken time to write, thinking she could speak better for herself when she arrived home. Flurried by haste, she had been overjoyed to find, on the last stage of her journey, that Tom Morris was homeward bound on the same train, and was only too glad to take possession of her and all her belongings, and see that they arrived safely home.

Tom's story? Well, it would be hard to say which listener was most pleased with that. Tom had received a letter a few days before from the man who had turned him off with hard words of suspicion; a letter which said that the last breath of suspicion was gone with the detection of the real culprit. It also asked him to return to a better position than the one from which he had been dismissed. But the offer

did not tempt Tom. He had found friends and opportunities which might never have come to him in the first position; he had made great strides in the business world, and in strength and knowledge and confidence; he came now and laid at Sylvia's feet a heart fuller of love than ever, if that were possible; and strong enough to do battle for her against legions of highly improbable foes.

He was quite frank about it with his two listeners; Aunt Ann was too dear and too close to both hearts to be an undesirable third party. She listened and smiled and nodded serenely, and held a slender little hand that trembled a bit, on one side, and a warm, firm, manly one on the other, and joined them gently when the stories were all told. What she said as she put the slender one into the firm one, no one has a right to know, save the two who listened. What they said in reply she alone shall have to treasure in her kindly heart. Sufficient for others to know that the very spirit of Aunt Ann seemed to walk beside them as they went down the village street together in the twilight; sharing and deepening their gladness, inspiring high hopes and fair dreams for the future.

A Declaration of Independence

When in the course of human development, it becomes necessary for a man to dissolve the bonds which have held him, and to assume, among men, the station of power and influence to which the laws of his Creator and of his country entitle him, a rightful regard for the effect of his example upon the thoughts and actions of other men requires that he should declare the causes which impel him thus to cast off his bondage.

I, therefore, a man and a pilgrim on the road of life, do declare, that I am, and of right ought to be, free and independent of all the injuries and usurpations of mind, soul, and body hereinafter named.

From *Worry*, which eats away courage from the heart; which disturbs the hours of sleep; which makes the body weak; which casts dark clouds over the way; which causes hope to fade and faith to fail.

From *Prejudice*, which blinds the eyes to the clear light of truth whenever it seems to contradict my own notions; which makes it hard to treat my fellow man with fairness; which causes me to hug error to my bosom and cherish hatred in my heart.

From the *Fear of Criticism*, which holds me back from doing the thing I believe to be right; which makes me resent in another a freedom I claim for myself; which deprives me of many wholesome benefits which would come from an honest consideration of the adverse opinions of others.

From *Imitation*, which bids me follow slavishly the things that others do; which demands that I make myself one of the crowd; which destroys my originality and my own standards of right; which stifles high ideals of the soul and limits me to mediocrity.

From *Keeping Up Appearances*, which places a cruel burden upon the home and social life; which causes discontent to grow apace; which brings all manner of hardships and suffering and hides it behind a mask of deceit; which brings no honor from without and destroys character within.

From *Habit*, which holds me in a narrow rut; which tricks me into doing that which I would not do, and hinders me in the thing I want to do; which makes me a slave, where it is my place to be a master.

From *Second-Hand Thinking*, by which I am deceived into taking my convictions, not from the studious development of my own reason, nor from the deep promptings of my own soul, but from the passionate appeal of some orator, from the influence of environment, or from the bequeathal of ancestry—from all such thinking by proxy and delegating to others my decisions on vital issues.

From *Greed of Gain*, which lashes me on to an unholy task; which destroys in me the sense of true and permanent values; which blinds me to the rights and needs of others; which causes me to count jealously, and to cherish selfishly, the little things, while the great things of priceless worth are wasted or ignored; which robs my heart of joy and brings only discontent.

From *Difficulties*, which block my path, but never with so solid a wall that somewhere a breach cannot be made; from Difficulties, which were ordained not to defeat a man in his worthy endeavors, but to try his mettle, to develop his strength, to call forth his courage, to prove his royal blood, to give him battle that he may win victory, and to make his victory sweet and his reward great.—*The Christian Herald.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

The Soul Wall

Slowly and firmly I builded
  A wall both strong and high,
Of worldly things and habits
  Thru the weeks that hastened by.

It was *my* wall I builded,
  And in my strength alone,
With hands all bruised and weary,
  I added stone by stone.

Around my soul I built it,
  Till it shut out God and light,
And the years of my labor ended,
  I sat in the shadows of night.

Now regret abideth with me,
  And grief in its saddest guise;
For the wall my hands had builded,
  Shut out a Friend all-wise.

Ah! I was a foolish builder;
  The labor of years was vain,
And the wall betwixt my God and me
  I must needs tear down again.

For nothing shall shut out Jesus,
  Nor limit His power and grace,
And my soul shall be free and joyous
  In the light of His blessed face.

—*Mrs. E. W. Damstedt.*

Responsibility

"I'm simply helpless," Mrs. Thomas sighed. "Norah left a week ago and there's not an available girl in the whole city. I've broken the tenth commandment twenty times this last week coveting my neighbors' maid-servants."

"Why, I can get you a girl easily," answered Mrs. Page. "A good girl. That is," more slowly, "if you'll take her."

"Take her! I think I'd take a Fiji Islander if I had the chance. O, I'd take anyone!"

"All right, will you take a girl from the Refuge?"

"Of course not!"

"I thought not." There was no surprise in Mrs. Page's voice. This was not the first time a proposition like that had met with such an answer. "But *why* not?"

"The idea is utterly preposterous! Have a girl like that in my home? Never!"

"Why preposterous?" the other protested.

"Now, Mrs. Page, you know yourself that it is. No respectable woman would have a girl like that in the house."

"What harm would she do your house or you? Are you afraid of being contaminated?"

"Of course not. But what would people say? A girl like that in my kitchen? I rather guess not!"

"Yes," Mrs. Page's eyes were blazing. "What would people say? What *could* they say? You have a need—here is a girl who can meet that need. She made a mistake once—how much she was to blame only God knows—and you, a 'respectable' woman, deny her the right of meeting your need and earning an honest living. And all because of what people would say!"

Mrs. Thomas was on the defensive now.

"Yes, but think of my responsibility for her. I'd be in constant fear that she'd make another 'mistake' as you call it."

"Haven't you any responsibility for her if you refuse her a chance? It seems to me you have a peculiar idea of what constitutes your responsibility. Make it as easy for her to be good as you can and you are responsible if she goes wrong! Make it as hard for her as possible and you shift all the responsibility! Doesn't your common sense revolt against such reasoning—or the lack of it?"

A moment passed before the other answered. Inborn prejudice and common sense were struggling for the mastery.

"You're right," she answered at length. "I'll not deny any girl the chance to make good—for her sake and my own."—*The Advocate.*

Boys Too Big to Go to School

In our boyhood days we did not quit school when thirteen years old, as boys in the country schools do now. We have always supposed that it is because women have monopolized the country school, and that boys over thirteen or fourteen think themselves too big to be governed by a woman, and not old enough to make love to her. It has been a bad thing for the boys; for there is many a boy whose schooling ends at about thirteen, unless he has the ambition and the means to go to high school. And the five or six years that follow are so immensely important for shaping mind and heart and character that it is a pity they cannot all have the very best education to be had.

Doctor Carver, of the Department of Agriculture, was telling us the other day a very interesting story of a group of boys of this class, we believe somewhere in Iowa. They made up their minds that they would start a school of their own, employ a teacher of their own, and educate themselves. Of course they had a man teacher. The education they received during the first winter was so interesting that it attracted not merely the attention but the attendance of farmers and their wives.

It would be a fortunate thing for any State if such schools were common. Whenever the boys and farmers of a certain neighborhood make up their minds to get whatever education is possible, even if they are too old to go to the country school, they will find the means to do it. Of course this education will be mainly agricultural, but it will cover many things that are not usually understood to be agricultural. If such schools were established over the entire corn belt, there would be an improvement in the methods of agriculture such as we have never seen in anywhere near the same length of time. And the whole personal life and character of the students would be improved for all time and for coming generations.

Too old to go to school? Bless you, no! You are never too old to learn. Unless the habit and taste for learning is acquired in school, you are not likely to acquire it afterwards. When farmers of any age make up their minds that they will get the education that fits them for a satisfactory life on the farm, they will get it. They will never be too old to get it until they are ready to move to town.

The Malcontent

"No, I think I'll not undertake the work."

The minister's wife looked up in surprise. Such an answer from the woman before her was wholly unexpetced. Abundant leisure and capability were hers, and heretofore there had been linked to these a willingness to serve anywhere and any time. But now the face was clouded and uncompromising.

"It's just this way, Mrs. Boyd. I've worked in the missionary society for three years now, and—it sounds funny for me to say it,but's it's true—there are any number of offices I could have filled better than the women who have filled them. It was all right for a while, but after three years—well, I just feel as if I weren't needed her, that's all."

The minister's wife gasped and then impulsively she drew her companion down into the seat by which they had been standing.

"Just a minute, Mrs. Martin," she said, "I'm going to break a confidence and tell you something. Rev. Boyd and I were talking over the missionary society the night before the last eletcion of officers. There were two women whom we mentioned for president—Mrs. Haynes and you. Rev. Boyd said—I feel sure I can trust you even with this, Mrs. Martin—'It would better be Mrs. Haynes, I think. Mrs. Martin is so sane and well balanced we can count on her to work on just as well anyway. A woman like her is such a comfort! We don't have to keep reviving her interest once every so often with an office. *She'd* never be a mal-content!'"

The minister's wife paused. Had she said the right thing?

"Thank you," said the other slowly. "I'm ashamed of myself. I almost joined the mal-contents but—tell me more about that work you suggested, won't you?"

Denominational

An Opportunity for Service

New subscribers for the Evangelical Herald who remit at once may obtain The Herald from Oct. 1, 1915, to Dec. 31, 1916, for ONLY ONE DOLLAR. Readers of the Herald thus have a splendid opportunity for rendering their friends and acquaintances a great and lasting service by getting them to subscribe. ORDER YOUR SAMPLE COPIES AT ONCE. Three consecutive issues of the Herald mailed free to any address sent in now to

Eden Publishing House,
1716—18 Chouteau Ave.,
St. Louis, Mo.

Ordinations

By the authority of the respective District presidents, and with the sanction of the honorable President General, the following candidates for the ministry have recently been ordained as ministers of the Gospel:

On July 11, 1915, Mr. Theodore Schumacher at Lynnville, Ind., by Pastor E. G. Aldinger, assisted by the Pastors Dr. J. U. Schneider and A. J. Hotz.

On July 18, 1915, Mr. August F. Bock at Stolpe, Mo., by Pastor W. Asmuss, assisted by the Pastors Prof. S. D. Press and F. Bechtold.

On July 25, 1915, Mr. W. B. Weltge at Hoberg, Mo., by his father, Pastor F. Weltge, assisted by the Pastors F. W. Weltge and G. Orlowski.

On Aug. 29, 1915, Mr. Gotthelf Zucher at Richland, Texas, by Pastor J. J. Kasiske, assisted by the Pastors G. Krebs and F. Budy.

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their various new charges:

On June 6, 1915, Pastor F. Deuschle at Franklin, Iowa, by Pastor W. Kreis.

On July 18, 1915, Pastor Ph. Blaufuss at Denver, Iowa, by Pastor E. Hardt.

On July 25, 1915, Pastor Aug. Jennrich at Buckskin, Ind., by Pastor E. G. Aldinger.

August 1, 1915

Pastor R. Lorenz at Mt. Vernon Tp., Iowa, by Pastor Ph. Blaufuss.

Pastor Theo. F. Krueger at Chicago (St. Luke's), Ill., by Pastor W. Hattendorf.

August 15, 1915

Pastor Aug. F. Bock at Cordes, Ill., by Pastor J. H. Buescher.

Pastor F. Dodszuweit at Brooks Tp., Iowa, by Pastor A. Muecke.

Pastor Theo. Baur at New Baden, Ill., by Pastor W. Schlinkmann.

August 22, 1915

Pastor Silas Bittner at Bolivar, O., by Pastor Theo. F. Braun.

Pastor Paul R. Zwilling at Buffalo, N. Y. (St. Mark's), by Pastor A. Goetz.

Pastor E. Stroehlein at Carthage, O., by Pastor C. E. Schmidt.

August 29, 1915

Pastor Aug. F. Bock at Elkton, Ill., by Pastor J. H. Buescher.

Pastor G. Brink at Pasadena, Cal., by Pastor Otto Satzinger.

On Sept. 5, 1915, Pastor W. L. Bretz at Columbus, O., by Pastor J. E. Digel.

On Sept. 12, 1915, Pastor W. Jung, Jr., at Hookdale, Ill., by Pastor Aug. Doellefeld.

Sunday School Jubilee Program

A complete program for the observance of the *Jubilee in our Sunday-schools*, program containing hymns, Scripture readings and material for short addresses, is offered *free of charge* to all who immediately send a card to *Eden Publishing House, 1716 Chouteau Ave., St. Louis, Mo.*, stating how many copies they want. The program may be had either in German or in English. (*In ordering state which.*)

Sunday School Jubilee Offering

In harmony with the plans of the Central Sunday-school Board and upon the approval of the General Officers of the Synod, all Sunday-schools of our

Continued on Page 5

That my House may be filled

The Jubilee Offering certainly deserves special Consideration at this Time, but other Obligations must not be overlooked. Let us not deny the faith and become worse than Unbelievers

Worthy of Attention

The following resolutions adopted by the conference of the Colorado-Mission District were submitted to the Central Board for Home Missions for consideration by President Jans:

1. "The District recommends that the president request the Central Board for Home Missions to relieve the Delta church for one year of payment of the amount subscribed toward the salary of the pastor. The Delta church expects to build a church, of which they are very much in need, but the people are poor. The Montrose church has been aided in such a way in the past, the Board paying the amount subscribed by the church members. The members naturally pay what they have subscribed, but it is used in paying for the church. Pastor F., who is laboring faithfully, thinks this will help greatly in obtaining a church.

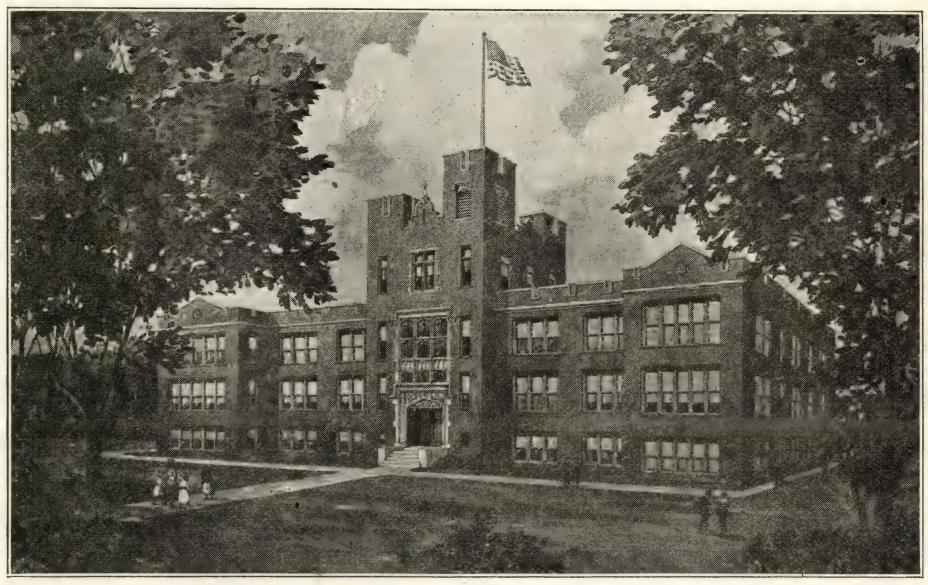
2. "The District sincerely regrets that there is still a great lack of workers for pioneer service in the West, and believes that this shortage is caused by the uncertain conditions prevailing and by the meager salaries paid to the missionaries. The District requests the president to submit the final resolution of the committee on the report of the Board with the reasons that promoted the committee to make it. The conference believes that the missionaries should be paid as follows: T. $1,000 and $240 rent; F. $900 and $185 rent; L. $900 and $240 rent; B. $840 and $180 rent; B. $600 and $160 rent; J. is well satisfied with $800 and rent.

"To these resolutions President Jans adds, 'My knowledge of conditions in the West has shown me the great difficulties encountered and the self-denying labors which the pastors are doing. Pastor F. deals with Russo-Germans in Delta and Montrose, and the church attendance is very satisfactory. Nor can it be said that the people are not giving enough for the pastor's salary; $5.00 per individual member is more than most members in our Eastern churches are paying. Most of the Russo-Germans come from Congregational churches and it is not easy to train them to orderly ways of working. But if we consider it worth while to preach the Gospel to the Chamars in India, who, as a former missionary tells me, are nearly on the level with animals, how can we neglect to give the bread of life to neglected but nevertheless interested German immigrants? To say that we cannot and will not do this work would be equivalent to declaring our Church bankrupt' ".

The Board would of course be delighted to carry out the wishes of the brethren of the Colorado Mission District, but I fear that the condition of the treasury will not permit it. *Up to Aug. 1 $6,520 had been received for the Boards work, as against $16,500 needed for the period closing with that date.* These figures speak for themselves. So long as so many of our churches—and their pastors, who are responsible in most cases—do not recognize their duty toward the home mission work of their church, the workers will not be able to receive what they should have in view of the difficult and self-denying labors. All you brethren, who are working in strong, self-supporting churches, remember those who are working in small and difficult mission churches! We, too, Evangelical churches everywhere, need to remember St. Paul's words, "But if any provideth not for his own, and especially his own household, he hath denied the faith and is worse than an unbeliever", 1 Tim. 5: 8.

Evangelical Orphans' Home of Hoyleton, Ill.

This charitable institution has now been in existance for twenty years, and in this time a large number of children have found in it a Christian home, where not only their bodily wants were provided for, but where they also received careful intellectual and moral training, above all, however, a Christian education and spiritual guidance. They were permitted to spend their childhood in a wholesome Christian atmosphere, which a large number of them would not have found, even if they had been permitted to grow up in their own homes. It is a common experience of the management of all orphanages that the large majority of children cared for come from homes where there is a deplorable lack of religious life, so that the work of the Orphans' Home is not only of a charitable but even more of a missionary nature. This is a fact which persons who are confronted with the question, whether or not they should contribute toward the maintainance of orphanages would do well to consider.



New Orphans' Home, Hoyleton, Ill., building of which has just been begun

At the annual meeting of the Orphans' Home Association in the South Ill. District held at Addieville, Ill., on the 29th and 30th of April the officers were permitted to make quite favorable reports. The chairman reported that there were eighty-one children under the care of the Home. Since then several more were received so that now the number of children is eighty-six. The treasurer reported a balance in the treasury of $587.26, with an indebtedness of a little over $3,000.00. At this meeting resolutions were passed providing for the installation of electric light service in the Home and for covering the roof with fireproof material. Before these improvements could be made, however, on June 15th, the Home was entirely destroyed by fire, the origin of which could not positively be established. This misfortune necessitated the calling of a special meeting of the Association at East St. Louis, July 6th. At this meeting it was decided to build a new Home on the old site at Hoyleton as speedily as possible, the cost of which should be as near as possible to $50,000.00. A building committee was appointed which, in conjunction with the Board of Directors, should prepare plans and proceed with the erection of the building. The services of a St. Louis firm of architects, T. P. Barnett Co., were secured and the plans submitted were finally adopted at a meeting held August 6th. The contract for the construction of the building was let to English Bros of Champaign, Ill., for $41,690.00. Add-

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Denominational

Continued from Page 4

Synod are requested to plan for a *special Jubilee Offering* in connection with the above mentioned service.

This offering of the 1224 Sunday-schools of our Synod is to serve as a fund, the annual income of which is to be used to secure the very best lecture courses (both German and English) on Sunday-school work and practical church problems at Eden Seminary and eventually make it possible to secure the services of a professor to take charge of this work.

Notice to Pastors

In reporting your Jubilee Offering be sure to *list your Sunday-school offering separately.*

Colorado Mission District

One of the resolutions passed by the last conference of the Colorado Mission District is of general interest and should be widely published. It is the following:

"The District regards the establishment of a sanitarium for those suffering from lung diseases in this region so especially adapted for this purpose as an urgent need. We hope that some person blessed with worldly possessions will help us to meet it."

We are constantly in receipt of inquiries from persons in the East as to places where they could send their afflicted friends or relatives. So far we have not been able to say, We have a sanitarium for this purpose; send them on. Seventh Day Adventists and others are nursing our sick brethren and sisters. *Shall it always be thus?* If one person should not be found to provide the necessary means, perhaps a hundred or more can be found to help.

J. Jans, Pres. Colo. Mission Dist.

Wisconsin District

Antigo, Wis.

Extensive improvements are reported by Pastor C. Nagel to have been made by the Unity congregation of Antigo, all of which are now completed. They include a pipe organ, of Hinner's Organ Co. make, installed in the fall of last year, an admission to the church having been previously made to accommodate the instrument. During January and February the old balcony was torn down and replaced by a new one, much larger and more conveniently arranged, all the work, except the replastering, being done without charge by about a dozen carpenters of the congregation. Following this, the entire interior of the church was frescoed in oil and water colors, this work, also amounting at least to $600 in value, being donated by young men of the church. The mural decoration is very artistic, and includes two fine oil paintings of appropriate design. New windows, designed and made by the Decorative Art Glass Co., of Madison, Wis., were then installed, the various colors of the glass harmonizing well with the woodwork, walls and pews. To complete all, the church was supplied with a new roof and the spire with another coat of paint. Incidentally it may be mentioned, that part of the expenses were borne by the Ladies' Society and the newly organized Sewing Circle, the balance being paid for by voluntary contributions. These, as well as the Sunday-school, the Unity Band and a number of individuals have each paid the cost of a window. All these improvements were made in preparation for the twenty-fifth anniversary of the church, to be celebrated next September.

Missouri District

Washington

Sunday, Sept. 5th was a special holiday for St. Peter's Evangelical Church, Washington, Mo. On this day the newly erected hall was dedicated to the service of the Lord. After the dedicatory prayer offered by the local pastor, J. N. Schuch, Rev. H. Pfundt of Augusta, Mo., delivered the dedicatory sermon, which was followed by an address by Rev. E. Baltzer of St. Louis.

In the afternoon service Rev. Pfundt spoke on: "Our Denominational Institutions", while Rev. Baltzer related some of his experiences while among the German-Russians in Colorado. Rev. M. H. Kerr of the local Presbyterian church, followed with a short address. Rev. A. Kuhn of Stony Hill, A. H. Bisping of Union, Mo., and A. C. Gayle of the local Methodist church delivered appropriate addresses in the evening services.

Continued on page 8

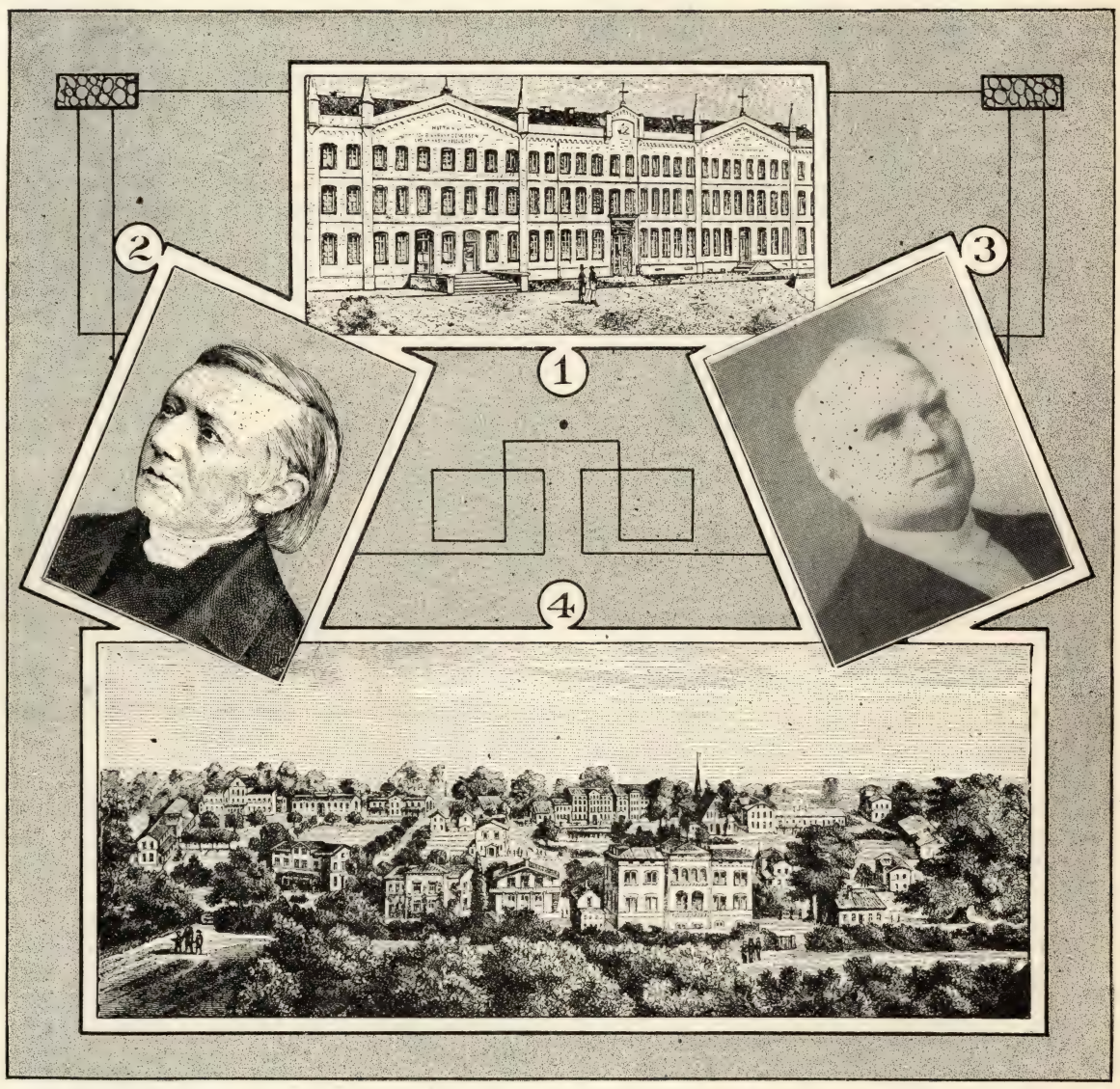
Inner Missionary Work in Germany during the Nineteenth Century

How three great Men found new Ways to "Rescue the Perishing". Applying these Forms of Service to their fullest Extent in the Church and the Community would go far toward completing the Christian Conquest of the World

FOR THE EVANGELICAL HERALD, BY PROF. G. BRAENDLI, EDEN SEMINARY

II

Both as to time and importance Wichern ranks first among the pioneers of inner missionary effort in Germany. The founding of his rescue home, *Das Rauhe Haus*, in 1833, antedates the first Evangelical Deaconess Home in Kaiserswerth, 1836, with which Fliedner introduced this work in Germany. Wichern was also the first to see the vision of the whole great field for home missionary work, and to outline the far-reaching campaign for the Evangelical Church of Germany which she has been following out thru all the years with constantly increasing success. Stoecker, who came much later, was also a pioneer, not only as organizer of the city mission work in Berlin, which has become a model for similar enterprises in other large cities, but also as the first to see and take up in a definite and systematic manner the social task of the Church to which Wichern had already called attention. If Stoecker's efforts have in some quarters been called a deplorable failure, an estimate based upon actual facts can only call them a conspicuous success. For Stoecker's unselfish and tireless activity from 1881 to 1891 secured the adoption by the Reichstag of that unique and model system of labor legislation laws which practically destroyed the revolutionary wing of the Social Democrats in Germany. Bismarck has happily called this labor legislation "practical Christianity". The present general recognition of the social duties of the Evangelical Church on the part of the educated classes of Germany is due most of all to Stoecker's courageous championship of the rights of labor as against capitalistic oppression.



1. Deaconess Mother House, Kaiserswerth. 2. Theodor Fliedner, 1800-1864. 3. Adolf Stoecker, 1835-1909. 4. The "Rauhes Haus", Hamburg

Johann Hinrich Wichern

Wichern, the father of inner missionary work in Germany, was a native of Hamburg, where he was born April 21, 1808. His parents suffered greatly from French oppression, and brighter days came only when the arbitrary rule was ended in 1814. The terrors of those years made a very vivid impression of God's judgment on the boy's mind, but also of his fatherly love in rescuing the people from dire distress. His high school years were a period of temptation and danger, owing to the prevalence of rationalism, but his father's understanding of the growing boy's deeper needs and lofty ambitions, and his mother's firm devotion to her faith helped to carry him safely over this period of doubt. The spirit of their home was that of earnest and joyful godliness, both parents being devoted to music and song. After the father's sudden death, the duty of providing for the family fell upon the still youthful shoulders of Hinrich, as the eldest son. By means of music and private lessons he was able to earn the bare necessities of life, at the same time pursuing his studies diligently. After his confirmation Wichern had determined to study theology; as assistant at a school for boys near Hamburg he first began the career of an educator. Besides his labors here, which required ten hours of his time per day, he attended college at Hamburg. The denial of financial assistance by the rationalist church authorities of the city threatened to end his theological career, but a small legacy given him by the noble Amalie Sieveking, and the loyal aid of friends, made it possible for him to go to Goettingen University in 1827. At Berlin two years later, Neander became his spiritual guide and also introduced him to Baron Kottwitz, who was revered and loved as a patriarch by the earnest Christians of the capital. Schleiermacher's brilliant lectures and sermons also had a decisive influence in molding Wichern's religious thought, and Gossner's sermons greatly deepened his personal spiritual life.

Finding his Place

After his return to Hamburg, 1831, he again assumed the provision for his mother and his brothers

and sisters. Having passed his examination for the ministry he became assistant to Pastor Rautenberg of St. George's, taking charge especially of the Sunday-school work which had just been opened in that parish. The house-to-house visits connected with this work gave Wichern an insight into the moral and social misery prevailing in the neglected quarters of the city, the relief of which was to be his real life work. The experiences gained in 1833 by means of his visiting society, whose aim it was to aid families in need by help and counsel, led directly to the establishing of the "*Rauhes Haus*", (the name by which the old and somewhat dilapidated building, the gift of Syndic Sieveking, on the outskirts of the city was known,) in which Wichern first gathered a number of neglected children, for the importance of caring for the neglected children of the city if the wretched conditions were to be changed was becoming clearer to him every day. In 1835 a larger main building was erected, and on his wedding day, October 29th of that year, Wichern and his bride took up their residence in the new quarters. During the next twenty years twenty larger and smaller cottages were erected around this building, Wichern's aim being not a large institution under one roof, but a group of families where the children could find the nearest possible approach to home life and conditions. In 1843 an institution for training workers for all branches of home missionary effort was added, the students naturally serving as supervisors of the different groups of children, never larger than twelve or fifteen. A publishing department with printery and bindery was established in due time, and a boarding-school for young people of the better classes followed in 1852. Since 1845 a number of candidates for the ministry were Wichern's associates in the management. The "*Fliegende Blaetter*" appeared in 1848 and as the journal of the Central Commission established in 1848 they have become a most reliable source of information in regard to all departments of inner missionary work.

In the same manner as Wichern's activity soon extended far beyond the limits of Hamburg, the workers' brotherhood of the *Rauhes Haus* also found a field of work in every part of Germany wherever Christian love found opportunities for service. They are found as overseers, superintendents, teachers and evangelists in rescue and orphan homes, in hospitals, and in charitable institutions and missionary enterprises of many kinds.

Present-day Methods seventy-five Years ago

The sound educational principles upon which Wichern planned his work is evident in the daily life at the *Rauhes Haus*. He was the originator of the cottage plan, which makes it possible to give proper attention to the individual needs of each child. Love is the supreme law, to which all other educational methods in the home or the school must be subordinated. Under the guidance of the supervisor everything the child does, especially the religious life, is surrounded with the atmosphere of cheerfulness. The religious ministry consists of the daily devotions in the large hall of the Home and in the regular services on Sundays and holidays, the latter seeking to bring the real holiday spirit into the lives of all the children. In each cottage the groups of children have celebrations of their own on birthdays, etc., which adds greatly to the variety and happiness of the family group. Wichern was also very careful in the selection of the supervisors, who, besides real and sincere love to the children entrusted to them, are expected to possess a sympathetic understanding of their needs at the various ages and to maintain the highest ideals of Christian character even in the smallest details of every-day life. Thus the children are aided in the development of their best talents and energies. And as a whole Wichern's system has been successful to a truly wonderful extent.

But the man who thus pointed the way for thousands toward the real happiness of life was obliged to close his own life under the shadow of a great affliction. After an illness of seven years, which finally incapacitated him for any kind of activity, and after he, who had been the tirelessly active witness of Christian love had entirely lost the power of speech, he was translated from the sufferings of this present time into the joy of his Lord. The motto of his life and work, "Our faith is the victory that overcometh the world", is the only ornament of the simple monument that marks his burial-place.

Theodor Fliedner

the founder of deaconess work in Germany, was born January 21, 1800, the fourth of twelve children of the pastor at Epstein. His father died in the midst of the war of 1813 while Russian Cossacks were plundering his home. At seventeen Fliedner took up his studies at the University of Giessen and later at Goettingen. He cared little for theological scholarship, but was deeply interested in the practical things of life. Entering the ministry he was made pastor of the small congregation at Kaiserwerth, which was on the verge of financial ruin. Thru his wise and faithful efforts the difficulties were soon overcome. While collecting funds for his church, 1823—24, and on later journeys thru Holland, England and Scotland in the interest of studies in prison reform, he had become convinced of the great importance of woman's work in the congregation and of the need for proper care for prisoners. He studied deaconess work in the Reformed and Mennonite churches of Holland. His intercourse with prominent Christian personalities stimulated him to begin work of his own. In 1828 he organized the Rhenish-Westphalian Prison Association, whose object it was to provide for prison chaplains, the circulation of Christian literature among convicts and the care for ex-convicts.

In 1833 Fliedner opened in the little summerhouse still standing on the parsonage lawn at Kaiserswerth a home for released women prisoners, from which the later "Magdalen Homes" developed. Two years after this a school for small children was begun, with which, following English precedents, a training school for teachers was combined. In May, 1836, the Rhenish-Westphalia Deaconess Association was organized. Since the pastors at Duesseldorf, Elberfeld and Barmen declined the supervision Fliedner modestly offered them, he purchased a house at Kaiserwerth, and in October of that year Gertrude Reichardt, a physician's daughter, entered as the first deaconess, the first patient to be cared for was a Roman Catholic servant girl. Such were the beginnings of the Deaconess Mother Home at Kaiserwerth, an insignificant mustard seed that grew into a great tree whose branches have today spread out over the entire earth.

Aiming at Scriptural Ideals

In establishing his deaconess institution Fliedner sought to realize the Apostolic ideal of deaconess service. What he aimed to secure were not mere nurses or attendants, but workers for all branches of congregational service. In 1849 he resigned the ministry in order to devote all his time to his life work, the re-establishment of the female diaconate in its institutional form. The plan he followed is as simple as it is serviceable. The Mother House, where the deaconesses receive their training, cares for all their needs, and the deaconesses are, in fact, considered as members of a family, find a home there in sickness or old age. Deaconesses are sent out by the Mother House in return for free board and lodging and an annual payment to the institution.

In the course of time nearly all branches of women's service in the church were developed at Kaiserswerth, such as hospital service, kindergarten, care for ex-convicts and fallen women, and opportunity given for training as teachers in public schools, orphans' homes and higher educational institutions of various kinds. To these were later added an institution for the female insane, homes for servant girls and training-schools for domestic service.

During Fliedner's lifetime fourteen institutions were established in Germany and seven in foreign countries, the best known of the latter being the school for children, "*Talitha kumi*" and the hospital at Jerusalem. At first it was difficult to find places for the deaconesses trained at Kaiserswerth, but before ten years had passed the demand was greater than the supply. And in 1864, the year of Fliedner's death, Kaiserswerth alone had 425 deaconesses serving at more than a hundred stations in all parts of the world, caring for over 20,000 sick persons and 3,000 children. In addition to this there were twenty-nine deaconess homes conducted on the Kaiserswerth model with a total of 1,600 deaconesses.

In spite of his delicate health Fliedner undertook long journeys in the interest of his work. In 1849 he visited the United States and assisted in founding the Deaconess Institute at Pittsburgh, with Dr. Passavant at its head. At the invitation of Bishop Gobat he brought the first four deaconesses to Jerusalem in 1851. The last seven years of his life were years of affliction passed, not in inactivity but in confinement at Kaiserswerth. King Frederick William IV and Queen Elizabeth took the most cordial interest in his labors for the sick and the poor, and furnished him liberally with means. The twenty-fifth anniversary of the institution was an occasion of great joy to Fliedner in view of the divine blessing that had accompanied his labors. In the early morning hours of October 4, 1864, he breathed his last amid the loving prayers of his family and the subdued songs of the deaconesses. But the work of his life still stands as a testimony to the faith that brings forth fruit in works of love. The reports of 1910 show eighty-four deaconess Mother Homes connected with Kaiserswerth (the Evangelical Deaconess Home at St. Louis among them), with 19,958 deaconesses at 7,216 stations. Of these fifty-four homes with 16,090 deaconesses serving at 6,031 stations are in Germany.

Adolf Stoecker,

the third in the galaxy of pioneer inner missionary leaders, was born December 1, 1835, at Halberstadt. He grew up in a happy family life, and being a bright scholar his services as a coach were greatly in demand, and this brought him into many of the best families of the city and the province. At the close of his theological studies at Halle and Berlin he was a private tutor for a number of years. His first parish was a small village in the Altmark, from where he was soon promoted to Hamerslegen, an industrial city. Immediately after the Franco-Prussian war he became pastor at Metz and in 1874 we find him as court preacher at Berlin.

In 1869 Stoecker had heard and met Wichern at Stuttgart Church Diet and received an indelible impression. In his Memorial of 1848 Wichern had already pointed out with convincing clearness the great importance of city mission work in the large cities of the country, but Stoecker was the man to make the first real beginning. When Stoecker was called to Berlin the law permitting civil-law marriages had just been passed, with the result that only twenty per cent of the couples married sought the sanction of the Church. One paper representing Jewish influences openly exulted: "Hurrah! the first 13,000 heathen in Berlin"! The number of unbaptized children was 22,000 during the first year, and one anti-Christian journal reported this as "cause for rejoicing". Another paper stated with no little satisfaction, "Now it is a joy to live; to-day one can live and die outside the shadow of the Church". Stoecker at once recognized city mission work as the one means of remedying this unfortunate condition. A beginning had been made in 1874 and the *Johannesstift*, founded by Wichern in 1858 along the same general lines as the *Rauhes Haus* in Hamburg, had undertaken city mission work in 1877. When Stoecker took charge of the city mission work in that year, eleven missionaries were already at work. Stoecker succeeded in consolidating the two enterprises and also in developing the work by proper organization.

As built up by Stoecker the Berlin city mission work embraced *house-to-house visitation, Sunday-school work* and *Bible meetings*. Societies were organized for men and young men, good Christian literature was circulated and an energetic campaign against drunkenness was begun. The results of this systematic and well-directed effort was soon apparent. The attendance at the Sunday service had increased thirty per cent and the number of communicants had grown considerably. The number of children baptized and marriages solemnized had also grown steadily. It was thru Stoecker's energetic activity that the means needed to maintain the work, about $50,000, formerly difficult to obtain, were now easily collected, altho after twenty-two years five pastors, ten assistants and 118 missionaries were engaged in the work. This growth was almost entirely due to Stocker's tireless efforts.

Preaching the Gospel of the Kingdom

But the task to which Stoecker had devoted most of his energies and in which he accomplished especially noteworthy results is the solution of social problems in the spirit of Jesus Christ. His efforts in this direction have been much maligned. But his sense of pastoral responsibility for the masses of Berlin who were being led astray by Socialistic agitators (German Social Democrats, unlike those of the United States are, or at least were in Stoecker's day, openly anti-Christian), constrained him to remain at his post. The city mission work had shown him the awful depths to which unscrupulous socialistic, atheistic and anarchistic agitators were bringing the unthink-

Continued on Page 7

"Thy Word is a Lamp unto my Feet and Light unto my Path"

October 10, 1915. Nineteenth Sunday after Trinity

Notice

For several years friends of the missionary cause have been collecting postage stamps that were then sold to stamp agencies and the income applied to the support of our missionary work in India. On account of unfavorable conditions resulting from the war this sale of stamps must be discontinued until further notice, so that we shall not be able to handle any stamps that may be sent in. With sincere gratitutde to all who have helped the work in this manner in the past,

Respectfully, *W. Goffeney.*

Helps for a Good Meeting

Rev. Henry Katterjohn

LEADERS AND FOLLOWERS

M. Oct. 4. Called to Leadership. Ex. 3: 7—12.
T. Oct. 5. Called to Follow. 1 Pet. 2: 21—25.
W. Oct. 6. Christ's Nominations. Matt. 10: 1—8.
T. Oct. 7. A Far-off Follower. Matt. 26: 57—64.
F. Oct. 8. Deserving Leadership. Matt. 23: 1—12.
S. Oct. 9. Helping the Leaders. Num. 14: 1—10.

Sun., Oct. 10. Topic—Be a Leader! Be a Follower! 1 Sam. 14: 1-16; 18: 1-4. (Led by the president.)

Suggestions to the Leader

It is suggested that the president of the society lead this meeting. The president is the leader of the society. But no one is capable of leadership who is not a good follower. A leader is not a master but a servant of those whom he leads.

Let every president, therefore, carefully study himself. Let him examine his relation to the society over which he presides, and ask himself, "Am I doing my best for the society? Am I constantly exalting Christ, or am I seeking my own interests?"

Let the society member ask himself: "Am I a willing follower of my chosen leaders? Am I helping them develop the strength of our society, or am I hindering them by constant fault finding?

This meeting must be made an opportunity for introspection. If both, leaders and followers, the president and the society members examine themselves carefully, and prayerfully, the society will be benefitted by this meeting. Above all, remember, we are serving the greatest Master, Jesus Christ. His will must ever be supreme. Will you not obey His call?

The Topic Presented

The Bible is full of good, efficient leaders. Noah, Abraham, Joseph, Moses, Samuel, Jonathan, David, Peter, John, Paul—these are but a few of the great leaders described in the Bible. These were leaders in righteousness, who brought their people nearer to God. There are other leaders mentioned in the Bible. Cain, Lot, Korah, Dathan and Abiram, Saul, Judas, Alexander, the coppersmith, Demetrius of Ephesus, and others, are also mentioned because of their leadership. But they were men who led the people to destruction.

What was the difference in their leadership? The first had learned to obey and to follow. They sought to lead the people to God, and in doing this they sacrificed themselves.

The others sought to lead the people in order to enrich themselves. The former were prompted by the love of God, the latter by the love of self. The former sought the welfare of the people, the latter their own interests.

Jesus must be our model of a leader. He laid down His life for His children and followers. He sought not His own, but the life of others. That is the work of a true leader.

Our work must be patterned after the leaders called by God. God calls every self-sacrificing man to be a leader. He who is devoted to a cause will soon be placed in a position of responsibility and leadership. This is the price we must pay, if our heart is in the work.

Our Church needs wise leaders, men and women who are inspired by the wisdom of God. But such leaders can be developed only thru the humble subjection to the will and leadership of our Lord Jesus Christ. Let us ask ourselves therefore constantly, what would Jesus have us do? Let us pray for wisdom to know and to do the will of Him who has called us to the leadership.

But remember also this, that even as the leadership of Jesus became successful thru the loyal fellowship and implicit obedience of the disciples, so can no leadership be successful, unless there are willing, loyal followers. We may praise the leader, but let us not forget that leadership is only successful when supported by intelligent, humble, serving followers.

Quotations

I have worked hard, very hard, that is all; and I have never refused God anything.—*Florence Nightingale.*

God takes men's hearty desires and will instead of the deed where they have not the power to fulfill it; but He never took the bare deed insteal of the will.—*Richard Baxter.*

We need not to be prophets or apostles. The commonest life may be full of perfection.—*H. E. Manning.*

In all your dealings, remember that to-day is your opportunity, to-morrow some other fellow's.—*G. H. Lorimer.*

Some Questions on the Topic

How can our society develop leaders?

Why is obedience the first step towards leadership?

How did Jesus Christ show His capacity for leadership?

Where is the leadership in the world to-day most urgent?

Some Scripture on the Topic

Leaders in the Bible. How did Abraham, Moses, Joshua, Gideon, Deborah, Samuel, David, John the Baptist, Paul, Peter demonstrate their leadership? Let the leader assign one character each to a member, with the request that they look up the story of that character and tell in the meeting how they proved their fitness for leadership. What did these men accomplish?

A Prayer

We thank Thee, our heavenly Father, for Thy loving leadership. Thou art indeed our Shepherd, and if we follow Thee we shall never want. We thank Thee, O Saviour, for Thine sacrificing leadership. Thou wast indeed the Good Shepherd, who laid down His life for His sheep. We pray that we may learn from Thee to love and care for those over whom Thou hast placed us. May we grow conscious of our responsibility and of our opportunity. May we never forget to obey Thee, that we may be able to serve others. The value of our life must be measured by the service we can render each other. We thank Thee for the opportunity of such a service. Guide and direct us, inspire and will us with Thy spirit of wisdom, truth and love. Amen.

The Advanced Quarterly's Lesson

The Building of the Tabernacle, Ex. 40: 1-38

Daily Bible Readings

M. Oct. 4. Ex. 36: 1—8. Planning the Tabernacle.
T. Oct. 5. Ex. 36: 9—38. Building the Tabernacle.
W. Oct. 6. Ex. 37: 124. The Furnishings of the Tabernacle.
T. Oct. 7. Ex. 37: 23—38: 7. The Altars of the Tabernacle.
F. Oct. 8. Ex. 38: 8—31. Completing the Tabernacle.
S. Oct. 9. Ex. 39. The Priest and his Equipment.
S. Oct. 10. Matt. 9: 1—8; Eph. 4: 22—28. The Church Year Lesson.

In making the Golden Calf Israel had chosen its own way of presenting God in a visible form. The erection of the tabernacle was God's way of making himself real to His people and dwelling among them in such a manner that they could always approach Him. They had been made acquainted with the *spirit* of worship which God desired. The tabernacle gave them both a *place* and a *form* of worship, and the regular use of both was to accustom them to the desire to know God better and to live and walk with Him. The tabernacle stood in the midst of the camp so that all could see it; indeed, there seemed no way of overlooking it. It was a constant reminder of God's presence among them, as well as of the opportunity of approaching Him whenever the need was felt. The name of the tabernacle, tent of meeting, indicated that it was to be the *center* of the nation, the place where all lines converged and where all met on the *same level* before the throne of Jehovah.

In speaking of the tabernacle we must distinguish between it and the *courts* that surrounded it. The court was a level space 150 by seventy-five feet enclosed by a screen of pillars and linen curtans. The *tent of meeting* was a structure of wooden walls situated in the rear or western portion of the court, its front or entrance being at the center of the court. It was divided into two compartments, the *Holy Place* and the *Holy of Holies*, the latter the dwelling place of the ark of the covenant, with the two cherubims, whose outstretched wings obscured Jehovah's presence. In the court were the *brazen altar*, symbolizing the need of sacrifice and the atonement for sin, and the *brazen laver*, which reminded those who entered to sacrifice of the need of cleanliness and cleansing. Inside the tent, in the Holy Place was the seven-armed *candlestick*, shedding the only light used in the tent, the *table of shewbread* and the golden *altar of incense*, symbolizing the prayers of the people.

The tabernacle and the institution of a regular order of service made necessary a priesthood, i. e., a class of persons especially authorized and trained in all the details of the service. The priesthood of Aaron and his family, however, did not void the right of the individual to be a priest under certain circumstances; in point of fact it was God's object to make Israel a kingdom of priests and a holy nation. It was merely for the sake of order at the public services and in the ministry that a priesthood was appointed, not to create a specially privileged "regular", or "official" class of ecclesiastical dignitaries. The manner in which Nadab and Abihu perished for having offered strange fire, i. e., other fire than that taken from the altar, indicates that their position did not weigh so much with God as their conduct. The cause ascribed seems to have been strong drink, for it was immediately forbidden to priests. Lev. 10: 8—11. No priesthood or ministry removes responsibility for conduct, and the Romish idea that the priesthood confers an indelible character of sanctity has nothing either in Scripture or common sense to justify it. Ordination is but the outward setting apart for God's service; it is worthless and useless if God's call has not gone before.

One is rather surprised at the richness of the decorations and furnishings of the tent of the meeting, and it might be inferred that simpler and less expensive articles would have served the purpose just as well. But they were all free will offerings of the people, no enforced contributions, nor anything from any questionable source, and the fact that the materials were so offered for this purpose gave them a sacredness like that of Mary's ointment, Mark 14: 3—9. Whether or not great cathedrals, beautiful and noble church buildings and expensive and artistic furnishings and decorations are a waste of money depends upon the motive from which they are provided. If they are there for ostentation or luxury, or to show how little a certain person cared for money, they are *worse than a waste* and it is positively wrong to spend money for them. If, however, they are given in the spirit of reverent love and worship it is a *good work* that deserves and obtains the Master's commendation.

It was the *purpose* for which the tabernacle served that made it a sacred structure. It was the place where God revealed His will, himself and His mercy and lovingkindness. And it is this that makes the church building sacred and entitles it to reverent treatment at all times. Those guilty of unseemly conduct in the church do not desecrate it—any place where God is worshipped in spirit and in truth is a sacred place—but only show their own incapacity to appreciate sacred things and their unworthiness to serve God or minister to His people.

Inner Missionary Work in Germany

Continued from Page 6

ing masses. Against this danger he threw himself with all the force which faith and love and wisdom could inspire. Gifted with great natural eloquence he attended popular meetings of every kind and threw his powerful and inspiring thoughts into the reckless throngs he met there. At congresses for inner missionary work he was constantly in demand and enthused vast audiences for the work to which he felt himself called of God. He was the first to see and attempt to solve the social task of the Church, and he spent his best efforts in realizing Wichern's idea of organizing those in need of help into Christian associations for the purpose of mutual assistance.

The spirit in which Stoecker labored on this as yet untilled field appears best in some of his sayings:

"To oppose the Social Democracy was simply a *pastoral duty* for the present and the future". This task is that of "*opposing the party of corruption and destruction with one of construction and salvation*". Here it is the Church's business to act as the guide and leader of the people. To refuse to do this would be a deplorable neglect of duty. "The Church cannot help but concern itself with economic problems, because these are used by the enemies of the Church to awaken hatred toward Christ, the Church and the government". In the autumn of 1878, the year in which the Christian-social party was born, Stoecker wrote to Crown-prince Frederick: "I can say before God and my conscience that I had no other motive than that of pity for my beloved people, whom I saw going down to perdition, and love for the souls I wanted to save".

And what was the outcome of a work begun and carried on in such a spirit? In his eulogy Dr. Philipps summarizes Stoecker's success by pointing out "that State and Church and all political and ecclesiastical parties in parliament and synods, of all shades of belief" have become Christian-social. When Stoecker retired from public life, more than 350,000 workingmen were organized for Christian purposes, with funds at their disposal amounting to more than $500,000, all of which was due entirely to Stoecker's ceaseless labors. The Trades-union of Home Workers, an organization of Christian-social women, the Federated Consumers, and the Social Associations of Servants were all organized according to Stoecker's plans, and the great inter-confessional congresses of Christian workers are also a fruit of his efforts. At the second of these congresses, which convened in 1907, the Minister of the Interior, the present Imperial Chancellor, von Bethmann Hollweg, set forth in a brilliant speech his own socio-political position, a convincing evidence of the active interest which the German government takes in the welfare of the workingman. At the congress referred to one million German workingmen loyally voiced their Christian and patriotic sentiments in no uncertain way. And thirty years had not yet passed since the notorious "Eiskeller" meeting in Berlin, Jan. 3, 1878, in which Stoecker had with bold determination begun his struggle with the powerful anti-Christian forces of the Social Democracy and its organization of workingmen.

And the memorable message of the aged emperor William I of Nov. 17, 1880, is but the introduction to the socio-Christian legislation which Stoecker influenced so decisively by his mighty speeches in the Reichstag. In one of these speeches, referring to the emperor's message, he expressed his great joy at the things that were coming to pass. "We feel", he says, "that a new civilization is at hand. This is its sign, that from motives of Christian love and justice the more fortunate members of society know no greater and more serious concern than that of caring amply for those not so fortunate who must live amid stress and hardship; it is the spirit of the times that breathes from the imperial word".

And the man who could speak and labor thus, whose heart was full of sincere love for his people, and of sacred joy at every new step in the direction of the goal of his great life work, was rebuked by one of his Christian opponents as preaching a "false Christianity"! One of Stoecker's friends, who knows him better than that, has this to say in regard to the fruit of Stoecker's life: "Stoecker was a man who could not be discouraged. As the leader of the Christian-social party, as a speaker at popular meetings and in the Reichstag, as a preacher in the cathedral pulpit or in his own, Stoecker has always reached the people, and has awakened, liberated and injected forces into the hearts of his hearers that, whether as inner missionary effort or as social service activity, will continue, with the silent, powerful force of the spirit of Christ, to form an essential, living factor in the best moral civilization of our day. All that this man did sprang from his faith in Christ; the very force of his personality was faith personified".

Surely Adolf Stoecker was one of those workers in the Master's vineyard to whom Jesus' word may be applied: "I appointed you, that ye should go and bear fruit, and that your fruit should abide".

—A young man had been talking to a bored editor for quite a quarter of an hour, and at last observed, "There are some things in this world that go without saying." "Yes," said the editor, "and there are still more persons in the world who say a good deal without going." He went.—*Ram's Horn.*

Evangelical Orphans' Home, Hoyleton, Ill.

Continued from Page 4

ing to this sum the cost of the contracts for plumbing, heating, and wiring, the architect's fee and some other incidental expenses, the building will cost about $53,000.00. The building will be fireproof thruout and of modern construction generally, fitted out with all necessary modern conveniences. Work on the building was begun September 7th, and it is to be completed within six months, so that we may hope to occupy the same in the early spring. In the meantime a portion of the children are cared for in private homes, while the balance are occupying the city hall of Hoyleton and the second story of the laundry building, which has been repaired and made habitable. School is being held in a hall rented for the purpose.

The amount of insurance received for the destroyed building is $9,880.00. A finance committee, consisting of five members: Pastors C. F. Kniker and E. Westerbeck, Supt. J. H. Koenig, Messrs. L. Wiegmann of Nashville, Ill. and F. G. Rapp of Columbia, Ill., are hard at work soliciting funds for the new buildings. The officers of the auxiliary associations of Indiana and Iowa are also soliciting funds.

May the good Lord, who permitted this adversity to come over us, abide with us still and prosper the work which we have undertaken in His name.

C. L. Langerhans, President.

Minnesota District

Douglas

Minnesota affords a great field for home mission work, but very seldom do the news from this State leak out in the form of a report in the HERALD. It is therefore with great pleasure that the writer finds himself in the position to place into the limelight a home mission achievement, which is not only of interest to the inhabitants of Douglas, Olmstead Co., but also to the Evangelical Synod as a whole. The results of this latest success are the organization of a congregation and the laying of the corner-stone for the new church building.

It was in the fall of 1912 that Rev. W. Bunge of Rochester, Minn., was requested to conduct religious services at Douglas, a village ten miles northwest of Rochester. During a period of forty years Lutherans, Baptists, Presbyterians, and for the last fifteen years the Methodists had been seeking to gain a foothold in that locality, but with no success. The people naturally lost all confidence in church work, and we need therefore not be astonished that when Rev. W. Bunge began his work there three years ago he was greeted by their pessimistic utterance: "You will never succeed in getting a church in Douglas".

But God's cause is not dependent upon the ideas of a few people, while on the other hand German fidelity, conscientiousness and piety which the forefathers brought with them and bequeathed to their children proved to be no vain inheritance.

In October, 1912, Rev. Bunge preached his first sermon at Douglas in the English language and has since then conducted regular Sunday afternoon services every two weeks in the public school building. These meetings were attended by eighty to 120 people. The pastor soon recognized that the field was a promising one and went quietly and earnestly to work, not in the revival way, but gradually and systematically, in order to gain a solid foothold and thus build up God's kingdom in Douglas. Obstacles had to be removed, difficulties overcome and the people prepared to realize what it means to organize a congregation, build a church and maintain the same as a permanent institution, in accordance with what the Lord promises all believers in His Word: "Your labor is not in vain in the Lord"; and again: "The effectual and fervent prayer of a righteous man availeth much".

In this spirit Rev. Bunge faithfully carried on his work at Douglas for two and a half years as far as time from his regular charge would allow. The strategic moment for a forward step arrived when in March last two noble people, Mr. Otto Kohn and his wife, donated one and a half town lots in one of the best localities of the village for church property, with the condition that an Evangelical church be organized and this property be utilized in the pure Evangelical spirit. April first, therefore, in the evening before Good Friday at the German State Bank, the "Union Evangelical Church of Douglas" was organized with eleven families. Once more a decision had been made to build a church, but this time with a typical German determination which with the aid and blessing of God is bound to win. On Monday after Easter the work of gathering subscriptions commenced, and was completed a few days later and the undertaking assured. On June 1st ground was broken for the new building and on Sunday, July 4th, it was already possible for the pastor to lay the corner-stone according to the ritual of the Evangelical Church. Into the corner-stone were placed such booklets and pamphlets having special reference to the standing and teachings of the Evangelical Church, furthermore a brief history and the constitution of the local church, and finally a list of names of all those people who were in any way instrumental in the furtherance of this project.

The building proper is now well under way and is being rapidly rushed toward completion. What at one time appeared to be an impossibility has now, by the help of God, proved to be a success in so short a time. And it is an English Evangelical church at that.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 58. *P. T. B.*

Denominational

Continued from Page 5

The ladies of the church served meals to the visitors, so that after the many good things the spiritual man had received the body also received its necessary refreshments.

The hall is a structure 80x32 feet, two stories high. It was built of pressed brick and contains rooms for the Sunday-school, parochial school and the various societies. It was erected at an outlay of over $5,000.00.

May it prove a source of blessing to the congregation and enable it to carry on the work of the Master more successfully. *J. N. S.*

Statement

of moneys received by the General Treasurer or the treasurers of the various Boards and institutions of the German Evangelical Synod of N. A. from May 15th to Sept. 15, 1915.

General Treasury	$ 1,332.33
Educational Institutions	1,409.01
Eden Seminary	525.06
Elmhurst College	,507.15
Ft. Collins Academy	256.02
Home Missions	3,750.31
Church Extension (Building Fund	752.54
Immigrant Mission	101.75
Foreign Missions	3,849.28
India Orphans	213.52
Leper Missions	78.90
Native Helpers	220.50
Senana issions	39.26
Ministerial Pensions and Relief	1.166.68
Central School Board	3.25
German Red Cross	1,152.75
Jubilee Offering	9,890.81
Evangelical League Fund	55.80
Total	$25,473.99

CHANGED ADDRESSES

Rev. F. Ewald, 300 Harrison St., Elkhart, Ind. (Change of address.)
Rev. H. E. Koenig, Troy, Mo.
Rev. Carl E. Schneider, Cannelton, Ind.

The Evangelical Herald

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

VOLUME XIV | ST. LOUIS, MO., OCTOBER 7th, 1915 | NUMBER 40

The Jubilee Vision

To the minds of many earnest Evangelical people there may seem to be danger of overdoing the Jubilee. For months past they have been hearing and reading about it in one way or another, and as the day set aside for commemorating the anniversary draws nearer, so many special Jubilee needs call for serious consideration that the effect is almost bewildering rather than inspiring and encouraging. Is there not danger that the exceptionally high pressure applied just at this time should cause merely the noise of escaping steam rather than a definite and energetic forward movement? We do not believe that such a danger exists if the churches and their members will seek to get the Jubilee vision..

For it has been the lack of a larger vision that was back of insufficient Evangelical progress and efficiency. There has been much Evangelical progress and there is no little Evangelical efficiency; those who have not observed a goodly measure of both during the years that have passed are either blind or ignorant. But neither progress or efficiency have been what they should have been and might have been. And the reason is not far to seek. Too many Evangelical churches and church members have cared first and most for the needs that are nearest home. The numerical increase in the membership of the local church; its proper financial support on the part of those who enjoy its benefits; the development of the spiritual life in young and old, and the improving and beautifying of the church property have absorbed so much attention and energy in the average church that too little was left for the higher and greater things that lie beyond.

Naturally all these things are important, the very life and existence of the church and its activity depends upon them. But tho essential and important they are by no means *all* the essentials, nor are they all-important. The church that contents itself with caring for these things alone does not live up to its high and heavenly calling. It is like the individual who devotes all his time and strength to securing the things he needs to eat and to dring and to put on. All of these are indispensable, but the Master nevertheless tells us to seek first of all God's kingdom and God's righteousness, and promises that on that condition "all these things shall be added unto you". And if they are added unto the individual they will also be added unto the church that seeks first the Kingdom of God.

No church, no matter how large, influential and prosperous it may be, exists for itself alone, just as no single individual, no matter how wealthy or independent he may be, exists for himself alone. The brotherhood spirit is part of the very essence of Christianity, and any Christian organization that limits its efforts to selfish aims and objects thereby denies the very purpose it professes to serve. The spirit of Jesus Christ can no more be confined to work in any one local congregation than the sunshine can be imprisoned by the four walls of a room. For this reason the first Evangelical pastors in America could not be content with looking after the immediate needs of their own people, but insisted on contributing to the larger work of the Kingdom. Tho there was a vast work for them to do at home, they beheld the field white unto harvest in distant lands, and they desired to help preach the Gospel to all the nations. Tho our forefathers were poor in a sense that few people today can understand, they were not content to possess the Gospel of salvation merely for themselves and their children, but founded their seminary for the training of pastors who were to bring the message of salvation to those in other parts of the country who had not yet been reached.

We have no record that the tenth anniversary of the founding of the Synod was formally observed, but the event could not have been more fittingly commemorated than by the founding of the Evangelical seminary. This one act was evidence that both pastors and people had seen a vision that seemed in strange contrast with the log-cabin farm houses, the toil and hardships of every-day life, and the few struggling churches in the cities and the rural wilderness. It showed that their own needs, dire and insistent as they were, had not been able to turn their thoughts away from the larger and higher things of the Kingdom. The Evangelical churches of those days realized that their own existence would be in vain, unless they had some part in the larger work of their Lord and Saviour, and they willingly brought the sacrifices that such a vision involved.

It is this vision of larger things that Evangelical churches need today. Those who will take the time to go over the statistical reports of the various Districts will be shocked at the large number of substantial and apparently prosperous churches that have absolutely nothing to their credit in the list of offerings for the educational institutions, or for the home and foreign mission enterprises. In one District, selected entirely at random, thirty-one of the fifty-nine churches reported no Reformation Day offering for 1914; only thirteen reported contributions for Eden Seminary and Elmhurst College; twenty-nine had given nothing for home missions, and thirty-one showed blanks where the foreign mission offering should have appeared. In many other Districts similar conditions will be found to prevail.

If these figures show anything at all they indicate a total absorption of aim and energy in mere existence, the entire absence of any Kingdom interest and vision, and the consequent woful neglect of the essential features of the Church's great work. Besides the peril for the Church at large which these conditions imply, they mean a serious danger to the local church. Not only does its spiritual power suffer, but its material prosperity as well, as abundant experience shows that those churches are the most prosperous who give most for the purposes of the Kingdom. For our own part we have never been able to understand how any pastor or any congregation could let a whole year pass without calling attention to the larger work that is so essential to the existence of their own Church and the upbuilding of the Kingdom.

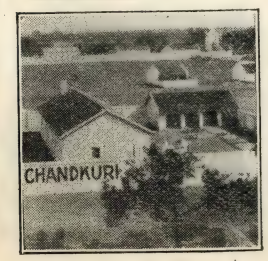
The intensely earnest and stirring appeals on behalf of the fundamental and essential features of Evangelical work found on pages four to eight of this issue tell their own story, a story of a glorious vision long unseen, of splendid opportunities so far overlooked or neglected. Some may glance over these appeals carelessly. perhaps impatiently, because it seems that "the Church can never get money enough"; others will see in them but the beckoning of the Kingdom vision and will cheerfully rise to its new opportunities for service and achievement.

They have caught the Jubilee vision.

A SONG FOR THE JUBILEE

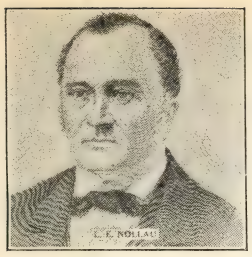
Come, let us bow in gladness,
On this our Jubilee,
Before the God who made us,
And praise Him joyfully.
His strong arm kept our fathers
Thru many a toilsome day,
And His great lovingkindness
Has brought us all the way.

As people of His pasture
And sheep His hand doth lead,
We pledge Him new obedience
In will and word and deed,
Till every knee is bended
His glorious throne before,
And every tongue confesses
Him Lord forevermore. —J. H. H.



Shorter Junior Evangelical Lesson Quarterly
IV. July, August, September 1915 No
THE CHURCH YEAR AND THE QUARTER

Der Friedensbote.
Magazin für Evangelische Theologie und Kirche.
THE SENIOR Evangelical Lesson Quarterly.
THE POOR HAVE GOOD TIDINGS PREACHED UNTO THEM
THE EVANGELICAL COMPANION
THAT THEY MAY ALL BE ONE
Sektionsblatt
Deutsch-Amerikanischer Jugend-Freund
The Evangelical Herald
Bibliotheca Sacra
The Children's Comrade
PREACHING THE GOSPEL OF THE KINGDOM
Unsere Heimat
The Abstract Quarterly



Unsere Kinnen

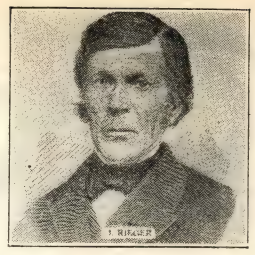
The Advanced Quarterly

THE UNITY OF THE SPIRIT IN THE BOND OF PEACE

Shorter Junior Evangelical Lesson Quarterly

IV. July, August, September 1915 No

THE CHURCH YEAR AND THE QUARTER



Der Friedensbote.

Magazin für Evangelische Theologie und Kirche.

The Junior Friend

THE ILLUSTRATED INTERMEDIATE Evangelical Lesson Quarterly

THE SENIOR Evangelical Lesson Quarterly

THE POOR HAVE GOOD TIDINGS PREACHED UNTO THEM

Children's Comrade

Biblischen Geschichten

The Evangelical Herald

Christliche Kinder-Zeitung

YE ARE THE LIGHT OF THE WORLD

Evangelical Tidings

Evangelical Bible Story Lessons

THE JUBILEE SPIRIT

"O come let us worship and bow down; let us kneel before Jehovah our Maker; for He is our God, and we are the people of His pasture, and the sheep of His hand", Psa. 95: 6, 7.

The praise of Jehovah's greatness and power which the psalmist has been proclaiming seems to have come to a climax in these two verses. It is as tho the inspired poet cannot find words enough to give expression to the joyful gratitude and humble worship of which his heart is so full. And he could hardly have found words more suitable for describing man's proper attitude toward his God and Maker. God's majesty and omnipotence calls for the most sincere and humble veneration and worship on our part, while His infinite mercy and lovingkindness compel our heartfelt and joyful appreciation and gratitude. Any other attitude toward God is out of place and absolutely wrong.

"Not unto us, O Lord, but unto Thy Name give Glory"

And it is especially important that the Jubilee season into which we are entering should be pervaded with and sanctified by this attitude of grateful joy and humble worship. When we think of those six pioneer German preachers gathered in the log-cabin parsonage at Gravois, Mo., in earnest prayer and consultation seventy-five years ago; of the stupendous difficulties with which these men had to deal; of the loneliness in which they found themselves; of the primitive equipment with which they were obliged to work, and of the enthusiasm, faithfulness and perseverance with which they nevertheless undertook the task before them; when we think of the poverty of the people they were seeking to win; of the years of weary toil the early settlers had to endure; of the sacrifices and hardships to be borne; of the trials and temptations to which all who cared for God's word and God's kingdom were exposed; when we think of the almost insurmountable obstacles in the way of missionary work among the German settlers of the West seventy-five years ago, and then compare those modest, insignificant beginnings with the results that have been accomplished in two generations, no more fitting expression of our emotions could be found than the psalmist's, "O come, let us worship and bow down; let us kneel before Jehovah our Maker"!

If there is anything that the Evangelical Church and the Evangelical church members must guard against in these days of Jubilee joyfulness it is the idea that their own or any other human ability or efforts have played any part worth mentioning in the gratifying harvest that has grown from the good seed sown by our fathers. What we see today as the result of three-quarters of a century's labor is due wholly to the blessings of the gracious and faithful Father in heaven, who prospered beyond expectations the humble beginnings of His faithful servants, and who has stood by the work done in His name in spite of much weakness and many defects and shortcomings. The proper Jubilee spirit does not for a moment forget that all human effort for the kingdom is tainted and imperfect, and that even the most faithful worker and the most loyal and efficient congregation are but unprofitable servants trying to do what it is only their bounden duty to do. Such considerations will keep us from exalting self and help us to give full honor to Him to whom all honor is due.

"Lift up your Eyes and look on the Fields"

In such a view of the past there is also given the proper outlook into the future. Our fathers have done their best under the circumstances in which they were placed and with the tasks assigned to them. Will a later generation be able to say the same of us? The more we realize the noble heritage bequeathed to us by our fathers, the more it will help us to recognize our special opportunities and to accomplish the tasks assigned to us. What would we think of a son who contented himself with using up the magnificent inheritance left him by his father, rather than consider ways and means of not only keeping it but enlarging and improving it? And the members of Evangelical churches would indeed be indifferent, ungrateful and unfaithful sons of their fathers if they did not invest and use to the very best advantage the spiritual possessions that have come to them. The psalmist regards himself and his fellow-Israelites as people of God's pasture, as sheep of His hand. Just as the sheep have no end or object of their own, but exist only for the shepherd's advantage and benefit, so he too and his fellow-believers see the only aim and end of their existence in God and His plans and purposes. If we celebrate this Jubilee only for what the Evangelical Church means to us and our children, without any regard to those who are yet without the blessings of the Gospel, we have no right to celebrate. It was the great work of spreading the Gospel of Christ and His salvation in which our fathers were so intensely interested, the one great task, indeed, for which the Church of Christ exists.

It is God's plan of salvation for a sinful world that we as people of His pasture and sheep of His hand are to promote and advance, just as our fathers did before us. And if they accomplished what they did with primitive means and under difficult conditions, how much more will be required of us who are far more favored in all these things? If that which the Evangelical Church has so far accomplished is by no means insignificant, it is nevertheless but a fraction of what could have been achieved if pastors and churches had always been more earnest in their devotion to the heritage of the fathers. The whole great work of the Evangelical Church in all its many branches and aspects is built up around the idea of passing on the good things of the Gospel to those who are still without them. The educational institutions; the missionary enterprise; the confirmation classes and Sunday-school work; the Brotherhood and the Evangelical League are but so many efforts to sow the Gospel of Jesus Christ into lives hitherto untouched.

We cannot leave this vast work to others. The call has come to us and we must either obey or disobey. If you are tempted to become tired of the continual requests for contributions to keep this work going, if the call for prayer and labor of one kind or another seems too insistent, let us remember that we owe it to *our God*, and to our Lord and Saviour, to *our fathers* and to *ourselves* to be faithful in the great task entrusted to us and to pass on to still larger numbers of others what those who have gone before have passed on to us. And if that is the spirit of our Jubilee no offering will be too large for us and no sacrifice too great; and both our humble worship and our grateful service will be acceptable unto our God. And His blessings for the future will be even greater than those of the past.

ONLY A DIME

BY CORA S. DAY

Miss Alina Trott closed her front door with the gentle bang that was necessary to lock it. Miss Alina was dressed in her simple best, and there was a pleased, expectant look in her pretty brown eyes as she went briskly down the flower-bordered path, opend and closed the front gate, and went her way up the village street toward the church.

"I do so hope there will be a crowd—a real crowd, with folks in chairs across the back of the room," she was thinking. "It takes something out of the ordinary to bring folks out like that I, know. But dearie me, I'm sure that a real missionary, to tell us all about his work, is enough out of the ordinary for me."

She trotted on a little faster—she was well named, was little Miss Trott, with her quick, dainty, bird-like ways—as she saw a small group of people going on ahead. "There go the Grimleys. I'm so glad. I do hope they have every one brought a big, round dollar to put in the plate for the missionary and his work. They would never miss it," and she smiled wistfully. At the same time she felt in her pocket for the silver coin she had placed there for her own offering. "I wish I could give a dollar instead of only a dime. But there, Alina Trott, you just needn't go wishing and envying those who have more to give than you have. If the Lord wanted a dollar from you, He'd managed it somehow so you'd have had it to give. Just put in your dime and be thankful you have that much to spare. Why—"

She stopped short in the mental monologue, and in her walk, feeling once more in the empty pocket. The dime was gone.

"It must have pulled out in a fold of my handkerchief," Miss Alina thought in gentle dismay. "I'll never be able to find it, all the way I've come. I haven't even time to go back for the other one." Her mental vision beheld clearly the other dime, with its few companion pennies, tucked safely in a corner of a drawer at home.

She was not usually so poverty-stricken, and even now could smile over it. Her tiny income almost always had a margin of a dollar or two left at the end of each quarter. But there had been extra demands upon her purse this summer—a small doctor's bill; a week's visit from a sister and her children; a call for help from an old and needy friend. Next week was quarterly payment time again; but that did not help the missionary problem, nor replace the lost dime. As she thought this, an inspiration came.

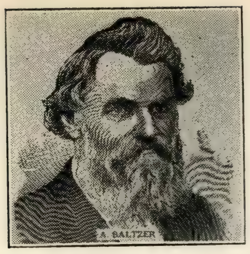
"I'll stop in at Janie Rogers'. If she hasn't gone, she will loan me ten cents until to-morrow morning. I wonder if she will give more?" She quickened her steps once more, and in a minute or two turned in at the gate of her old neighbor and friend. She found her at home, just ready to start, explained her errand, and was readily accommodated with the small loan. The two maiden ladies

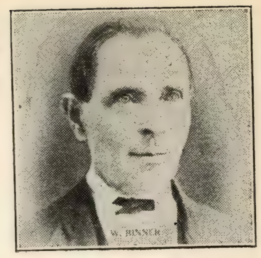
THE EVANGELICAL COMPANION

—GO YE INTO— ALL THE WORLD

Lektionsblatt

Deutsch-Amerikanischer Jugend Freund





then went on together to the missionary meeting, heard the stirring words of the speaker, gave their small but willing offerings and went home at the close of the meeting filled with true missionary zeal.

A few minutes after Miss Trott had left her front gate on her way to the meeting that mid-week evening, Bessie Saunders, a young girl living just a little way up the street from her, came along. She glanced up the front path for a possible glimpse of Miss Trott; but the house was all dark.

"She has gotten the start of me going to that meeting," thought Bessie. "I must hurry up a bit, or I may be late." As she stepped past the gate, something bright gleamed in the moonlight on the gravel walk at her feet. She stooped, and picked up Miss Alina's lost dime.

"Well, well—if Miss Alina had looked down as she came out, she surely would have seen that," smiled the girl to herself. "I must tell her of the wealth I found right in front of her yard."

"Perhaps some one meant to give it to the missionary collection," she mused. "My first thought was ice cream. I believe my second is the one to follow. I'll put it on the plate along with my quarter. It cannot go wrong, then, whether it really was meant to go that way or not."

She had gone a square or more on her way, when she was suddenly startled by a noisy sniff, coming from the shadows along a high paling fence. A quick glance revealed a small boy grubbing in the tall grass along the fence. A half curious sympathy halted her steps.

"Lost something, Jimmy?" she asked, with the originality most of us display in like circumstances. She had recognized the young scion of a poor family on the outskirts of the village.

"Yas—me dime," he explained, and sniffed again.

"That is too bad," began Bessie, and stopped short. She had his dime in her purse—so she thought.

"I was goin' for a can of milk for the baby, an' I walked the fences, an' I fell off two or three times—an' when I thought to feel for the dime—it's gone."

Bessie knew the home he came from. She knew the probable lack of credit he would find at the stores. She opened her purse with a little laugh of genuine pleasure that she could play the good fairy.

"I picked this up a little way down the street," she said, and dropped it into his eager palm.

"That's it—thanks," gasped the astonished boy, his woe turned to quick joy at his narrow escape from future justice for his carelessness. He grasped the coin tightly, gave a little whoop of relief, and was off like the wind, in the direction of the nearest grocery. Bessie sent a smiling glance after him.

"I don't know but that dime will do as good and real missionary work in buying milk for that wretched baby," she thought as she went on. "I must speak to some of the other girls about that family, and see what we can do for them."

Early the next morning Miss Trott went down her front path again, going this time to repay as promptly as possible the loan of her friend Janie Rogers. She paused to straighten a wind-blown flower in the border close to the gate; when suddenly a gleam of silver caught her eye, and with a little pleased exclamation she pounced upon Jimmy's dime, lodged in the grass close to her front fence.

"To think I lost it right here in my own yard," she murmured in pleased surprise. "I'm certainly glad to find it. I hope Janie Rogers' dime does the missionary as much good as this will do me. For I'm going to keep it now, and pay her with the other one, as I started out to do."

Down at the first corner she met Bessie Saunders.

"Good morning, Miss Alina—you're just the one I want to see. I hadn't time to tell you last night, but—" Bessie began merrily, and went on with the story of the boy and the dime. Miss Alina listened, smiling more and more until the end.

"Now, wasn't that odd," she began, "for—" and she in turn went on and told her own little story of her lost dime, holding it out triumphantly at the end.

"But, Bessie, dear, I am ever so glad that you have brought those poor Higgses to my attention. I must speak to Janie about them, and see what we can do for them. I am ashamed that I have not thought of it before. I am sure I can find some good old garments that I can make over or cut down for those children," and she was as eager as a girl over the idea.

"I must hurry on and tell Janie about them," she added, and bidding the girl good-by she went about her errand joyously.

Little Miss Trott and Jimmy Higgs never knew of their curious exchange of coins. The missionary never knew of the odd shuffle of coins on the way to his collection. But because of that missionary and his meeting, the two lost and found coins, and the eager readiness of kind hearts to do the duty that lay close at hand, the Higgses entered upon a new and better era; others in need felt the touch of an awakened interest and fellowship that reached out for more to help; and the circles of good are still widening, widening, as circles of good will, until who knows, but they may reach round the earth?

✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

"Laborers Together with God"

BY LUCY ALICE PERKINS

Helpless am I indeed
  To right earth's grievous wrong,
To help earth's bitter need;
  But thou, my God, art strong.

Too weak I am, I know,
  To fight the foes within;
But Thou dost strength bestow
  That I may conquer sin.

Naught for life's work have I
  But feeble human sense;
Thou dost my need supply
  From Thy omnipotence.

Oh, partnership divine,
  That Thou dost work with me!
What wealth and power are mine,
  Since I may work with Thee!

Getting On and Keeping On

Is the Church really not "onto its job"? It is a charge which we hear over and over again in this day when alertness is a requirement of efficiency. A certain probation officer makes the following significant statement:

"There aren't more than ten Protestant churches in C—— that can be depended upon for real co-operation. They all mean well, but it takes something more than good intentions to accomplish results. I report a case to the average preacher and I find him sympathetic and interested as a rule—ready enough with promises. Three months later I find he has lost track of the case, tried to help, but the man was unresponsive, is sorry that he hasn't a more satisfactory report, but the man was a 'hard case.' Now those aren't business methods. And people who follow such methods never get anywhere. The more hopeless the case the greater the need".

Such a criticism strikes home. It reminds one forcibly of the son who said he would but didn't! Being sympathetic and interested is good, but getting onto the job and staying on is best.—*The Advocate.*

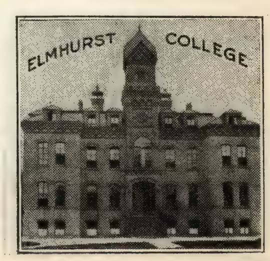
His Apologies to Nero

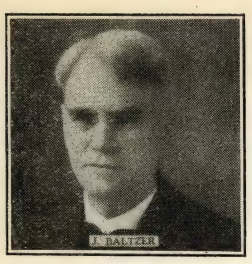
Horace Rose is a South African novelist who is gaining a reputation as a keen satirist, says the Lincoln *Courier-Herald.*

In one of his latest books Mr. Rose tells of returning home from a visit to the Coloseum in Rome, congratulating himself on belonging to the Christian Era—"filled with a blessed and holy satisfaction that we have grown out and away from those wild and bloody inhumanities that so appealed to the savages of Nero's day"—and then of picking up a newspaper and reading of a lynching in the United States of America:

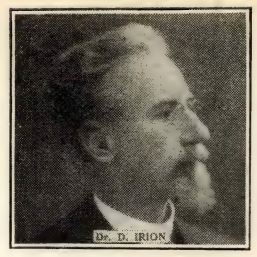
"When I had finished reading I went back to the Coliseum and apologized to Nero. I felt that I owed it to him. He had never had the benefits of a Christian teaching, of a class at Sunday-school, of an enlightened press, of a world-wide civilization with its broad views and high traditions.

"But every man and woman in that twentieth century crowd had had these blessings, and thus abused them. I would have been less ashamed to be seen walking down Broadway, New York, arm in arm with Nero, at the head of a procession of Christian corpses than shaking hands with any of these people".





Unsere Kleinen
The Advanced Quarterly
THE UNITY OF THE SPIRIT IN THE BOND OF PEACE
Shorter Junior Evangelical Lesson Quarterly
IV. July, August, September 1915 No
THE CHURCH YEAR AND THE QUARTER



Der Friedensbote.
Deutschen Evangelischen Synode von Nord-Amerika.
THE SENIOR Evangelical Lesson Quarterly.
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THE POOR HAVE GOOD TIDINGS PREACHED UNTO THEM
Children's Comrade
Biblischen Geschichten
The Evangelical Herald
Junior Friend
THE ILLUSTRATED INTERMEDIATE Evangelical Lesson Quarterly
Vol. IV THIRD QUARTER, 1915. No. 3
Christliche Kinder-Zeitung
YE ARE THE LIGHT OF THE WORLD
Evangelical Tidings
The Evangelical Home Department Quarterly
Evangelical Bible Story Lessons

Denominational Announcements

A number of additional copies of this and two succeeding issues of the HERALD are being mailed to ALL EVANGELICAL PASTORS. To use them to the best advantage in securing new readers for the paper is a simple but important Jubilee service easily rendered to the respective families, the local congregation and the entire Synod. Copies of three consecutive issues of the paper MAILED FREE to any address sent in NOW to Eden Publishing House House, 1716—18 Chouteau Ave., St. Louis.

IMPORTANT NOTICE

The Wabash Railroad has granted the courtesy of a very special rate from the stations along its line to the Evangelical Jubilee services at St. Louis. Pastors will be given a clergy rate from Chicago to St. Louis, which has been fixed at $3.95, or $7.90 for the round trip. Laymen, if in a party of ten, will be given a rate of $5.80 each way. Visitors from Detroit, Buffalo and adjacent territory can secure reduced rates by communicating with the Chicago office. The undersigned will be glad to furnish any further information desired.

Jacob Pister,
Orchard, Kemper Fullerton, Chicago, Ill.

JOINT JUBILEE SERVICES AT CHICAGO

The Evangelical churches of Chicago and vicinity will meet together for joint services on the afternoon of October 10, 1915, at the Orchestra Hall, Michigan Boulevard, south of Adams street. President General Baltzer will deliver the German and Pastor Theophilus Bode of Buffalo, N. Y., the English address. A chorus of 450 voices will sing the anthems under the direction of Professor Joseph A. Schwickerath, and the large organ will be presided over by Professor Theodore Scheerer. All Evangelical Christians of Chicago and surroundings are urgently invited to be present.

The Festival Committee,
Jacob Pister, Chairman.

Evangelical Work and the Jubilee

"Where there is no Vision the People perish". The Jubilee a unique Opportunity for getting the Kingdom Vision. A clear View of the urgent Needs of the Hour can be had only from the lofty Heights of a sincere Devotion to Christ and His Kingdom

OUR EDUCATIONAL INSTITUTIONS AND THE JUBILEE

REV. S. A. JOHN, ANN ARBOR, MICH.

If the year 1915 constitutes an important epoch for the Evangelical Synod, the same year marks the fifty-sixth anniversary of the founding of the first of our Educational Institutions, the Theological Seminary in St. Louis, Mo. It was founded only ten years after the founding of the Synod, and is the *first* of the many enterprises which the Evangelical Synod has called into existence.

It is first not only in point of age, but also in *point of importance.* For it is the very wellspring out of which flowed the material which, next to God's blessing, has been the most important factor in the upbuilding of the Evangelical Synod. Other enterprises, important as they were and are for the growth of our Synod, are but results of the growth and strengthening of the Synod by reason of the quantity and quality of the ministers trained in our educational institutions. So when we give due credit in this year of Jubilee to the men of sterling quality who founded and fostered our Synod in the early days, we must not fail to commend these men because of their good judgment and farsighted wisdom in establishing educational institutions at an early date in the history of our Church.

The theological seminary was founded in the year 1850. The corner-stone of the first building was laid July 4, 1849, this building being situated near Marthasville, Warren County, Mo. The dedication of the building took place on the 28th of June, 1850. The faculty consisted of Professor William Binner and the student-body numbered six young men.

Today we look with pardonable pride and sincere thankfulness upon our educational institutions. Out from that small beginning have grown our present Eden Seminary in St. Louis, with its splendid faculty of five professors and eighty students, Elmhurst College with a faculty of eight professors and 180 students, and finally the Evangelical Academy at Fort Collins, Colorado, with twenty students and Director Jans at its head. Nearly one thousand ministers have been graduated from Eden Seminary, while Elmhurst College has been the alma mater to nearly 900 men in all walks of life.

Neglected Opportunities

This is a splendid achievement. God has blessed us abundantly, but, at second thought—have our educational institutions kept pace with the growth of our Synod? Has the tender solicitude of the Church for its colleges of a past generation been continued by the present generation? Have we in a measure wandered away from our first love to lavish our affections and substance upon other enterprises to the extent of neglecting our educational institutions? I am not a pessimist and would not cast a shadow upon the joyful celebration of this our Diamond Jubilee—but when incontrovertible facts stare me in the face, I cannot but face these facts soberly and fearlessly. And the facts as I see them force upon me the conviction that we have neglected opportunities along the line of educational endeavor, which will have serious consequences for our Church in the future. A Church which fails to adequately take care of its youth and which fails to instil loyalty to the Church into their very souls, is doomed to failure.

We have broadened our church work, have we also deepened it? We are doing many things; are we steadfastly doing the *one thing needful?* Our fathers sacrificed many things that the future of their beloved Church might be assured, have we learned to sacrifice for unborn generations? When in 1850 our first college building was erected and the call went out for funds, the first number of the *Friedensbote* published a list of contributors to this fund. This is the list:

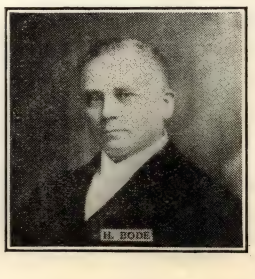
Femme Osage	$ 40.50
Charette	25.00
St. Charles	87.00
St. Louis (north)	120.00
" (south)	50.00
" (St. Paul's)	6.50
" (Mission festival)	21.55
" (W. H. Gilman)	33.97
" (Mrs. Webb)	7.00
" (Mrs. Dr. St.)	6.50
" (Mrs. Schrader)	50.00
" (Mrs. Hanrath)	.50
Gravois	105.65
Burlington and Mt. Sterling	57.00
Dr. V. N.	1.00
A friend on the Gasconade	1.00
Jewelry donated by Christian women	15.00

Do we realize what this list means? These were small congregations of struggling men and women, to whom a dollar was what five, fifty, a hundred dollars are to us in our day. And note the last, the underscored item in the list: "jewelry donated by Christian women". What a spirit of sacrifice! How many heirlooms—how many treasures of blessed associations—were cheerfully given in lieu of money which was scarce. Are we in our day willing to bring such gifts for our educational institutions?

And then again, let us look at the matter from another angle. The first college was founded in 1850. The Evangelical Synod numbered twenty-five ministers and one affiliated congregation at that time. There are no statistics available, but suppose we say the average congregation numbered fifty communicants at that time. These 1,200 communicants, more or less, built and supported a seminary. Today the Synod numbers 263,000 communicants, and supports—no, does *not* support three colleges, for we are in debt to the amount of $60,000. This is significant and ought to make us very humble.

Why were no more Educational Institutions established?

The second college was founded in 1871. It is the present Elmhurst College. The first building cost $13,034. This college was founded thirty-one years after the founding of the Synod, twenty-one years after the founding of the first college, and at a time when the Synod numbered but 275 ministers and 160 congregations. *Since that time,* until last year, *during a period of forty-three years and a time of unparalleled growth, the Synod has not founded a single educational institution,* not a college, seminary, highschool or women's college. *And this in a period when the*



THE EVANGELICAL COMPANION
—GO YE INTO— ALL THE WORLD
Sektionsblatt
Deutsch-Amerikanischer Jugend-Freund

Unsere Kleinen

The Advanced Quarterly

I AM THE WAY
THE TRUTH AND THE LIFE

Shorter Junior Evangelical Lesson Quarterly
IV. July, August, September 1915 №
THE CHURCH YEAR AND THE QUARTER

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THE Junior Friend
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Vol. IV THIRD QUARTER, 1915 No. 3
Christliche Kinder-Zeitung
PREACHING THE GOSPEL OF THE KINGDOM
Evangelical Tidings
The Evangelical Home Department Quarterly
Evangelical Bible Story Lessons

Synod grew from fifty-six ministers and eighty-two congregations to 1,047 ministers and 1,381 congregations with 263,000 communicant members. Has our educational work kept pace with the Church's growth? I leave the answer to your sane judgment.

I do not like to make comparisons. Somebody once said: comparisons are always odious—but nevertheless we may learn by comparison. Let us see what other denominations of our own language and descent have done for their young people along educational lines. The Lutheran Church in America possesses forty-five colleges, twenty-four theological seminaries and forty academies. The General Synod operates six educational institutions, the General Council nine, the Missouri Synod ten, the United Synod of the South (about forty churches) four, the Evangelical Association (about 120,000 members) two, the Dutch Reformed Church (1,100 congregations), two, the German Reformed Church (230,000 members), nineteen educational institutions.

It must be evident to any one who *knows* these things, that our Synod has been sadly derelict in advancing the cause of education. If there is one thing which the Jubilee ought to accomplish, it is a larger spirit of loyalty, a deeper conviction of our duty, a better understanding of our opportunities, and an awakening to the fact that if we are not to be outclassed by other much smaller denominations, we must pay more attention to the developing of our educational system. For after all, our educational institutions are the foundation upon which rests the superstructure of our whole church organism. More theological seminaries, or such with larger facilities, means more ministers and more churches, more missionaries at home and in the foreign field. More and better colleges means more intelligent and more loyal Evangelical men in our churches and better churches and better support for the enterprises of the Synod. More women's colleges means better and more loyal Evangelical wives and mothers, who will rear Christian families and influence their sons to enter the ministry.

Will this Diamond Jubilee be the starting point toward a larger, better, more comprehensive program along the educational lines of endeavor? God grant it.

EXTENSION vs. DEVELOPMENT AND RECLAMATION

BY REV. G. A. SCHMIDT, DENVER, COLO.

"One thousand words on 'Our Home Missions' for the Jubilee number of the HERALD"?

Sure—and dee-lighted to give them to you!

But all of us may not agree as to the meaning of the words "Home Missions".

The great mass of Evangelical Christians are snug in the belife that we are generously spending about $40,000.00 annually in successful home mission endeavors.

A few of us beg to differ.

What is ordinarily considered home mission work is merely church extension. When requests are made for assistance the three chief considerations are:

1. How *many* Christian people are there in the new field?
2. How *much* can the new charge do for itself?
3. How *soon* will it be self-supporting?

Real home mission work ought not ask any one of these intensely practical questions, therefor we ought to begin now to consider the advisability of establishing a new department of Christian work in our Synod and distinguish between *Church Extension* work and *Home Mission* effort. There are two fields for home mission effort—the over-populated cities and the under-populated country districts. If you desire to make it three, count in Utah! In the great cities we ought to be doing settlement and social-service work in the slums and the congested districts instead of carefully folding our skirts around us and betaking ourselves into beautiful residence sections.

In the sparsely populated sections, especially in the Far West, it is impossible to successfully carry out our present system of church-extension—home-mission endeavor. In the first place, it is pioneer work. We are following untrodden trails. In many instances they lead to dry wells; sometimes they go in circles, and occasionally they end nowhere.

Then we ought to quit trying to follow them! Sure! That's what the stay-at-homes told the old Western pioneers sixty years ago. They said there was nothing but Indians and rattlesnakes and sagebrush out West. But the pioneers knew it was "God's country" in the rough. With unfaltering faith they treked the trackless plains and opened up the great Western empire. Of course it took and it still takes capital and faith and hard work to develop its marvelous resources, but it is worth while. The trouble is that it is often so very difficult to limber up the capital and prop up the failing faith.

Dare we let them wait and dream in vain?

Old Joe Stepp has been "holding down" a number of "claims" up in the hills for thirty years. He is trying to work them all alone, hoping some day to "strike it rich". But it takes money and men to develop mines. Old Joe is going to die poor. When he crosses the great divide some development company is going to step in and make a mint of money.

Old Joe reminds me of our lonely home mission workers in Montana and Wyoming and Utah, etc., each one trying to work his own little claim and dependent largely on his own imperfect and uncertain resources.

And old Franz Blum has been living out on his "desert-claim" of hundreds of acres for as many years as old Joe. He won't let go—not Franz. He is waiting for the *reclamation service* to come along and build irrigation canals and reservoirs into his section. He knows his desert claim will flower like a rose-garden the moment it gets sufficient water. He may die poor, but each year the reclamation service is getting nearer to his great ranch and some day Franz's dreams of harvests and prosperity are going to be over-realized.

"Too late to benefit Franz?"

Sure, but Franz does not care. He is not a reaper of harvests. He is a dreamer of dreams. His comforts are as Job's comforts, but Franz is happy. He is a seer. He is treading the sunset trails of life now—he knows he will not reap the reward of his long years of patient waiting and working, but Franz is thinking of the *future* and of his *family*.

He is a type of our Western home mission workers waiting for something that seems almost as far away now as when they began.

In the meantime old Joe and old Franz both seem to have lost sight of God and eternity and the Church.

No—let me put that right!

The Church has lost sight of old Joe in his lonely mountain cabin and of old Franz and his family in their prairie shack.

Every time old Joe comes to town he goes to church. You ought to hear him sing the old chorals. He remembers the sermon for years and years. And there is always something glittering in the basket when Joe has been there. He still seems to have a tender spot in his heart for the Church, doesn't he, even tho the Church has forgotten him.

But Franz has greater difficulties to contend with. The other day I had a letter from him. It ran like this: "You remember you christened our twin boys fifteen years ago. They are not confirmed. Another German family nine miles from here has four children to confirm. None of our children have had any religious instruction. Can you arrange to come out? Bring six catechisms with you."

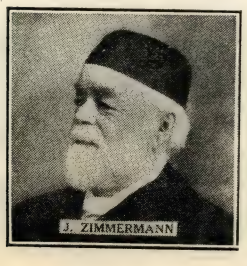
How is that for Evangelical loyalty?

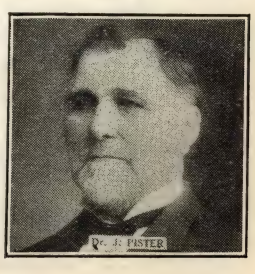
What Real Home Mission Work Means

I was out there—toward the southeast—on Monday. I did not get to the ranch. That is "some" trip! They came to meet me at the railroad way-station. I am going to spend one day a month out there teaching those young folks their catechism. That means some fine trips the coming winter. Then, on Tuesday, I was in the northern part of the State all day attending the funeral services of a faithful old rancher's wife. And this morning I am jotting this down posthaste to get to the work necessarily neglected the past two days. Is there no work here for an active and faithful travelling home-mission worker? Are we to leave Joe and Franz to their fate? Are they and their children not worth while? Shall the few men, who are doing this real home-mission work as a "side line" continue to neglect their charges, or shall they fold their tents and quietly steal away?

They will not! Like Franz and Joe they are going to "stick it out" and wait for the coming of mission men and mission money for the development work and the reclamation service in the Western Church. Some day you of the East and Central States are going to realize that home-mission work is not merely extending your fields and farms in fertile lands, but it is the great *reclamation service of the Church* with the one duty to go out and "make dry valleys full of ditches".

When the Church observes its centenary the work of the Western pioneers will be better understood even as today we are unanimous in remembering the efforts of the founders of the Synod. Just at present you are busy with great things—gathering the harvest and making plans for the future—we out West are content with the lowly service of "gathering up the fragments".





Sektionsblatt
Jugend Freund
THAT THEY MAY ALL BE ONE
THE EVANGELICAL COMPANION

Unsere Kleinen
The Advanced Quarterly
THE UNITY OF THE SPIRIT IN THE BOND OF PEACE
Shorter Junior Evangelical Lesson Quarterly
IV. July, August, September 1915 No
THE CHURCH YEAR AND THE QUARTER

Der Friedensbote.
Deutschen Evangelischen Synode von Nord-Amerika
The Senior Evangelical Lesson Quarterly
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A Paper for Evangelical Churches and Homes
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Junior Friend
THE ILLUSTRATED INTERMEDIATE Evangelical Lesson Quarterly
Vol. IV THIRD QUARTER, 1915 No. 3
Christliche Kinder-Zeitung
YE ARE THE LIGHT OF THE WORLD
Evangelical Tidings
Home Department Quarterly
Evangelical Bible Story Lessons

OUR WORK IN INDIA AND THE JUBILEE

REV. C. W. LOCHER, BALTIMORE, MD.

When our Evangelical Synod had been in existence for forty-four years (on May 20, 1884), it took charge of the work hitherto conducted by the German Evangelical Mission Society of New York, in the Central Provinces of India. A distinct call for foreign mission activity had come from God and had found willing hearts and energetic response. We look back, then, upon thirty-one years of denominational missionary endeavor among a heathen people on the other side of the earth.

A Cause for Gratitude

We *thank* God that thru his manifest guidance and direction we were led to undertake and to carry on the work in India, independent of other missionary societies. It has become a source of rich and manifold blessings. It has been the means of helping many from the drakness of idolatry and sin into the glorious light of the Gospel of Jesus Christ. It has been a veritable Good Samaritan for the thousands of famished, starving natives of India, of forsaken lepers and of orphaned children. It has, besides, resulted in our living up to the apostolic reminder, to be "sound in *faith*, in *love* and in *patience*". Without it the "soundness of *faith*" might have become our sole prerogative and commendation at this Jubilee. The difficulties with which we have had to contend in our foreign work have been a strong incentive, in the course of years, to much prayer and loving effort on the part of an ever-increasing number of our Evangelical people. The words of Dr. Edward Everett Hale, quoted by Dr. Capen at the Centenary Celebration of the American Board, may be applied with equal correctness to our own church-body and its mission in India: "Having become interested in those who dwell in faraway lands, a healthy gospel of self-denial has sprung up among us. Boys and girls have learned to understand the meaning of the Saviour's words of rebuke for the selfish, who 'only seek to save their own life and thereby lose it'. It is not saying too much to claim that the American Board has done more to deepen the religious life of America than its most successful missionaries have done for the uplift of idolatrous heathen".

We *thank* God, too, that He has looked upon our foreign work with divine favor. He has given it into the hearts of most of our congregations and Sunday-schools and of many of our church-societies and of individual donors, perhaps known only to himself, to lend their financial support, year after year, in order to continue and enlarge this work. He has opened up before us the doors of the Chamar and Hindu population, so that hundreds of thousands are within reach of the message which we bring them. He has increased our opportunities and our usefulness to such an extent that, whereas in 1884 we had only two mission-stations with 340 native Christians and eleven native helpers, and with but 117 children in our two schools, we now have a working-force of twenty-four American missionaries and 277 native helpers, at six stations and sixty-eight out-stations; while the number of our native Christians has increased to over four thousand and that of the children and students attending our sixty-five schools has reached 3,517. What a signal indication that our Lord looks upon the humble work which we have been trying to do, with pleasure and favor! We thank Him, also, for the men and women whom He has chosen and employed as His instruments; the members of the denominational Board, who have made this work the object of their careful and prayerful deliberations, and the missionaries who with self-sacrifice and devotion have "borne the burden and heat of the day" in India, some of them for a good many years.

A Time of Testing

We *confess*—for every joyful anniversary must become an occasion for sincere self-examination and for truthful admission of faults and shortcomings—we confess that our efforts for this part of our Lord's vineyard have oftimes been sporadic and spasmodic, and sometimes lax and feeble. *The average annual contribution per communicant for our foreign work has remained deplorably small.* It was fourteen cents in 1912, and indications are that it will be even less this year. We infer from this low average that there are many thousands in our congregations who never give for foreign missions, or who satisfy their conscience, when an appeal is made for a mission-collection, with the yielding up of a paltry coin, not at all in proportion to their means, or with the greatness of God's love or the need of dying fellow-men. God forgive us where we have sinned by our luke-warmness, selfishness and penuriousness!

We *trust* our God for the future. Our readers know that conditions in India are somewhat unsettled at present on account of the European war. Several of our missionaries who are on furlough cannot return to India at this time. In consequence, our work is practically at a standstill, hampered and crippled thru lack of laborers. We are, just now, only trying to hold that which we have. But far be it from us at this Jubilee season, knowing what God has done for us in the past, to become discouraged, or to doubt our calling as a church-body for this foreign work. It would show a lack of gratitude and a feebleness of faith on our part. **"The Lord, your God, proveth you, to know whether ye love the Lord, your God, with all your heart and with all your soul"!**

An Opportunity for Growth

We *need* the continued good-will of the faithful friends of our foreign mission and the interest and aid of all those who have hitherto been more or less indifferent towards it. We need a host of *regular* contributors, whose mode of giving is not spasmodic, but is in accord with the rule laid down in the New Testament: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," and who have *personally* complied with Paul's characteristic of the true giver: "They first gave themselves unto the Lord." We need, too, young men and young women, laying particular stress upon the word *women*, who will volunteer to go to India and to devote their whole life to the missionary service. And we need *your daily prayers!*

We *pray* that our heavenly Father may protect our fellow-workers in India; that He may provide the means, day by day, for their support and sustenance; that He may strengthen them in faith and courage, in body and soul; and that He may restore those who are ill to full health and strength. We pray that those in India, who have been won out of heathen surroundings, may increase daily in the knowledge and grace of Jesus Christ, and that our native helpers, catechists, and teachers and Bible women may become ever more firm in their Christian convictions and efficient in that branch of service to which they are devoting themselves. We pray,finally, that the situation may soon clear again, thru peace among the warring nations, and that further usefulness and blessings may be forthcoming—a new harvest of souls—a cheerful, consecrated service on the part of our entire church-body for the glory of God, and the moral and spiritual uplift of men.

The Immediate Need

REV. E. SCHMIDT, GENERAL SECRETARY, BUFFALO, N. Y.

Letters and cables from our missionaries have repeatedly urged prompt remittance of funds for their support, as they are in actual need. Between the lines one could read the words: Will the Evangelical people forsake us in this time of great need? The remittances, expected to arrive from week to week, do not appear, or only in small sums. Our small reserve fund is exhausted and further credit with our British banker will be refused if we do not act quickly and relieve the situation.

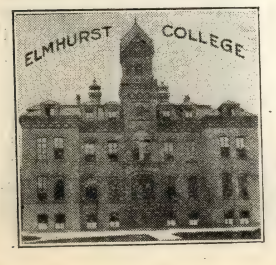
At a recent meeting of the officers of the Board Pastor Lehmann, the treasurer, reported that he had been unable to do more than remit small amounts on account and that *the brethren in India are still short the sum of $9,253.44, which amount should have been in India on July 1.* The financial reports issued monthly by our treasurer show a shortage in the contributions amounting to $6,785.83 for the first six months of this year compared with 1914:

	1915	1914
February	$ 1,042.66	$ 6,272.28
March	2,046.00	1,580.19
April	1,679.53	2,237.60
May	1,926.66	2,994.80
June	2,685.70	3,454.66
July	2,383.26	2,010.11
Total	$11,763.81	$18,549.64

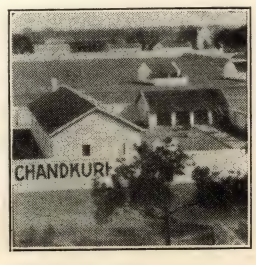
In addition to this decrease in receipts we have to remember that we were in arrears on January 1 to the amount of $4,000.00. The Board therefore had to authorize our treasurer, Pastor Tim. Lehmann, to borrow the necessary amount, either from other boards or from individual friends, even tho he had to pay interest on the same.

It was to be expected that the contributions towards the Red Cross fund would necesarily decrease receipts for missionary purposes. The board and the missionaries understood this perfectly and were prepared to refrain from any expansion of the work or the addition of new buildings during the time of the war. Our motto was: "Hold what we have." But unless there is an immediate and generous response to this appeal we shall not be able to do this.

Continued on page 8



THE EVANGELICAL COMPANION
—GO YE INTO— ALL THE WORLD
Lektionsblatt
Deutsch-Amerikanischer Jugend Freund



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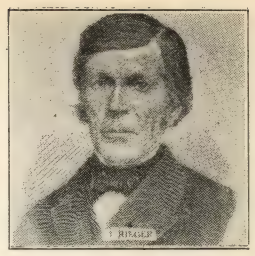

"Thy Word is a Lamp unto my Feet and Light unto my Path"

October 17, 1915. Twentieth Sunday after Trinity

Helps for a Good Meeting

Rev. W. N. Dresel, Evansville, Ind.

THE JUBILEE OF OUR CHURCH

M. Oct. 11. Ps. 34: 1—9. Our Thanksgiving.
T. Oct. 12. Eph. 4: 3—6. Our Principle.
W. Oct. 13. Heb. 11:1—14. The Fathers.
T. Oct. 14. 1 Tim. 1: 12—20. The Grace Given to Us.
F. Oct. 15. Ps. 2: 1—12. World-wide Work.
S. Oct. 16. Ps. 34: 11—22. A Word to the Young.

Sun., Oct. 17. Ps. 34: 4. Topic—Our Jubilee. O magnify the Lord with me, and let us exalt His name together.

The Diamond Jubilee of the German Evangelical Synod of North America justly claims the attention of all the young people in all congregations. The meeting can be made most profitable if the following outline is presented and elaborated upon. It may be written on the blackboard or printed so that all can read while the leader is addressing the meeting. As the Scripture lesson Eph. 4: 3—6, John 17: 21 and Psalm 107: 1—8 might be read.

Facts Worth Knowing

From the meager beginning with six pastors seventy-five years ago our Church has grown to 1,017 pastors, serving 1,348 congregations in nineteen Districts and two mission territories, and twelve missionaries in India serving at six mission stations, assisted by over 100 native workers. Our Church is presently represented in all but twelve States of the Union, also in three provinces of Canada.

With these congregations are connected possibly 95,000 families, or 373,739 individual members.

Our Sunday-schools number 1,224, with 12,354 teachers and officers and 122,306 scholars, a total enrollment of 134,660, with an average attendance of 92,253. The Cradle Rolls number 14,214 members, the Adult Bible Classes 16,430 members, the Home Departments 8,277 members and the Teacher-training classes 1,325 members.

There are 195 Brotherhoods with 11,795 members, 968 Ladies' Societies with 58,792 members, 737 Young People's Societies of various kinds with 32,894 members, and 108 Missionary Societies with 4,922 members.

The value of the property of the congregations is approximately $16,000,000.00. Last year the sum of $2,135,660.95 was expended by the congregations for running expenses, repairs, liquidation of indebtedness and new buildings. For the purposes of the Synod, viz., Seminaries Home and Foreign Missions, Church Extension, Ministerial Relief, Benevolences and administration the sum of $259,493.98 was contributed.

Among the American churches we rank twentieth in point of total membership; first in point of average membership of congregations, average number of persons and families served by a pastor and number of congregations owning a parsonage; third in point of congregations with Sunday-schools and average enrollment.

Our Heritage

That which we have received is the faith and doctrine of the Protestantism of Germany and Switzerland and as also the religious customs, rites and forms of the established Churches of these countries.

It is our heritage to be members of a Church which is a practical union and federation of members and congregations even tho there may be slight differences because of local conditions and views.

Our Opportunities

Toward the past—let us revere the memory of the founders and praise the Lord for His goodness toward them.

Toward the present—let us remember that this is our day to work. The unchurched masses and the inactive Christians are challenging us to win them for the cause of Jesus Christ.

Toward the future—to bring to succeeding generations men and women firm in faith, strong in godliness, alive to the great opportunities of the kingdom of Jesus Christ, ambitious, and unafraid to sacrifice and to be sacrificed.

A Prayer

Lord Jesus! We thank Thee for Thy kingdom on earth and our Church which Thou hast signally blessed during these seventy-five years of its labor for Thee and among men. We beseech Thee graciously to preserve our Church, all its congregations and members, likewise all the efforts of Thy believers everywhere. Quicken, direct and increase the effort and work of all the members, homes and churches with Thy glory, blessing and love. Let us not be ashamed to own Thee as our Saviour, Redeemer and Lord, and finally receive us into Thine everlasting glory. Amen.

The Advanced Quarterly's Lesson

The Report of the Spies. Num. 13: 25-14: 10

Golden Text: *"If God is for us, who is against us?"* Rom. 8: 31.

Daily Bible Readings

M. Oct. 11. Num. 13: 25—14: 10. The Report of the Spies.
T. Oct. 12. Ex. 34: 1—16. Jehovah is Merciful and Gracious.
W. Oct. 13. Ex. 35: 1—9, 20—29. Gifts and Laborers for the Sanctuary
T. Oct. 14. Ex. 40: 17—38. The Cloud over the Tent.
F. Oct. 15. Lev. 10: 1—11. The Sin of Nadab and Abihu.
S. Oct. 16. Num. 12: 1—15. Miriam's Leprosy.
S. Oct. 17. Matt. 22: 34—46; 1 Cor. 1: 4—9.

A complete itinerary of the wanderings of the Israelites after leaving Sinai is found in Num. 33: 16—36. Most of the places mentioned there cannot be located today, largely because the hostility of the Arab tribes has so far prevented a thoro survey and exploration of the region. The general route must have been eastward toward the gulf of Akabah and along its shores to Eziongeber at its head, and thence northward to Kadesh-barnea, from whence the spies were sent out. This place was about sixty miles south of Hebron and was in every way suitable for a sudden invasion of Palestine.

According to Deut. 1: 22 the request to send out spies came from the people, who were doubtless afraid to go forward trusting only in God's promises. Apparently the spies scattered in various directions in order to avoid suspicion, and there seems to have been a division into two main companies, one going thru the whole length of Palestine, even beyond Damascus, (compare 13: 21 with Josh. 13: 5) while the other went only as far as Hebron and the Eshcol valley. This party, perhaps under the leadership of Caleb, 13: 30, was naturally the first to return, while the other, under Joshua, came later.

Tho spies were sent out at the request of the people there is no hint that God was opposed to such a step. It was undoubtedly the part of wisdom to discover the conditions that the people would have to meet in entering the land of promise, and it is never wrong to seek to discover the facts as they exist and must be faced. The reports the spies presented when they returned aimed to set forth the facts as they had found them. The report really consisted of two reports, a majority and a minority report, and both of them contained facts, altho the majority report shows indications of exaggeration. There was no denying that there were serious obstacles in the way of entering the country and conquering the people, all the more so as Israel had absolutely no military training or equipment. The majority report is called an *evil* report because of the false emphasis on the danger and obstacles and the consequent false impression it created. It was evil also because it contained no reference to *the presence and the power and the promises of God.* Caleb therefore seeks to inspire the people, who were becoming discouraged by one set of facts, by adding the *other set* of facts which they were overlooking . The trouble with the spies was that they were *facing the facts without faith.* They were looking only at one side of the facts and ignoring altogether *the biggest fact of all*—that God was on their side.

There will always be trouble when people look only at the dangers and difficulties of the task God has given them to do. Israel had experienced enough of God's power and dependability in the deliverance from Egypt and all that followed to know that God's presence and help on the side of those who want to obey His will is a fact so evident and so decisive that all others can be safely left to take care of themselves. No matter how great the dangers and the difficulties may seem, God's power to help and to conquer is always greater as long as His children seek only to carry out His will and nothing else. Countless persons that could bring forth fruit plentifully for the kingdom of God are to day wandering aimlessly about in the wilderness of a worldly life because they were unwilling to trust the help of God in overcoming the temptations and trials that loomed before them as they considered entering the Christian life. We see glimpses of beautiful Christian experiences, but we fail to realize them because we are unwilling to go forward. And individual Christians, as well as churches and whole denominations, have lost splendid opportunities of accomplishing great tasks for the kingdom, because the difficulties seemed to be greater than the power and the promises of God.

Der Friedensbote.

Magazin für Evangelische Theologie und Kirche.

The Senior Evangelical Lesson Quarterly

Junior and Friend

The Illustrated Intermediate Evangelical Lesson Quarterly

WE PREACH — CHRIST CRUCIFIED

Children's Comrade

Bibliothek Geschichten

The Evangelical Herald

Christliche Kinder-Zeitung

Evangelical Tidings

The Evangelical Home Department Quarterly

Evangelical Bible Story Lessons

PREACHING THE GOSPEL OF THE KINGDOM

Lektionsblatt

Deutsch-Amerikanischer Jugend-Freund

—GO YE INTO— ALL THE WORLD

THE EVANGELICAL COMPANION

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I AM THE WAY — THE TRUTH AND THE LIFE
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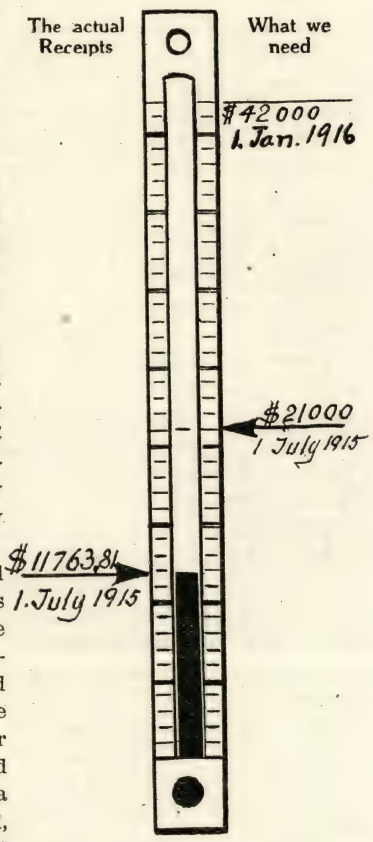
THE CHURCH YEAR AND THE QUARTER

Far too much of what commonly passes as caution and carefulness is really only cowardice, as it was in the case of the children of Israel. There is a great difference between faith, which looks and thinks and trusts in God, and rashness which, following some momentary impulse, rushes blindly on without either looking, thinking or trusting God. Nor does faith imply ignorance of or indifference to the facts. It always looks the facts and conditions squarely in the face. *But it does not stop there.* It turns toward God and says, "show me Thy will, O Lord", and then, when that will is plain, goes steadily and joyously forward, secure and undaunted in the conviction that nothing can prevail against those who are on God's side, and that "Faith is the victory that overcometh the world".

Continued from Page 6

Mr. H. Manrodt, a member of the Board, re-enforces Pastor Schmidt's earnest appeal with an illustration which we herewith reproduce in the hope that it will induce many to study the situation carefully and to act as the Spirit may move them. Mr. Manrodt wishes to impress mission friends with the following:



"From week to week the cry of distress from India becomes more urgent and from week to week the amount contributed to their relief recedes farther and farther from the sum which *should* be at hand. The burden becomes heavier from day to day. Where will it end?

"It is clear to anyone who will consult our figures that this state of affairs can not continue. Up to July 1st we *should* have sent $21,017.14, but instead we were able to send only $11,763.81 and we are nearly $10,000.00 in arrears.

Our reserve funds which had been created for other purposes have now been exhausted; the missionaries' credit with bankers in India has been strained to the breaking point; dire need stares us in the face. Our brethren and sisters entered this work and traveled to India at the bidding of the Synod, confident in the belief that proper support would be granted them. This is now lacking and in a strange country they are facing distress and want. Can we realize what that means? Can we conceive how their hearts are troubled because we seem to forget them at this time of need?

Is it not double shame for us, who are partakers of many rich blessings and live in peace, that we should so far forget our duty as to neglect our work and repudiate our sacred promises? Remember that they not only have to care for themselves and their families, but also must provide for seventy-four catechists, 181 teachers, many other employes, and also 239 orphans. We simply *must* meet our obligations. We *can, can not* neglect them. We *must* meet our obligations. We *can*, and by the help of God, we *will* do so. What say you? *G.E.S. Tr.*

A JUBILEE TRIBUTE OF THANKS

In these days of rejoicing the heart of every loyal Evangelical Christian is overflowing with just pride and gratitude. The grain of mustard-seed planted seventy-five years ago has become a veritable tree, which spreads its branches far and wide. The little Church Society of eight members has grown into a church body which takes its place among the influential denominations of our great country. Glory and honor to our God, who has showered His blessings upon the tender plant and has nurtured the growing tree!

"Remember them that spoke unto you the Word of God"

While we rejoice let us not forget the appreciation that is due to those *thru whom* the good Lord has sent His blessings. It is His will to do His work upon earth thru men who have consecrated their lives to His service. The history of our Church is therefore the account of the untiring labor and the willing sacrifice of men who were impelled by the love of God to serve their brethren often amidst privation and hardships. The credit for the remarkable development and present standing of our Church is due, first of all, to those men who thru the grace of God have faithfully preached the precious Gospel of Jesus Christ. Thereby many have been rescued from a life of sin, many thru their Christian training have been kept from leading a life of shame and disgrace, many have been encouraged and strengthened when in fear and dismay; many have been led to serve the Master cheerfully and faithfully, and many have answered the final summons of God with the assurance of faith. The faithful preaching and teaching of the Gospel have been the most important factor in making the seventy-five years a time of unceasing blessings.

Evangelical Christians, your Church has always had a host of faithful pastors, of whom you may well be proud, men of untiring zeal and devotion, men of faith and love, men of prayer and action. Read the history of the Evangelical Church and you will find that heroes of faith laid the foundation and that the secret of the success of the undertaking lay in the fervent prayers and the consecrated lives of the men who built upon the foundation. When you therefore thank the Lord to-day in fervent prayer, do not forget the efficient and faithful men, whose efforts and sacrifices God so wonderfully blessed for your good. Honor their memory by telling the children of their zeal and love.

"They that Proclaim the Gospel shall live of the Gospel"

The larger number of the men to whom we owe so many blessings have already passed to their reward, so that we can not show them our appreciation, but we are not without an opportunity to give expression of our gratitude to some of them. Today we have seventy-nine retired ministers and teachers in our Church, men who have given their best service to the Lord and the Church and have become invalids, or were forced to retire on account of old age. Furthermore we have 152 widows and sixty-six orphans of deceased pastors and teachers. They have borne the many burdens with their husbands, tho the latter could not make adequate provision for them, and now most of them are without sufficient means of sustenance. Most of the retired ministers also need assistance because they have always had such small salaries that they could make no provision for their future and they regarded it their sacred duty to preach the Gospel, whether able to lay aside anything for a rainy day or not. These good people are not objects of charity, but in accordance with 1 Cor. 9: 14 the Church is in honor bound to provide for them.

As early as the year 1857, when our Synod numbered only forty-nine pastors and sixteen affiliated churches, this duty was acknowledged by creating a fund for the relief of pastors' widows. The plan adopted at that time was revised and improved repeatedly. At present the "Pension and Relief Fund", which each pastor of our church is expected to join at a cost of about $20.00 per year, offers to each retired worker and to each widow a pension in accordance with the years of service. Thus this year each of the above-mentioned families is receiving an average pension of $108.00, (some more, some less) and from the Relief Fund, which is sustained by voluntary offerings, forty-six pastors and fifty-four widows (the most needy ones) receive in addition to their pension an average of $47.00. The Pension Fund seeks to keep all out of need, and the Relief Fund endeavors to assist those who are nevertheless in need.

While the plan in operation is working very successfully as far as it goes, it must be clear to everyone who studies the above figures, that it *does not go far enough.* The Relief Fund is not yet adequately meeting the needs of its dependents. We need more and larger voluntary offerings for the relief of those actually suffering want. Instead of $11,072.67, the sum contributed by Evangelical Christians last year, we should have at least $15,000 annually. This is the Jubilee tribute of thanks that Evangelical Christians are asked to make, to show their appreciation for the work of the faithful men thru whom God has so wonderfully blessed our Church in the past seventy-five years.

Otto Press,
Member of Soliciting Committee.

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The Evangelical Herald
WE PREACH CHRIST CRUCIFIED
Junior Friend
The Illustrated Intermediate Evangelical Lesson Quarterly
Christliche Kinder-Zeitung
WE ARE THE LIGHT OF THE WORLD
Evangelical Tidings
The Evangelical Home Department Quarterly
Evangelical Bible Story Lessons
THE EVANGELICAL COMPANION
THAT THEY MAY ALL BE ONE
Lektionsblatt
Junge Freund

The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Anthony Comstock Lifted Up

A few months ago very many newspapers had more or less gleeful editorials about the "Fall of Comstock", based upon the report that Mr. Anthony Comstock, secretary of the American Society for the Suppression of Vice, was to be removed from the position of Post Office Inspector which he had held for more than forty years (without salary until a few years ago, when compensation was forced upon him by Postmaster General Cortelyou). But Mr. Comstock's official appointment as Post Office Inspector has not been revoked, and there was no indication that his removal was ever contemplated by the Department at Washington, a fact which casts a peculiar light upon the reliability of many news items appearing in the press reports. So far from having fallen, Mr. Comstock was, rather in his death, which occurred on September 21, lifted up into the pure and spotless life where there is no more need of fighting sin.

Mr. Comstock's unique and heroic career began in 1872, when the sight of an obscene book passing from hand to hand among his fellow-clerks in a New York dry-goods store awoke his disgust and indignation and opened his eyes to one of the most hideous trades in the world. Learning that the book was procured from a dealer in New York, he summoned a policeman and went to the place where it was sold. By means of his tremendous energy and dauntless courage he secured seven arrests of the sellers of vile books and pictures in a few hours. At that time the trade in licentious pictures and literature was a large and successful industry to which the police paid little or no attention. Obscene books and pictures were offered to boys and young men in shops and by push-cart dealers selling fruit and nuts in the streets. The post-office was used practically without hindrance, and the schools of the country were accessible to the most infamous set of scoundrels who have ever preyed upon boys and girls. Mr. Morris K. Jessup heard of young Comstock's courage and offered him a salary to continue the work. The American Society for the Suppression of Vice was formed soon after with the loyal backing of Mr. Jessup and a number of other wealthy New York Christians, and Mr. Comstock was from that time forward the executive secretary of that organization.

Mr. Comstock immediately started on a crusade against all forms of vice, which did not end until the day of his death. With the backing of this society he secured the passage in Congress of stringent laws against the circulation of obscene literature by mail, and was then appointed a post-office inspector to help enforce the new statute. At the risk of his life he faced the scoundrels who were making a living by means of this infamous traffic and made himself the guardian of every school-boy and -girl in the country in order to protect them from the inroads of vile literature. As he prosecuted his labors his field extended, and gambling tools, lottery tickets, fraudulent circulars, green goods, and nefarious business of every kind felt the touch of his iron hand. Naturally in such crusades he encountered enemies that were not only morally but physically vicious, and he carried to his grave a deep scar across his face, left there by the knife of a savage offender whom he put under arrest.

Mr. Comstock was often criticized for being unable to distinguish between obscenity and art. Christians, however, can see no need for making the line between the two so dim and uncertain that such mistakes are possible, and there are probably few people, we think, who will not readily pardon Anthony Comstock for any mistakes he may have made in this direction while performing what he conceived to be his duty to his God and his country. For in all the attacks upon his life, his reputation and his character he has quietly rested upon his faith in the word of his God: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn".

Some idea of the value of Mr. Comstock's services to the nation's morals may be gathered from the fact that during 1915 alone the New York Society made sixty-seven arrests, seized 1,583 obscene books, 13,512 lewd pictures, 123 negatives for making pictures, 445 advertising circulars, 7,233 articles of illicit traffic, 942 lottery schemes, 34,650 lottery tickets, and 452 lottery prizes. Some years ago his total work represented the destruction of nearly fifty tons of vile books, over 25,000 pounds of stereotype plates, 2,500,000 obscene pictures and over 12,000 negatives. When one thinks of the moral degradation and corruption among the youth of America prevented by this brave and conscientious effort, we cannot see how sincere Christians can feel anything but gratitude to God for a life and a service like that of Anthony Comstock. And it is difficult to keep from questioning the character of those who, in view of such a service, still persist in censuring and ridiculing work of this character.

A THOUGHT FOR THE WEEK

Never, never do great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite. Heavenly powers move in quiet. It is in silence that the stars move on, and it is in quiet our souls are visited from on high.—Mountford.

William Bayard Hale on President Wilson

Few people are better known to American contemporary literature than William Bayard Hale, formerly Protestant Episcopal minister, and since 1900 successively editor of the *Cosmopolitan*, *Current Literature*, Philadelphia *Public Ledger*, special correspondent of the New York *World* and *Times*, and on the staff of the *World's Work*, and author of The Making of the American Constitution; The Eternal Teacher; Philipps Brooks, a Memorial; and Woodrow Wilson, the Story of his Life. The mere list of positions he has held proclaims him not only a man of ability and achievement, but also guarantees an unbiased American spirit. What such a man has to say on President Wilson and the attitude of his administration in the present crisis can certainly not be called un-American.

A recent issue of the New York *American* contains an article by Mr. Hale which is among the most remarkable that have lately come to our attention, in that it points out in friendly but emphatic manner a weakness in the American form of popular government and in the character of President Wilson that vividly illumines the situation into which the United States has drifted as a result of the European War. "In one particular", writes Mr. Hale, "Mr. Wilson was accustomed, long before the presidency came his way, to heap reprobation upon the system he is now administering, namely, the particular of its *irresponsibility to the people*. We talk of popular government, but we have never tried popular government, Prof. Wilson used to tell us; and he would point to the fact that a Congress elected in November of one year ordinarily met for the first time in December, thirteen months later. Another fact that deeply impressed Mr. Wilson, the student of government, is that *the chief executive of the Union is during his term of office responsible to nobody*. In the whole range of governmental systems there is to be found no such functionary as the American President —neither a ruler nor the minister of a ruler, and yet both; wielding the prestige of a sovereign without enjoying the transcendent prerogatives of sovereignty, while at the same time exercising the authority of a prime minister without being restrained by responsibility to representatives of the people".

The fact that the people *are powerless to restrain their President at this time* seems especially perilous to Mr. Hale. "For instance, while the President may n t actually declare war, nothing is more certain than that he can actually *bring about* war. He can assume positions, issue State papers, and pursue, during months of critical gravity, a course of conduct toward a foreign government of which the country may *not approve*, and of which it may be *kept in ignorance*. This has been the case during the past twelve months. The conduct of the foreign relations of the United States has been carried on by Woodrow Wilson acting practically *alone*. . . . *In a truly democratic country every act of the Department of Foreign Affairs would be challengeable and would be challenged by the opposition party*. Thus the administrative head of the nation would have had the *benefit of advice and criticism*, and the country would in large measure have been saved from the danger of secret international intrigue or ill-advised international sympathies".

"Moreover", Mr. Hale continues, "with all Mr. Wilson's ability and character, there are *certain quite special limitations which sit upon his fitness to handle alone* a crisis such as we are passing thru. . . . Mr. Wilson's one passion is *English* political history. The lives of *English* political worthies have been his life-long study. . . The incident of *English* political life are vivid in his memory and imagination. . . . He has a keen love for *English* literature. . . . When unable to go to *England* for his vacations he has retreated to Bermuda, the nearest point at which the spirit of *English* life can be enjoyed. All of which is natural and laudable in one *whose mother was born in England, and all four of whose grandparents were British subjects*. Moreover, two of the Cabinet's ten members *were born subjects of the king of England*.

"On the other hand, *Mr. Wilson has never been in Germany*. He has no knowledge of the German language. He is unfamiliar with German literature; he has not drunk at its fountains of philosophy; has not heard its songs nor listened to its stories. The events and figures of German history are for him dim shadows in the pantomime of time. Not that there is anything reprehensible in this. *But it explains a great deal. And it renders it all the more necessary that, in the presence of a controversy between English and German ideas, Mr. Wilson should take pains to secure from others the knowledge which he has not within himself.*

"No living sovereign", declares Mr. Hale, "would have dared to shut himself up to decide alone and uncounseled the vast issues at stake, as Mr. Wilson did after the Lusitania tragedy".

Only superficial or prejudiced Americans will fail to find much food for fruitful thought in Mr. Hale's contentions. If Congress knows and respects the temper of fair and enlightened public opinion it will not wait long before preparing legislation providing for some method of enabling the people to make their influence felt upon the government when Congress is not in session.

THE MODEL PRAYER

I. Looking up to the Father

"After this manner therefore pray ye: Our Father who art in heaven", Matt. 6: 9a.

We have called prayer a *spiritual instinct*, divinely implanted into the human heart in order to keep it in touch with the heart of God. The spirit of true prayer is that of *praise and exaltation*, of rejoicing in God's presence and in our communion with and relationship to Him. The condition for real prayer is withdrawal from the world and *being alone with God*, and its power lies in the *earnest, insistent, personal* appeal to God for that which is nearest to our hearts, uttered *confidently, unselfishly, importunately*. We are most certain of getting results thru prayer when we are most certain of acting *in the spirit of Jesus Christ*, no matter what the number of those engaging in prayer. And the *needs of others* always have precedence of our own, supplications, prayers and intercessions are to be made "for all men", with all their differences of race, color, class, language, nationality and custom. Our whole life is to be a ceaseless prayer, our minds and hearts with all their thoughts, desires and ambitions are to be so turned toward God that the entire life, in joy or in sorrow, in work or in play, at home or among strangers, and under any circumstances or conditions, is *pervaded by the spirit of prayer*.

It is in this spirit with all this in mind that we approach the model prayer which Jesus has given us in the Sermon on the Mount. In order that none of His followers might go wrong here and lose the blessings of the intimate relationship and communion with the Father to which every one of God's children is entitled, Jesus gives them a model prayer, a *pattern*, as it were, by which they are to be guided in their prayers. It is not a model for mere imitation, as tho a mere repeating of the words were a guarantee of effectiveness; such an idea directly contradicts Jesus' injunctions against "vain repetitions" and "much speaking" which just precede His model prayer. It is a model in so far as it *illustrates* both the principles of true prayer and points out the contents of a real prayer. It may be used as a prayer, as is very largely done by churches everywhere, but such use is worse than worthless unless it is made, what prayer is always supposed to be, a *real, personal, heart-to-heart talk with God*. The Lord's Prayer, as a model prayer, deserves far more serious and appreciative study than it receives. "Each clause, almost each word, is full of the deepest significance. Each is filled with a divine light. After nineteen centuries Christendom knows no expression of thoughts and feelings so full in so small a compass, so rich, so majestic, in praise and petition. In these few sentences there is combined both a breadth and solidity, a childlike simplicity and wisdom, a strength and a lowliness unknown anywhere else in human literature".

In the opening words, "Our Father who art in heaven", we are taught that "God desires us and all His children to call upon Him with cheerful confidence, as beloved children entreat a kind and beloved father, knowing that He is both able and willing to help us".

The very first word of the address teaches a deep and practical lesson. God is *our* Father. We come to God, not as an individual, but as members of the vast human family, Eph. 3: 14, 15. No one has a right to come to God merely in his own behalf and for selfish purposes. The very same blessings we need for ourselves are needed just as much, in far too many instances even very much more, by other human beings whose souls and bodies are just as precious in the sight of God as our own. Uncounted millions have the same claim upon God that we have, and God is just as willing to give them what they need. And if they do not know Him well enough to address Him themselves it is clearly our duty to remember and intercede for them in our prayers.

That God was the one true *Father* was recognized even in the day of Isaiah, Isa. 63: 16; 64: 8, Mal. 2: 10, and to this day Jews and Mohammedans call Him by that name. God deserves this name because He is the Creator of heaven and earth, and is the Father of men in a far higher and more perfect sense than the name can be applied to any human being.

In Jesus Christ, however, God has revealed himself as the Father of mankind in a much wider and fuller sense. The Father's love that shines forth out of the life and the work of Christ is so pitying, so merciful, so tender, so sacred, so strong, so abiding and so all-inclusive that the highest and noblest feelings of the most faithful human father becomes a mere shadow by its side. Thru faith in Christ, the Son of God, we receive the spirit of adoption, whereby we cry, Abba, Father; the Spirit himself beareth witness with our spirit that we are children of God, Rom. 8: 15, 16; 1 John 3: 1, children in a far deeper sense than the mere natural. As believers in and followers of Christ we may enjoy the same intimate relationship and communion with God that a beloved child enjoys with a kind and affectionate Father, the very same, indeed, that Christ himself enjoyed. Thru Christ we may have yet greater confidence in His willingness and ability to hear and to help, and that all things, whether pleasant or unpleasant, must work together for good to them that love God.

In view of such a relationship with the Father in *heaven* it is only natural that our thoughts should be turned away from this world to the realm of perfect and eternal life. The child's real home is the place where the father lives. No true child of God can be at home in this world, its longings and desires will always be centered in the life beyond, where there is nothing to hinder or restrict the fullest communion with the Father. And prayer is the connecting link, between the Father in heaven and the child on earth, the ladder by which the soul can rise above the earthly and material into the pure and blessed world of God, there to breathe the purer and rarer heavenly atmosphere, to taste the sweetness of the peace that passeth understanding, and to be clothed with the power from on high. The more we exercise this great spiritual privilege, the more will we realize the fullness, the depth and wideness of the Fatherhood of God and the brotherhood of man.

The Two Carpenters

BY ZONA GALE

I

Michael stood on the scaffold halfway up the spire of the Church of the Divine Life. The sun was hot and Michael's back and shoulders were burning. As he worked, he clumsily dropped a nut from the rod he was fastening, and he was obliged to clamber after it down the belfry ladder. A breath of cool air swept his face from the gallery below. And the noon whistles having blown, it came to Michael that he might as well have a look at the inside of the Church of the Divine Life.

As he pushed open the door of the gallery and stepped to the rail, the coolness and gloom almost came to meet him. He had noted that the big doors stood open all day long, and he had read their placard:

This Church is Open for Meditation and Prayer

So at first he merely looked and listened to be sure that no one was stepping about below. The silence assured him, his eyes became used to the gloom. The place was empty. He sank on a choir bench and faced the church: the astounding roof, the strange gray pillars rising gravely and then breaking into aerial sport of arches and points, as remote and unconscious as spirits at play; the flowering of the light at the touch of the glass, the unbelievable coolness, the profund, articulate quiet. Michael must have felt some of this, because presently he muttered:

"Aint it the divil? Aint it the divil?"

He had had a healthy hunger, but the coolness was so welcome that he sat there for more than half his lunch time.

Just before seven o'clock he reached his home. Lena, his wife, had been washing and ironing. The kitchen of their third floor tenement was seven times heated, and the smell of soap was stronger than the smell of the stew. The two young children were ailing; the baby cried, but Max, the little boy, lay on the floor under the window, and spoke only to refuse food. As Michael and Lena ate in a corner of the kitchen, the west sun poured into the room with the heat and smell from a near stack. At last Lena pulled down the thick, dark paper shade, and they ate in the airless gloom. Afterward they let the table stand as it was and went down to the street. They hurried, so as to find the tenement steps unoccupied. The steps were already filled, but Lena and the baby sat on the door stone, and Michael and Max sat on the curb.

"Max should have a doctor before long," Lena said.

"Nah," said Michael; he's nothin' but hot. Doctors aint for hot. They're for sick."

"Hot is sick," Lena said, and rested her head against the door.

They were lucky enough to have a fire-escape, and on this they slept. Two stories above and one below the fire-escapes were likewise used as beds. On most of them children cried. The street noises, the street smells were very near. Very far away, between opposing cornices, stars showed.

Once Max spoke.

"Pop," he said, "is it the stars keeps the sky hot in the night?"

"Go sleep," said Michael.

"Then why can't they do it in winter?" asked Max.

"Aint you been to sleep yet?" Lena demanded anxiously.

"Nah," said Max; "I can't swallow my breath good."

The baby woke and cried.

"Aint it the divil—aint it the divil?" Michael thought.

The next day, the heat being unabated, at noon Michael slipped within, and ate his lunch on the choir rail in the gallery. And when he had eaten, he ventured down and walked in the aisles. He had a surprising sense of safety. It seemed to him as if the cool, dim place took no account of his being there. It was all infinitely remote, unconscious of him, so that he was as undiscerned as a spider in the fretwork.

On the wall at the right of the great central recess there was a painting. It had been done by a man who believed in the right of labor to its dignity. He had painted a carpenter in work clothes such as he thought they might have worn in Galilee. The man was virile, with a face in which the dignity of having labored was the same as the dignity of, say, spirit. He held a hammer and stood beside gaunt, upright boards, and he looked out on the great, stone interior of the Church of the Divine Life as if he had been interrupted at his work.

Michael faced him long.

"I'd like to be on the same job with ye," he thought as he turned away. "How come they to have a picture like that in this place?" he wondered.

That day, in his tenement, two died of heat. That night was intolerable. The tenement hummed like some sinister, fermenting thing. The street was awake—men tramped down the long blocks to the wharves. Their part of the city lay and throbbed like a fevered limb. For a long time Lena cried. Once Michael woke and heard her, and he saw Max sitting with his face between the fire-escape bars, as if he were waiting for something. Michael lay looking up at the stars that kept the sky hot.

"And him all alone in that big place," he thought "with his hammer and his boards. Aint it the divil—aint it the divil?"

The next morning they looked into each other's colorless faces, Michael and the woman he had married, and the little boy that they had called to their life. The baby had slept heavily since the afternoon before.

"He should have a doctor, maybe," Lena said "And Max should have one soon, too."

Michael got up from the table and took his dinner pail. Then he counted out ten cents on the oil cloth.

"When it blows twelve," he said, "you be where I shall tell you. And you bring some victuals for yourself—you and Max and the young 'un. When it blows twelve."

Good Will Toward Women

BY HILDA RICHMOND

Why are women harder and more unsympathetic toward their own sex than men are? Nobody attempts to explain it. Women will unhesitatingly do things to hurt their sisters, to the great amazement of the sterner sex; and yet women the popularly supposed to be the embodiment of all that is soft and sweet and gentle in life. However, there are encouraging signs everywhere that a better feeling is springing up in the hearts of women, especially of the so-called fortunate women. Not only at the holiday season, but twelve months of the year, there should soon be many delightful evidences of good will from woman to woman.

In one little city a certain plain, everyday housekeeper determined, on account of the tired clerks, never to shop on Saturday night, no matter how urgent her need. In that town stores kept open until nearly midnight in order to accommodate people, most of whom might have bought earlier, but some of whom could not. Not one would for a moment have dreamed that a woman who did not belong to a single club, and whose voice was never heard in public

speaking of any kind, could have influence; but this woman soon had induced a number of friends to refrain from late shopping, and that without making any particular effort to do so. She merely told her acquaintances in ordinary conversation of the advantage of daylight shopping, and the hard work endured by the clerks. Several frankly said they had never stopped to think of the matter at all. They simply thought the clerks were there to wait on customers, no matter when they came in, and had never considered in the least any moral obligations toward them.

Another woman set the fashion in her town of speaking a good word to the employer of any shop girl who had been particularly nice to her, not doing it in an effusive or patronizing way, but as if she had merely happened to think it. She had her reward—which, by the way, she did not set out to get—in two ways. The clerks were anxious to please her, and other ladies took up the fashion. Nothing was said about indifferent clerks; but the ones who specially tried to please customers received just praise. The proprietor cannot be in all parts of the store at once, and the floorwalker may or may not see that justice is done; but appreciative customers are able to bring good service to the knowledge of the employer directly.

Another encouraging sign is that many women are now thoughtful enough to have their sewing done before the busy season comes on, so that they may avoid overworking the dressmaker and her assistants. While many more might and ought to follow the example, yet it is gratifying to note how many patrons will wait patiently for their garments rather than know that they cost weary hours of work bordering on midnight, when the sewing girl has long since earned her rest. Some women, too, will not have their new hats delivered to them late Saturday night or Sunday morning, no matter what the occasion, wisely reasoning that others have rights as well as themselves.

Some people will not give credit to those housekeepers who are more considerate of their maids than they once were. It is only, they say, because servants are so hard to keep that women are better to them. Be that as it may, there never was a time when there was more real desire to observe the golden rule in dealing with domestic helpers than at the present. Many women are adopting the rule of paying for extra service, thus keeping down the cause of dissatisfaction in the kitchen, while others are not only doing that but are adding the joy of a comfortable, well-furnished room to the wages. The time was when any sort of closet would do for the maid; but now many servants are lodged in bright, cheery rooms and enjoy privileges the hired girl of a generation ago would never have dreamed of. In a small city half a dozen maids have gone, thru the help and encouragement of the women for whom they worked, to the training school for nurses, and have graduated with honors, when without encouragement they might have remained servants all their lives. A haughty dowager who at a club meeting bewailed the fact that her maid was about to leave her for the hospital to become trained nurse, was amazed at the hearty applause that girl received. "Don't you feel sorry for me?" she gasped. While all of the assembled women confessed that it was hard to break in a "green" girl, they were delighted to hear that another name had been added to the list of worthy young women ambitious for something more profitable than domestic service.

If any woman wants to do real, vital work toward helping womankind, let her begin right at home. Petitions to Congress and resolutions and concerted efforts are all right and serve a great purpose; but what is needed more than anything else is personal kindness and consideration. It may sound like a very little thing to save one tired clerk a few extra duties on Saturday night, or to make one domestic content and happy by paying good wages and providing a comfortable room for her, but no one knows where the force of one good example will finally spend itself. The most potent work is that done silently, and without thought, often, of anything but relieving the present distress; but the world is ever sitting up to take notice of good deeds, and if one person does good others will follow. Unfailing kindness and co-operation with clerks, teachers, servants and women who serve other women in any way will bring rich rewards in the way of better service, and will make life brighter and happier for the workers. From a mere selfish standpoint, consideration pays; from an unselfish one, infinitely more so.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

An Obstacle

I was climbing up a mountain path,
With many things to do,
Important business of my own,
And other people's, too,
When I ran against a Prejudice
That quite cut off the view.

My work was such as could not wait,
My path quite clearly showed,
My strength and time were limited
I carried quite a load;
And there that hulking Prejudice
Sat all across the road.

So I spoke to him politely
For he was huge and high
And begged that he would move a bit
And let me travel by.
He smiled, but as for moving!—
He didn't even try.

And then I reasoned quietly
With that colossal mule;
My time was short—no other path—
The mountain winds were cool.
I argued like a Solomon;
He sat there like a fool.

Then I flew into a passion,
I danced and howled and swore.
I pelted and belabored him
Till I was stiff and sore;
He got as mad as I did—
But he sat there as before.

And then I begged him on my knees;
I might be kneeling still
If so I hoped to move that mass
Of obdurate ill-will—
As well invite the monument
To vacate Bunker Hill.

So I sat before him helpless,
In an ecstasy of woe—
The mountain mists were rising fast,
The sun was sinking low—
When a sudden inspiration came
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair,
I approached that awful incubus
With an absent-minded air—
And I walked directly thru him,
As if he wasn't there.

—*Charlotte Perkins Stetson.*

The Church with an Open Door

"What can we do about it?" If you had known the Friendship Class you would have recognized the brisk, businesslike question as coming from one of its members. Miss Dale, the deaconess, called it their slogan. Where others remarked, "Somebody ought to do something about it," or vaguely inquired, "Why doesn't somebody do something about it?" this class met every vexing problem with the prompt and definite inquiry, "What can *we* do about it?" Miss Dale had had the class a year and in that time had succeeded in passing on to them her own interest in social service.

The problem this time was an old one, so old that they had not even thought of it as a problem. After the usual order of business at their monthly meeting—for this class was organized and held monthly meetings—one of the girls said, "I want to tell you of something that I can't get out of my mind this week. You know there are several boarding houses down the other side of the church. Well, one of the girls who boards down there was at church last Sunday and I talked with her a few minutes. She has only been in the city a short time, and just to make conversation I asked her how she liked it. She caught her breath in an odd little way and said, 'I'm afraid of it.' I suppose I looked puzzled, so she went on to explain. 'I came to the city because one of the girls from home was here. She was one of the dearest girls, a leader among the young people and always at the head of all the League and Sunday-school work at home. But, someway, she seems so different now. She never goes to church—and she does go to places that I don't like. And it's just the same with all the other girls. You can't blame them, tho,' she went on thoughtfully. 'You don't know what dismal, cold little rooms we have; we can't spend our evenings there in any comfort. Gladys and lots of the other girls are lively and like to have a good time. The reading rooms and sewing classes don't satisfy them. They want just a good time. And there aren't any safe good times to be had—for us.' I've thought and thought about what she said all the week."

Then it was that the prompt query came, "What can we do about it?" And the class settled itself to answer the question. It was not easily answered; it took much thought, much planning. But within a month things began to happen. Their church had become "the church with an open door." Every evening from seven until ten o'clock the parlors were open, with three girls from the class each evening, to act as hostesses, and the young people who were away from home were invited to come in and spend the evening as often as they wished.

They were a little shy of it all at first, these young people who had drifted away from the Church and had already learned to depend upon excitement for recreation. It took work and tact and perseverance before they were so won that they had formed the habit of turning their steps toward the church instead of the cheap theaters or the dances when evening came.

But it was accomplished. Nor was that all. Those who came to the church evenings during the week soon began to come on Sunday also. Friendship Class grew by leaps and bounds. These new recruits, too, caught the spirit of the slogan and faced each problem that they had once gone down before with the eager question, "'What can we do about it?'—for there is a host of other young people in just the same place we were."—*The Advocate.*

At the Tuberculosis Exhibit

I had spent some hours studying the different exhibits and then had turned my attention to the people who in their turn were looking over the exhibits. How much impression would be made upon them, I wondered. Would any of those people change their habits of living because of what they saw that day?

Just in front of me a large, stolid-faced woman was looking dully at one of the exhibits. "She does not get one idea from it," I reflected. "It might as well be Greek as far as she is concerned."

But I did not take into account the small boy standing beside her, his black eyes keenly alert. "O mammy, look! here is a dirty bedroom and the window is closed and the lady what sleeps in it is sick," he explained. "Can we not open our window, too?"

The mother threw up her hands and shook her head protestingly, "*Oi aber mein kind*, how can you sleep with a window open? It is sick we would be!"

The explainer happened to be passing just at that moment and he turned to say, "You just try it once and see. It won't make you sick. You will try it, won't you?"

To my surprise she promised and turned to study the exhibit again with an awakened interest.

A little later in the next room I watched the keen, alert faces of the children as the doctor talked to them. When he had finished he had hardly given the permission, "Now, children, ask any questions you want to," when a small boy was on his feet. "Doctor, you said it aint good to live in damp, dirty basements—what should you do if you can't live any place else?" He stood, holding on to the seat in front of him, his gray eyes never moving from the doctor's face. Already he was recognizing problems and seeking light.

"The city should compel the landlord to keep it in good condition, and you yourself should keep it clean," the doctor answered.

The boy nodded and dropped back into his seat. He was making up his mind that whatever the city did, he would do his share. He nudged the boy next him with a vigorous elbow. "Did ye hear that?" he demanded in a loud whisper. "You and me'll just have to go at it and clean things up. It's fierce the way it is now."

I went away satisfied that the exhibit was accomplishing real results.

Denominational

Notice

A concern known as the "Bureau of Social Service Information", with headquarters in New York, publishes the *Social Service Review* which purports to represent the social service work and interests of the Churches, and is seeking financial support from the pastors.

This publication *does not* represent either the activities or the spirit and purpose of the denominational social service agencies connected with the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. Its statements concerning them have not been accurate.

The denominational secretaries have been unable to locate either its financial or other responsibilities, and have been unable, after diligent search, to obtain *any knowledge whatever* as to the person or persons who may be operating the organization. This statement is authorized by the secretaries of the Baptist, Congregational, Methodist, Presbyterian, and Protestant Episcopal social service organizations, as well as by the Federal Council Commission.

Charles S. Macfarland, Sec'y.

A Protest

EDITOR EVANGELICAL HERALD,
City.

Dear Sir:

We as representatives of the Evangelical Brotherhoods of St. Louis do herewith submit the following resolutions for your kind consideration:

1st. Since the great financial interests of the East are willing to grant a large loan to the Anglo-French Commissioners now being in this country to solicit same, without having any real security or collateral, we, as American citizens, most earnestly protest against such proceedings as not being in accordance with American business principles.

2nd. As depositors, and with the interests of the American people at heart, we respectfully urge the banks of our city and vicinity not to participate in said loan.

3rd. We do protest against such a loan as we believe that our local banks owe it to the people of St. Louis and vicinity to avert a panic which would in all probability be caused by the withdrawal of deposits in large numbers.

4th. Since the business of this country has been handicapped for several years by a serious depression we believe that corporations and individuals alike owe it to their best interests to protest against any and all foreign loans.

Resolved that a copy of this resolution be sent to the President of the St. Louis Clearing House, to the banks of the city and to the *Westliche Post, Globe-Democrat, St. Louis Times, The Evangelical Herald* and *The Pilot.*

E. A. Kamp, *Secretary.* — *Ernest Wm. Meyer,* *Chairman.*

West Missouri

On September 23rd Pastor J. Sauer and his wife celebrated the twenty-fifth anniversary of their wedding. The Ladies' Aid of St. Peter's of Kansas City, Mo., acted as host on the occasion. There was a short service in the church at which Rev. P. Moritz, of Independence, Mo., spoke, calling down the blessing of God on the union that had so often in the last twenty-five years shown the evidences of his goodness and mercy. Rev. F. Klick from St. Joseph, Mo., offered the prayer and the two choirs of the congregation rendered appropriate music. At the close of the service the board of directors of the German Hospital Association, of which Rev. Sauer is a member, presented Rev. and Mrs. Sauer with a very handsome loving cup as a token of their esteem and regard. After the service a reception was held in the basement of the church, at which many beautiful presents were given by members and friends and the societies of the church to their beloved pastor and his wife, who had labored in their midst for twenty years. Several speeches were made offering congratulations and best wishes of all those present, giving thanks to Him whose grace had been so evident in the wedded life of the honored guests, and expressing the hope that many more happy years might be granted to Rev. Sauer and his wife. *H. V.*

Evangelical Periodicals and the Jubilee

When this issue of the HERALD reaches its readers most of them will no doubt be in the very midst of their local Jubilee festivities, and we trust that the preceding number of the HERALD may have been of some help in making clear the meaning of the occasion for the congregation and the whole Church. A thoughtful re-reading of all the articles of that number will be of great service in awakening and fostering the true Jubilee spirit, the spirit of sincere loyalty and devotion to the principles established and maintained during three-quarters of a century of Evangelical history, and the spirit of earnest determination to increase their value and extend their application in North America and the entire world thru all the years to come. And wherever Evangelical people have caught the Jubilee spirit and the Jubilee vision the practical questions involved, such as raising the required funds, systematizing, strengthening and extending the organization, and standardizing all the various denominational activities, will take care of themselves by way of natural growth and development.

Being convinced that HERALD readers are among the most clever people in the country we did not think it necessary to devote time or space to an explanation of the rather striking border that decorates the pages of the Jubilee number. The photographs and the mottoes speak for themselves, and it did not require much guessing to see that the captions of the various denominational periodicals that make up the remainder of the border are intended to show the important part which the publishing department has played in the growth and extension of the denomination. In point of time the publishing activity was the very first enterprise undertaken by the young church body, as the founders soon discovered that the principles and ideals for which they stood would become recognized only as they became familiar to the rank and file by means of the printed page. Hence the *Friedensbote* was established and issued in January, 1850, six months before the founding of the theological seminary. Which one of the two institutions has done more, each in its own way, toward building up and strengthening the growing denomination, can probably never be determined. The fact that for forty years the *Friedensbote* was edited, and for many years printed at the seminary, shows clearly how both have worked together in the closest co-operation for the same purposes and idals. Nor has this relationship been changed in any way since the expansion of both branches made necessary the appointment of a editor who could give his entire time to the development of the paper. The border used for the Jubilee number only aims to show how, during the sixty-five years that have elapsed since the publication of the first issue of the *Friedensbote*, the family of denominational periodicals has been steadily growing in order to meet the needs of young and old in the growing church body. The Jubilee memorial that is being distributed at all the Jubilee services gives a full historical account of the development of the denominational periodicals, and also of the work of the men and the institutions pictured in the border.

While the names of all these periodicals are still fresh in the minds of all our readers it may be well to give a brief statement in regard to the periodicals issued in English, so that all our readers may know which ones will best suit their particular needs.

The Evangelical Herald, of course, is *the* paper for Evangelical homes. It offers interesting and wholesome Christian literature, devotional articles, short stories that help and encourage, instructive and descriptive articles on all subjects that concern the thoughtful Christian of to-day, up-to-date reports of all the denominational activities, general missionary and other news concerning the progress of the Kingdom, book reviews, as well as weekly topics for young people's societies and an exposition of the Sunday-school lessons. One dollar per year. See special offer below.

Evangelical Tidings is a twelve-page illustrated weekly especially designed to meet the needs of the young people's societies and the Sunday-schools. Adequate space is devoted to interesting and instructive stories, sketches and articles on timely topics, helpful editorials, the treatment of the Christian Endeavor topics, Teachers' Hints for the Bible Story and the International (uniform) lessons, and methods of society and Sunday-school work. *Single copies 60 cents per year; five or more copies, 50 cents. Sample copies free.*

The Evangelical Companion aims to interest the boys and girls of the Intermediate grade and to help them grow up into strong, live, loyal Evangelical Christians. Its stories, illustrations, editorials and historical, biographical, missionary and descriptive articles are designed to supply Evangelical boys and girls at this critical age with the best literature to be had for the purpose. *Single copies 50 cents per year; 2—10 copies, 45 cents; 11—25 copies, 40 cents; 26 copies or over, 35 cents. Sample copies free.*

The Junior Friend wants to reach the boys and girls from eight to twelve years of age, with the illustrations, stories and articles best suited to their requirements. It is a weekly paper mailed every month at the rate of *45 cents for single subscriptions; 2—10 copies, 40 cents; 11—25 copies, 35 cents; 26 copies or over 30 cents. Sample copies free.*

The Children's Comrade has bright, helpful stories and illustrations, and a treatment of the International lessons which makes it especially valuable for the little ones under eight years of age. It is also a weekly, mailed every month. *Single copies, 40 cents; 2—10 copies, 35 cents; 11—25 copies, 30 cents; 26 copies and over, 25 cents. Sample copies free.*

In addition to these there are also on the market a full line of Sunday-school helps, both for the Evangelical Graded Series and the International Uniform Lesson Series. Particulars in regard to these will be found on page seven.

Only Evangelical publications can offer the literature which Evangelical churches need for training Evangelical people, young and old, into intelligent, efficient and loyal Evangelical church members. *Putting Evangelical periodicals into every Evangelical home* is a line of Jubilee service that especially commends itself to earnest and active Evangelical people at this time. **New subscribers who remit at once may obtain the Evangelical Herald from Oct. 1, 1915, to Dec. 31, 1916, for only one dollar. ORDER YOUR SAMPLE COPIES AT ONCE. Copies of three consecutive issues of the Herald mailed free to any address sent in now to**

Eden Publishing House, 1716—18 Chouteau Ave., St. Louis, Mo.

Man-Power

DR. E. A. R. TORSCH, LOUISVILLE, KY.

Mechanical power is rapidly replacing animal power in the industrial and commercial world, even in the commonplace household equipment may be found washing machines or sewing machines. Automobiles of definite horsepower are constantly before us, even the serene stillness of country life is now "chucking" and "sputtering" under the pressure of mechanical plows and cultivators of given horsepower. Go where you will, it seems impossible to evade the noise and odor, the clanging and banging of present day mechanism which is rapidly pronouncing the advent of a new day—a progressive day.

In the midst of all this it does seem appropriate that the Evangelical Synod, at her seventy-fifth birthday, consider her "man-power" in the light of present day conditions.

We all glory in the God-power coupled with man-power which has safely and triumphantly brought our good ship up to this day and held her in the upward and forward channel. We praise God for the early leaders who possessed enough man-power to give solidity and permanence to our dear Church. But may we be permitted to look into the future, and in so doing, make an invetntory of the man-power of our Church today?

No church body has more reason to feel proud of her leaders than has our Evangelical Synod. In official position, in educational circles, and in the ministry stand men of sterling quality and large caliber, where here and there, in the ranks, there shines forth a man destined to leadership and power; but what about the man-power of the great mass which constitutes our Synod in general?

Let us define *man-power!* Just as the definite horse power of our machines may be calculated in figures by observing certain given rules and tests, so the exact man-power of our Synod may be ascertained by investigation, observation and comparison.

We must break away from the thought that because we speak in religious or spiritual terms we cannot arrive at definite conclusions. There are certain fundamental calculations which may be made with

astonishing accurateness. For example; it is obvious to even a casual observer that the man who just has his name upon the church book and visits the house of God once, twice or three times a year cannot be said to measure very high in man-power in the great engine of the Church, whose duty it is to lift this sin-trodden world a bit nearer heaven. For the Church may well be likened unto a great horse-power (man-power) engine, dependent upon a definite, persistent and dependable unit of power to raise fallen, sin-stricken mankind to God: when therefore this engine is handicapped by unreliable power units, the whole whole engine may collapse at a crucial point, and destruction instead of salvation will be the result for the soul it should attempt to save.

True man-power for the Church comes only as a result of personal contact of men with God thru Jesus Christ; no matter how perfect a specimen of mechanical genius an electrical engine may represent, it only becomes useful and effective when that mysterious power of electricity is connected with it. So it matters not how manly a form of masculinity our men may represent, they do not become real man-power for the Church until brought into *definite contact* with the transforming power of Jesus Christ.

Ought not this seventy-fifth anniversary of our Synod to be a time for introspection for Evangelical men? Ought we not be stirred by the challenge of the past to make the future more glorious?

Men, it can only be done in one way, namely that our lives become *charged with the power of Christ* to do His Holy will. But you say what does this mean? It means simply this, our power in home, business, social, charitable, religious or any other relationship is going to be directed by Christ alone and no compromise will be made in any relationship of life with any influence which cannot stand the acid test of true Christianity.

Pray God that the Evangelical Brotherhood may be one connective wire over which this infusion of the Christ-power may flow into Evangelical manhood, and every church, even unto the very least, may feel the beneficent influence and impetus of a man-power surcharged with the power of the Holy Ghost which shall drive Evangelical men penitent upon their knees confessing past failures, to exert their power unit in the engine of salvation, to the end that our Church may meet the issues of the day and fulfill its noble mission on earth as an institution of the most high God unto the salvation of immortal souls.

Religious Conditions and Special Needs in the West

REV. H. F. FREUND, PORTLAND, ORE.

According to the last census about two-thirds of the people in the West are outside of any religious organization, and about nine-tenths are outside of Protestant churches. This gives us some idea of the enormity of the task before us in christianizing western America.

The task is all the greater by reason of the fact that all the forces of evil which are so severely trying the older institutions of the East, are brought to bear with increased power upon the plastic society of this new and less developed country. Thousands of people are of a roaming disposition, restless and unsettled; the "I don't care" spirit is in the air; materialism is rampant; Mormonism is growing, and all the short-lived and new cults of the present time find here an open field. Conditions are also especially favorable to the spread of pagan philosophy, brought here by the great number of people from the Orient.

We must admit, I am sorry to say, that the Church has not been able to cope effectively with these conditions, and that she has not the power and influence which could and should be hers. One reason for this is a *lack of unity in her efforts*. We could point to many humiliating defeats, overchurched communities, neglected localities, and other patent inefficiencies due to a divided Church whose strategy is hampered by lack of unity and co-ordination, and whose influence is dwarfed by isolated rather than by communal expression.

This is all the more deplorable since it is so very important that now, just now, in this plastic and formative period of a new and mighty country right forces should be set in motion. The character, and hence the destiny of the great West perhaps for centuries to come is now being determined. In the face of such a situation and condition a re-alignment of all Christian forces for united action is most imperative.

And in this special need of unity there is a special call to our Evangelical church. Let her rise up in her strength! And may she get a new understanding of her golden opportunity, and of her great responsibilities! May her present Jubilee give to every one of her members a World vision, great and glorious!

Standing as she does for the co-operation and union of all Christian workers our Church dare not limit her efforts to the gathering of a few of those who were at one time members of our congregations in some other locality, nor can she be content with reaching the narrow circle of a few German Russians. She must forge her way into wider fields of activity. Instead of "keeping her pound laid up in a napkin" she must remember that by reason of the great principles for which she stands it is her sacred and special duty to take a leading part in the bringing about of a larger co-operation of all Christians and the happy union of the hearts of all that love the Eternal Christ.

This means that we must not tire in sending our strongest men to the front, men who are truly representative of our Church and the principles for which she stands. They must be men who are efficient in two languages, men who are in nowise hampered by any lack of training, and who readily identify themselves with all reform-movements of the community in which they live, and are able to take a leading part in everything that tends to the uplift of society. People here care nothing for "the cloth", but they know when a man rings true.

We have such men, but we need more of them at the front. And then we need the *sympathetic and prayerful co-operation of the whole Synod.* We want more power, we need an outpouring of the Holy Spirit.

There is one more need to which I would like to call attention. The early pioneers of this western country were not like the Pilgrim Fathers who settled in the East. You know why these Pilgrims launched their frail boats on the wild Atlantic. You know

"How amid the storm they sang,
And the stars heard and the sea,
And the sounding aisles of the dim woods rang
To the anthem of the free."

It was different with the people who came out here in the later years. They did not settle in this far away country that they might enjoy religious liberty. They felt no need for more of this than they already enjoyed. Very few that go West to-day give the question of religious privileges any consideration. Material, physical needs are their first and too often their only concern. Thus the start is wrong with many.

But how about those who were members of our churches in the East? It is distressing to find so many who at one time were Christians, but have lost it all by crossing the Rockies. In their old home where everybody knew them they were good Christians; some were even leaders in missionary societies and gave freely to the cause of spreading the Gospel and to the upbuilding of our Evangelical Church. Now that they are in a real mission field themselves they anxiously avoid our mission posts. They do not even take the trouble to see how the money they gave has been invested.

We need in this Western country Christian families of sterling character who will be the salt and the light in new communities. We need young people strong and courageous enough to remain loyal to their Master and their Church. One young person of the strong type of Christian manhood and womanhood is worth far more to the cause of Christ here than he or she could be in the more settled conditions of the East. The Mormons and the Seventh-Day Adventists overrun the whole country for the very purpose of making propaganda for their particular faith. Dear reader, if you ever come to this land of promise, is it too much to ask you to help the cause of Christ by living an exemplary Christian life?

The Master stands to-day as of old, beholding the ripening harvest and calling for laborers. But the great heart and body of the Church looks calmly on, giving not what the Master asks—hearts consecrated to the work, but now and then a bit of gold as they would fling a coin to a beggar by the roadside.

Until the Church can instil into all its members the burning desire not to be simply recipients of God's mercy and love, but to become *ministers to mankind* —let us remember that until such a time the world will stand aloof and will doubt the sincerity and usefulness of the Church and the wisdom of expending money for missions.

New York District League Convention

During the past few years there has been a distinct and rapidly growing tendency to make religious education fit probable life career needs. Thoughtful, earnest men have been giving this matter serious attention. That the young people of the New York District have recognized this, was revealed at the twelfth annual convention. The sessions were held from August 5—8 at St. Stephan's Evangelical Church (The Rev. Mr. W. H. Schild, minister), Buffalo, N. Y.

The opening message by the Rev. Mr. F. Frankenfeld, Rochester, N. Y., was the convention motto, "*Make Jesus King*". This in itself was helpful in making and keeping the truth memorable.

The devotional service on Friday morning was followed by the usual business session and all that that session involves. Rev. Mr. H. J. Brodt of Erie, Pa., was to bring a message in the form of a Bible study from the Gospel of St. Mark. Unfortunately he could not be present. A visiting minister, Mr. C. J. Keppel, was considerate and spoke in his place. His address emphasized the intimacy of St. Peter with the Master. In conclusion he said, that the way to know Jesus is thru a personal intimate relationship.

President Rev. W. N. Dresel of Evansville, Indiana, presented the underlying principles of the work of our Evangelical young people. The message was strong because of its personal quality which he had so splendidly cultivated. His words grew more weighty as he told of his own work and that of his young people in his congregation and community. Dr. Werheim gave a very helpful history and analysis of the well known hymn, "Onward Christian Soldiers".

Friday afternoon could suggestively be called the practical session. The general subject was the "*Young People's Society and Its Work*".

Messages from foreign lands are always of interest to the people in the New York District. Very much more when a former missionary brings his life's experience from there. Miss Martha L. Graebe spoke briefly how Jesus was being made King in India. Simultaneous conferences on Bible schools, Home and Foreign Missions ended the afternoon session.

A missionary pageant was the forceful method of presenting the evening's truth. The Torch Bearers were the "lights" of the pageant. They were presented by the Young People of Friedens Evangelical Church of Buffalo, N. Y., and their friends. The pageant brilliantly presented the method of world evangelization, and the climax appealing to the many who have not yet heard or were changed by the Gospel message.

Three distinct addresses concluded the sessions of the convention on Saturday morning. 1. A lecture on the second coming of Christ, given by the Rev. Mr. H. L. Streich of Buffalo, N. Y., in a comprehensive way. The fact that the second coming of Christ had been presented from all points of view added very much toward making it so profoundly interesting. The book of which he spoke, "*The Coming Presence*" by Thompson, is highly recommendable.

2. Brief society reports were given by all the societies present. Each delegate representing his own society dwelt on a) Our accomplishments; b) Our difficulties.

3. A splendid paper was read to the convention by the Rev. H. A. Kraemer of Buffalo, N. Y.: "*Our United Evangelical Synod in the Year of its Jubilee*". The paper gave sufficient evidence that there was authority back of it. There were three distinguishing features. *It was brief, accurate and comprehensive.*

The social note so eminently prominent in our day was never lacking. Good fellowship was in evidence thruout the whole convention and practically during the dining hours. The local society had provided for an outing, for a trip down the Niagara river. So near were we on the steamer to Niagara Falls that we could observe the rising mist.

Sabbath evening marked the close of the convention. The Rev. Mr. H. L. Streich of Immanuel church, Buffalo, N. Y., brought the closing message. The theme, "*Onward Christian Soldiers*", fittingly showed our relation to our captain Jesus Christ, and it was given with the sincerest hope that we might make it our personal adaptation.

The convention sought to reveal on the one hand the "open door" of opportunity, the world-vision, and on the other the "human touch", as Jesus revealed it by touching the soul and making it live. *J. R. G.*

The Kingdom's Advance

AT HOME

John R. Mott adds Y. M. C. A. Work to World Missionary and Student Effort

Young Men's Christian Associations are putting forward new plans of co-operations with churches, owing to the fact that Dr. John R. Mott has accepted the general secretaryship of the International Committee, succeeding in that place the veteran Richard C. Morse, who has been general secretary for forty-six years. Associations have long felt the need for closer co-operation with churches, and Dr. Mott is the chairman of the Continuation Committee on Foreign Missions, a position which he retains.

During the service of Mr. Morse Associations have grown from very small beginnings to 2,000 organizations, 700,000 members, and property worth $100,000,000. The International Committee, when Mr. Morse began, had one function. Now it has fourteen, the smallest of which is far larger than the one at the time Mr. Morse took hold. Dr. Mott started twenty-six years ago, developing in largest ways the Student volunteer work, and later coming to be what is, in effect, the leader of foreign missions of the world.

Accepting his new duties, Dr. Mott observes that he does so only after four years of consideration. Then he remarks that the Y. M. C. A. has, in his judgment, its greatest work before it, owing in part to opportunities growing out of the war. He makes the condition that he be allowed to retain positions held by him in world missionary and world student work.

Second Laymen's Missionary Movement Campaign

The missionary leaders of all of the Protestant churches are starting on what they expect will be the biggest campaign ever waged here or in any other country. From every section these leaders have, within the last few days, centered their plans in Chicago. Here are being gathered home and foreign missionaries from every part of the world, a few from every religious body, but probably one hundred in all. They are speakers, carefully selected and brought fresh from fields. Congregationalists bring there ten home and ten foreign, besides directing officials. The purpose is to perfect a common campaign, in which every phase of missionary enterprise shall receive proper emphasis and publicity.

Starting in Chicago next month, going next to Detroit, then to Colorado, next to Kansas and so on, the Laymen's Missionary Movement have a series of rallies and conventions, similar to those of six years ago. A change has been made from the earlier campaigns, and in this one home interests will be included. Emphasized in the home missions will be the subject of the immigrant, temperance and all forms of social service. Some eighty cities are to hold these conventions, and the respective religious bodies will carry on preliminary educational campaigns in each of the cities for one month before the date of the convention, and two weeks after it. Nothing so systematic has ever been put into a missionary campaign before, it is claimed.

From a foremost representative of one of the big home societies it is learned that friction obtaining a decade ago between the home and foreign interests has disappeared. Religious bodies that ten years ago conducted distinct societies, now maintain their societies but conduct their missionary work as a whole. Into this advance the Laymen's Missionary Movement has entered. Hence the high expectations now put forward concerning the campaign now opening.

Moral Conditions at the Panama Exposition

It will be remembered that the Federal Council of the Churches of Christ in America, supported by all its constituent bodies and by local and State federation of churches, took measures long before the Exposition opened, to induce the authorities of the exposition and the city of San Francisco to maintain a high moral tone within and without the grounds. Both the Exposition authorities and the Mayor of San Francisco insisted that it would be so and issued public statements to that effect. In June the Council sent out a report from Dr. Thomas D. Eliot of the American Social Hygiene Association, showing that these promises had amounted to little or nothing.

The Council now issues a report from Bascom Johnson, counsel of the Social Hygiene Association, who was sent to San Francisco for further investigation, which appears in full in the September issue of "Social Hygiene". It is far more serious than the previous one by Dr. Eliot. Within the Exposition are several concessions, maintained despite protests specifically against them, which are deplorably vicious, portraying sexual indecencies, including even exhibitions of entire nudity. Known professional prostitutes are tolerated and certain conditions which were declared as being too bad to be allowed in the city itself, are permitted in these concessions.

In the city itself open prostitution is allowed and in one district Mr. Johnson says: "It is estimated that there are from 600 to 1,000 women on duty, the policemen being there apparently to prevent anything that would interfere with the orderly and profitable traffic in vice". These houses are open and investigators report *seeing seventy-five men and boys entering within ten minutes.* They are among the "sights" of the city. Cabarets in the center of the city are set up with every convenience for securing vicious women.

Summing up his report, Mr. Johnson says: "In spite of annonncements of officials to the contrary, San Francisco remains one of the few large cities of this country where prostitution is frankly and openly tolerated. Here also little or no effective supervision and regulation of dance halls, rooming houses, cafes, and other public places where prostitutes ply their trade is provided. The natural and inevitable result has been that San Francisco has become the Mecca for the underworld, and that for every such addition to her population the problem is rendered that much more difficult."

Mr. Johnson tells also of the counteracting work of the Federal Council Committee of One Hundred, the Woman's Christian Temperance Union, the California Social Hygiene Association, the Young Men's Christian Association, and the Young Women's Christian Association, but intimates that, with little or no support from the Exposition and city officials, the tide of vice is too strong for them. Among the reasons alleged are that the officials originally intended to keep faith, but that they have been influenced by financial necessities.

ABROAD

Tokyo Convention Postponed

The European war has brought about a postponement of the date of the World's Sunday-school Convention that was to have been held in Tokyo next year. The postponement is declared to be necessary because European delegations cannot attend, and because the London office, which had charge of recruiting Continental delegates, could not enter upon the work. The importance of the movement is shown by the fact that at the last convention fifty-eight nations sent delegates, and for the Tokyo one now put over 3,000 persons have already asked for information with a view of attending. The statement is now made that it will be held in Tokyo, immediately upon the close of the war.

Children of America, under inspiration of this same Sunday-school movement, have thus far sent out 340,000 New Testaments to soldiers in the European battle fields. These have been in many languages, and some of them have gone out bearing the imprint and a message from the Russian czarovitch.

Count Okuma, prime minister of Japan, is chairman of the convention that is later to be held in Tokyo, and it is he who will announce the date of its holding when the war ends. More than fifteen millions of children study Bible lessons prepared by these Sunday-school organizations, and practically every country in the world has part in the plans. Recently special efforts have been put forth in South America.

Outlook for the Panama Conference

The Panama Conference, planned next year to consider Christian work in all forms thruout Latin America, is going to be so largely attended that registrations will have to be restricted. A series of reports upon educational and other conditions thruout Latin America, made by commissions, will be the most exhaustive ever presented upon these subjects. Their first drafts are now coming in to the promoting office. Copies are to be sent for revision to leaders in all bodies. President King of Oberlin, Bishop Brown of Virginia, Prof. Andrew Osuna of Nashville, Chairman Thompson of the Home Missions Council, and others are prominent on these commissions.

All missionary societies having work in Latin America have already named delegates, but many others are wanting to serve. Invitations sent widely to South American educators and government officials, many of them Roman Catholics, are being widely accepted. So keen is the interest of these South American leaders, without regard to the fact that Protestants are promoting it, that it is leading to the possible overcrowding of the numbers to attend.

The reported refusal of President Porras, of the Panama Republic, to permit the conference to use the national theater in that city for its sessions, does not seem to have discouraged the promoters of the conference. The sessions of the conference itself are to be held in the national university, and the theater was proposed only for one evening meeting. President Porras is reported to be opposed to the conference because it is expected to aim at proselyting. Latin American officials at Washington were also at first opposed to it, as was also the high church element in the Protestant Episcopal Church, which sympathizes very strongly with the Roman Catholic Church. In spite of the more or less active opposition preparations for the gathering are continuing, the promoters declaring that it will be held at Havana or Jamaica if the opposition at Panama continues.

Turkish Atrocities in Armenia

The American Board, the Presbyterian Board and the American Bible Society, all with work in and near the Armenian centers in Asiatic Turkey, are receiving reports from their missionaries that fully confirm reports of Armenian horrors as made by the news associations. So far none of these societies hear of any murders of their Armenian workers, but they do hear that Armenian families have been, in thousands of instances, wiped out of existence. Never before have such terrible reports reached any American missionary society as those coming now from Armenian fields. Were it not for the awful scenes being enacted in Europe, these in near Asia would, so the missionary societies say, set all America aflame.

The Armenian Church is essentially the same as the Greek Orthodox one, and its relationship to Russia is undoubtedly the cause of these reported attacks. It claims to be the oldest organized Christian Church, dating from the third century, and having had a continuous accession of prelates since that time. A break with other Christians occurred in 285, due to misunderstanding more than difference of doctrine or forms of worship. There are about 4,000,000 Armenians, about half of whom lived, until these previous massacres killed them off, in Armenia and Eastern Asiatic Turkey, the rest being scattered over the world. The region is that immediately south of the Black Sea, and immediately north of Palestine and Syria. The head of the Armenian Church is a Catholicos, and he lives in a monastery standing at the foot of Mt. Ararat, the building said to be one of the oldest Christian edifices in the world. Armenians claim to be descended in their spiritual line from St. Thaddeus, one of the eleven apostles.

The American Board, representing Congregationalists, has mission stations thruout the Armenian region. One station is at Tarsus, the birthplace of St. Paul, and others are at Marash, Sivas, Harpoot, Bitilis, Van, Marsovan, Aintab, and other considerable centers. The region has a total population of nearly 30,000,000, and the American work supported there consists of schools for girls, theological seminaries, and hospitals as well as preaching stations. Much of the American work is among Moslems, and of late more progress has been made than formerly. The Christians identified with American work there number upward of 20,000.

Armenians have long been immigrating to this country. Their Church is on a missionary basis here, with Worcester, Mass., as the center of authority. A prelate of the rank of an archbisohp is here, and he has many assistants, scattered over New England, in Pennsylvania, and thru nearly all states of the Pacific coast. Efforts made by American Churches to bring about church unity had been welcomed by the Armenian Church, and it had named a commission to meet an American committee that would long ago have visited Armenia but for the war. Efforts are made by the missionary societies to get relief to Armenia, but with little success. Until and unless Constantinople falls, it is the judgment of missionary authorities in best touch with the situation that little or no relief can be afforded from here.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

October 24, 1915. Twenty-first Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

RESPONSIBILITY FOR LEAGUE FEDERATIONS

M. Oct. 18. For United Effort. Rom. 12: 3—8.
T. Oct. 19. For Initiating Work. Acts 13: 1—3.
W. Oct. 20. For Developing Plans. Ex. 25: 1—9.
T. Oct. 21. For Fellowship. 2 Cor. 6: 14—18.
F. Oct. 22. For Finances. Phil. 4: 10—20.
S. Oct. 23. For Rallies. Deut. 16: 16, 17.

Sun., Oct. 24. Topic—The Responsibility of Our Society for Our League Federations, City, Circuit, District or National. Psalm 133: 1-3.

Suggestions to the Leader

The fact that many societies seem to live only for themselves emphasizes the need of a thoro discussion and careful presentation of this topic. There are societies who are not cognizant of the work of our local and national Evangelical League. Such societies may exist for a while, but must perish in the end. For in our religious work we are dependent on mutual support. There are societies who care naught for the larger work that is being done by the Evangelical League. Inasmuch as financial aid is asked of them, they feel that they are required to pay too large a price for the benefits to be derived from such associations.

Let every leader impress upon his society the fact that *every society is a part of the Evangelical League, if it wills it or not.* The fact that it exists as a part of an Evangelical Church determines its membership in the larger body. Our support of the larger work will reflect strength upon the greater society, for our increased interest will make us more active in our own specific work.

The Topic Presented

We are brothers in respect to our calling and the work we have been assigned to do. Our psalm therefore is especially appropriate in its meaning, when related to our topic. The joining of forces for mutual helpfulness brings home to us the thought of the larger brotherhood we can enjoy. Our societies have common interests, and common wants. In our commercial life we trade with the ends of the earth, exchanging our products for those which they possess. In our work for the Master we must derive inspiration and help from each other, exchanging our own experiences for those of others, thus establishing a general law in accordance with which the work can be done most efficiently.

Such Christian unity is like the precious ointment in its fragrance, attracting the world, demonstrating the omnipotent power of God's love, that can bind all hearts together for one great purpose.

What Can Our Federations Do?

Inspire the local societies for more active work, by pointing out what ought to be done and showing how the work can be done. A federation is a clearing-house of tried ways and means.

Conduct an educational campaign. Mission study classes, reading courses, etc., can be planned by the federation. The federation can best supervise this work, inasmuch as it requires the hearty co-operation of all.

Plan the benevolent work of the local societies. Enterprises that have a common interest require the co-operation of all. The benevolent spirit of the local societies can be developed and controlled thru the larger organization. Bring *every society into touch with the work of the denomination* by imparting information concerning the work that is being done, by making the individual society acquainted with the leaders of the Church, by instiling denominational loyalty, without which no Church can prosper.

This Sunday marks the seventy-fifth anniversary of the organization of our German Evangelical Synod. Let us not fail to present the needs and claims of our Evangelical Church. Our Church needs the support of the young, if its future would be assured. Plan for a Jubilee service, conducted by the society. Emphasize the greatness of the principles of our Evangelical Church, and point out the work that still remains to be done.

A Prayer

We thank Thee, our Saviour, that Thou didst organize Thy Church here on earth. Thou hast called every follower of Thine to be a co-worker in Thy Kingdom. We thank Thee for our own Evangelical Church. Emphasizing clearly and definitely the great truth of salvation, thru faith in Jesus Christ only, we ignore those things that divide and present the unifying truth of the cross. May our society, we pray, participate in the larger work that still remains to be done. May we be active and faithful, earnest and zealous in doing Thy will. Guide our Evangelical Church in the years to come; may it grow in influence and power to save men from sin, and to win them for Thy everlasting Kingdom. Amen.

Evangelical Lesson Helps in Evangelical Schools

Besides the spiritual and educational aims of the Sunday-school—winning young and old for Christ and His kingdom, and developing strong Christian characters in all who come under its influence—which Evangelical schools have in common with all others, they have also a specific aim which is of the utmost importance: that of training loyal, intelligent and efficient Evangelical church members. In a very few years the young people in our Sunday-schools will be expected to take an active part in the work of the churches and will be putting their own stamp on the life and work of the coming Church. The extent to which they will be able to maintain and advance Evangelical ideals and principles will depend upon the spirit they now imbibe in the Sunday-school.

Mindful of this fact the Sunday-school Board and the Board for Publications have been steadily increasing the number and the value of Evangelical lesson helps, and it is their purpose to continue until a complete Evangelical Graded Course is on the market. The first of these helps, the elementary quarterly, is now completing its third year, and the second, the advanced quarterly, its first. Plans are being perfected by which the system will be enlarged from year to year until the needs of every grade and all the teachers have been supplied.

The Bible Story Lessons follow the order of the Bible narrative, giving the truths and facts of Bible history in the order in which God has revealed them. They are uniform with the Bible story text-book used in confirmation instruction, and give full consideration to the Christian Year.

The elementary, or **Bible Story Quarterly,** with the explanations graded for the Primary, Junior and Intermediate departments, is sold for three cents per quarter, or twelve cents per year, regardless of quantities.

The **Advanced Quarterly,** following the same general line of Bible study, but giving more consideration to the deeper structure and teachings of the Bible and to Church history, are adapted to the needs of the Intermediate and Senior grades. The price is fifteen cents per year, regardless of quantities. Samples of both quarterlies are sent free to all who request them.

Colored lesson pictures and a Picture Roll are also supplied with the Bible Story Quarterly, the former at three cents per quarter, or twelve cents per year, the latter at three dollars per year.

The need of special teaching helps for the Bible Story lesson has been widely felt and is to be met, with the beginning of 1916, with the publication of the **Evangelical Teacher,** a monthly magazine devoted to every kind of Evangelical teaching, with especial emphasis on the Evangelical Bible Story lesson course. Advance copies of the *Evangelical Teacher* will probably be ready for mailing by the middle of November, and it will pay Evangelical Sunday-school workers to watch the forthcoming issues of the HERALD and the *Tidings* for further particulars.

In addition to the above a complete line of quarterlies for the International Uniform lessons (Junior, Intermediate, Senior and Home departments, with lesson pictures and picture roll), all with special Evangelical supplementary material, is also published.

Address all requests for information, sample copies, etc., to

Eden Publishing House, 1716—18 Chouteau Ave., St. Louis, Mo.

The Advanced Quarterly's Lesson

At the Waters of Meribah. Num. 20: 1-13

Daily Bible Readings

M. Oct. 18. Num. 20: 1—13. The Sin of Moses and Aaron.
T. Oct. 19. Num. 14: 26—45. The Penalty of Unbelief.
W. Oct. 20. Num. 16: 20—35. Korah's Rebellion.
T. Oct. 21. Num. 17: 1—11. Aaron's Rod Buds.
F. Oct. 22. 2 Sam. 12: 1—15. Sin and Repentance.
S. Oct. 23. Jer. 9: 1—16. A Discouraged Prophet.
S. Oct. 24. Matt. 9: 1—8; Eph. 4: 22—28. The Church Year Lesson.

Golden Text:—"*Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Jehovah, my Rock and my Redeemer*", Psa. 19: 14.

It was quite clear that a people so cowardly and unbelieving as the Israelites had shown themselves to be after hearing the report of the spies, was actually unable to conquer the land of promise, and also unworthy of its blessings. Hence a new generation must arise before God's plans could be carried out, and the announcement that the old generation was to perish in the wilderness was both a necessity and a punishment.

Very little can be said definitely as to how the forty years in the wilderness were passed. It is most probable that the tribes, or possibly groups formed along other lines, were scattered over the surrounding country most of the time, wherever living conditions were most convenient. The headquarters were at Kadesh-barnea, where the reassembling took place, and some sort of central worship and government no doubt existed, and Moses was doubtlessly always in touch with the different portions of the people. Korah's rebellion was very likely the result of a smouldering opposition aroused by the substitution of Aaron and the services of the Levites for those of the fathers and elder sons of the community, which had been common since time immemorial, and was probably fanned to a flame by the announcement of the penalty for the people's lack of faith. After this the rights of the Aaronitic priesthood and the Levites were never again challenged.

The penalty which God visited upon Moses reveals His estimate of sin. In view of Moses' great services toward God and His people, we might have been inclined to regard the mistake he made with leniency. Besides, it was only "natural" for Moses to weaken under the conditions with which he had to deal. His age no doubt was beginning to tell upon him and helped to make him irritable and impatient; he was also so thoroly disappointed at the murumuring of the people and the light it threw upon their character that it seemed more than he could stand. So it was not to be wondered that he lost his temper and exceeded his authority in addressing the people. The fact is, however, that we have become so accustomed to sin that we notice only its more glaring forms, but are inclined to overlook its more subtle expressions as merely "natural".

But God is no respecter of persons, and no amount of human sinfulness has dimmed His view of its enormity, and His holiness has no favorites or exceptions. For His own sake as well as for ours He must always remain relentlessly opposed to sin in even the most "natural" form in the character of His most beloved saints. Anything less than this would disrupt and destroy the universe. Sin is a fearful blot upon human nature which God dare not and cannot overlook. It can be removed only by forgiveness.

Moses and Aaron seem to have entirely overlooked the fact that the unbelief of the people meant a temptation for them also. They forgot for the moment that they were God's representatives before the people, and that their words and deeds were to reflect God's attitude rather than their own opinion. They were not on the lookout and hence the temptation brought them down rather than lifted them up.

That temptations can lift up and often do is a fact too often forgotten. Temptations are merely tests that are to try our mettle, just as examinaions try our knowledge or efficiency. The same tests that give one student a grade of perfect show that another is poor. It is not the fault of the test but that of the student, who makes the higher or the lower grade accordingly as he is prepared or unprepared. We prepare to meet temptations by looking toward God and our relationship with Him. As soon as our eyes are turned away from God and upon self we are bound to **fall, no matter how near to God we may have been.**

Tenth Annual Convention of the Pennsylvania District Evangelical League and Sunday School Union

August 17—19 were the convention days for the Pennsylvania District League at Pittsburgh, Pa. The convention was made possible by the hearty co-operation of the Evangelical churches of the north side. All sessions and services were conducted in beautiful St. Paul's Church, Rev. O. Hemplemann, pastor. St. Peter's Church provided and served the convention with elegant meals, whereas the First Evangelical Church and St. Peter's Church of Spring Garden Borough cared for the lodging and entertaining of the delegates respectively.

Thruout the entire convention we were led by the thought embodied in the convention motto: "Not I but Christ". Indeed no thought could have proved a better incentive to us than just the one expressed in these words. For the discouraged it had a message of good cheer and hopefulness; for active and earnest workers it served as a renewed motive to continue and redouble their efforts.

The business sessions were interesting because at no time did our alert president, Rev. O. Hemplemann, tolerate any lagging of any character. The people who addressed the convention had a living and a burning message that compelled the undivided attention of all. It was our privilege to listen to such exponents of Evangelical activity as Rev. F. Frankenfeld, Rev. P. Menzel, Rev. W. Dresel and Miss Mary Hector. Dr. F. Tyson, Professor of Economics, University of Pittsburgh, spoke to us, as did Rev. C. M. Miller, Chaplain Western Penitentiary, Pittsburgh, Pa., the man who was bubbling over with mirth.

On Thursday afternoon an outing was arranged which led to beautiful Schenley Park, where a short session was held in which Rev. F. Frankenfeld and Rev. P. Menzel spoke in wholesome and persuasive words. Upon returning homeward on the special cars, we gave vent to our enthusiasm by singing. The beautiful Christian hymns sung on the cars during the homeward journey did not fail to make an impression upon the hearts of those who were returning from their shops and factories.

The divine services conducted at the close of each day were impressive by reason of the powerful sermons delivered and the excellent music rendered. The consecration services on Thursday evening brought us together for the last time. After Rev. W. Dresel's impressive address on the subject, "Finding yourself", Rev. E. Seybold spoke the consecration prayer.

The result of the election of officers was as follows: Rev. Aug. Rasche, president; Rev. O. Laubengayer, vice-president; Miss Hazel E. Spies, secretary; Mr. Harry E. Schwall, treasurer. *F. N. K.*

Echoes of the Southeastern Iowa Sunday School Convention

The second annual convention of the Sunday-school Association of the Southeastern Iowa District, comprising siixteen schools, convened at Rock Island on August 24 and 25th at the Friedens Evangelical Church, Rev. Rolf, pastor. The convention was opened at two o'clock Tuesday afternoon with a song service, all present singing the Convention hymn "Be thou faithful unto death", which was also the motto of the convention. This was followed by prayer and Scripture reading, conducted by Rev. W. Bechtold of Kahoka, Mo., president of the Sunday School Association. Rev. Rolf, pastor of the church, gave the address of welcome and the able respone was by Rev. Bechtold, chairman of the convention. The organization of the convention was perfected, the annual message of the President read, as was also the report of the treasurer, Miss Lulu Rolf. Then followed the appointments of committees on the president's report, resolutions, excuses and revision.

Rev. Wm. Dresel of Evansville, Indiana, president of the Evangelical League, delivered an address in English, taking as his subject "The place and function of the Sunday-school in our Evangelical Church". The speaker first of all gave a history of the Sunday-school, and the spread of the school all over the world. He held the Sunday-school to be the basis of all the work of the Church. The Church is responsible for the religious knowledge of its members and it is in the Sunday-school that the children are given this instruction and acquire the knowledge. But the Sunday-school must teach well, and on this subject he urged well prepared and well instructed teachers, that there might be good instruction given the children. The Church must be a progressive and living Church, a Church that is really concerned about those who are entrusted to its care. And the Church must be a growing Church, gathering in not only those who are members, but also new members, and reaching out round about it to do good. The winning of children is the greatest work that the Church can do, and the surest means of growth in numbers, for they can more easily be won than the older ones. His address teemed with vital, living, burning thoughts for the teachers and officers of the school and for the members of the Church.

This address was followed by a round table discussion, led by Rev. A. C. Ernst of Keokuk, Ia., in which various phases of the work were discussed.

The committee on credentials reported and fifteen schools out of sixteen were represented by pastor and delegates. In the absence of Rev. Keinath of Fort Madison, Ia. Rev. E. Jadgstein of Warsaw, Illinois, closed the afternoon session.

After a bounteous dinner served in the basement of their beautiful church, by the Ladies' Aid Society, assisted by the members of the S. S. & Y. P. Society, all again assembled in the church auditorium for the evening services, which were in charge of Rev. J. Erdman of Burlington, Iowa. The German sermon was delivered by Rev. E. Birkner, President of the Iowa District. His subject was taken from Matthew 5: 13—16, "Ye are the salt of the earth: Ye are the light of the world". In his sermon he sought to impress the delegates with the high purpose of the Christian life. Salt has a double purpose, that of giving spice and that of preserving. So, he argued, the lives of Christian men and women are to add to the full enjoyment of life for others and it is the teachings of the Christ that have saved the world from utter ruin and have made it a fit habitation for men. He drew on history and on experience for his illustrations to show that it was the Christian religion, and the things it had brought to men that make life worth while. If everything that we owe to religion were taken out of the world there would be little good left. Salt, he argued, works in an unseen and mysterious manner, so the lives of Christian men are the mysterious influence that lifts the moral and social and religious standard of men without any fuss or without attracting much attention. Light, he argued, is the symbol of the teachings of the Church which are not to be hidden from the world. He admitted there were disappointments and discouragements in the life to which they were called, but urged that neither their weakness, nor the discouragements hinder them, for in the end it is the Master's work and will succeed.

The second sermon on the subject, "Follow Thou Me", Luke 5: 27, was given by Rev. Dresel in English. This, the speaker declared, was the challenge of the Master that came to Levi when he sat at his work of tax collecting. It is the challenge that comes to every Christian to-day. Addressing himself to the delegates, he reminded them that they had heard the call to the convention and had come, so he wanted them to hear the call of the Master to service, and heed the call. It was a challenge not only to the mind and to the understanding, but a challenge to the soul. It is a direct and definite challenge. Directed to every individual who hears it, and a challenge to a definite work to be done. "In our day and time," he declared, "we have too many subjective people. Sometimes in our endeavor to do great things we crowd a decade into a year and a life-time into a moment, and forget that we have a greater call than merely to live". He reminded them that this challenge might not be to do great things in the world, not to stand in high places, but just to live and stand where you are. It is a challenge to the little, fearful, timid souls to come out and do great things. It is a challenge to great souls to do the menial things of life, to set aside pride and ambition and do the things the Master commands. It is a stupendous challenge and he reminded the delegates that it came to them as young people. The greatest things in life have been accomplished by young men, and he recalled that Zwingli, Washington, the inventor of the steam engine, Beethoven, Ruskin and Napoleon, achieved the great things of their lives while they were yet young men.

After the evening services the delegates were introduced to their hosts, who took them to their respective homes.

Wednesday morning, August 25th, 9 A. M., after short song service, led by Rev. Birkner, the chairman called the meeting to order and Miss Anna Wiegner of Donaldson, Iowa, read a paper on "The Spiritual Care of the Children in the Sunday-school". The subject was handled in an able manner and led to a lively discussion.

Rev. C. T. Rasche led the round table discussion.

The session was promptly closed at 11 o'clock to enable the delegates to enjoy an auto ride thru the Tri-Cities. After partaking of a delightful lunch the afternoon session was opened with a song service led by F. W. Rasche. This being the business session of the convention the delegates received the reports of the various committees.

It was recommended that the following offices and committees be appointed: Agitation, Mission, Visitation and Organization, also a Home Department and a Cradle Roll Superintendent. From the statistical report of our Association we give the following: Enrolled scholars 1,475, enrolled teachers 182, average attendance of scholars 1,129, of teachers 158, nine cradle rolls with 214 enrolled, three Home Departments with 219 members, 475 confirmed scholars attend our schools. A total of $2,304.60 was collected which is distributed: Home Missions $150.93, Foreign Missions $190.72, support of child in India $22, charity $224.70, for running expenses of the different schools $1,716.25.

At this time of the meeting the assembly was grieved to learn of the assassination of one of our own ministers, Rev. Edmund Kayser of Gary, Indiana, and it was resolved that a message of condolence be sent to the widow of Rev. Kayser.

The following officers were re-elected for the coming year: Rev. Bechtold, president; Rev. Kreis, vice-president; Miss Lulu Rolf, treasurer; F. W. Rasche, secretary.

The meeting was closed by prayer by Rev. Scheib and singing of song "Nearer, my God, to Thee".

At the evening services the president extended the hearty thanks of the convention to the pastor and his wife, also to the members of the Friedens Church, the Ladies' Aid, Y. P. S. and S. S. members for the hospitality shown the delegates while in their midst. The days spent in convention in Rock Island will long be remembered as a grand success spiritually, as all present received an inspiration to do more and better work for their Master.

F. W. Rasche, Sec.

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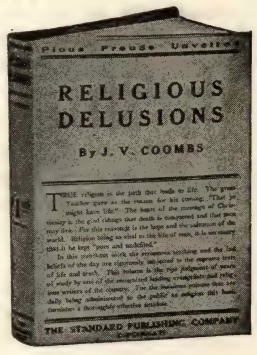

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Rev. Wm. Kuelps, R. R. 1, Eddy, Texas. (Change of address.)

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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"The Church on a War Footing"

On page four of this issue will be found the call to participation and service in the national missionray campaign which the Laymen's Missionary Movement is undertaking for the winter of 1915—16. In view of the conditions brought about by the European war, conditions which constitute at once a crisis in the development of the kingdom of God and a challenge to the Church of Christ to prove the reality and power of the faith that overcometh the world, the slogan "Put the Church on a war footing" is both expressive and timely. Just as the nations of Europe are straining every nerve and exhausting all their resources to meet the test which the awful conflict imposes and win at any cost, so the present world-situation is a call to the Christian Church to show its determination to gain the victory for Christ and His Kingdom over the powers of darkness and evil. Probably at no time during the history of the Christian Church have the forces of evil striven so skillfully and powerfully for world-mastery as is the case at the present time. Commercialism, militarism and jingoism are making use of every means at their disposal to arouse suspicion, greed, jealousy, prejudice, hatred and all the violent passions among the nations and the peoples to suppress the truth and overcome righteousness. It will therefore require all the boldness and courageous conviction of which the followers of Jesus Christ are capable to hold firmly to the hope of the final victory. The Church of Christ needs a mighty awakening and stimulus in order-to realize the task that confronts it and take hold of it with the determination and perseverance which it requires, and the Leymen's Missionary movement could not have chosen a more fitting season for rousing the churches of the country to their responsibility in regard to the world-task of Christianity and the necessity of using every resource to win the world for Christ.

No doubt there will be many, as there were in the campaign six years ago, who are pessimistic and even antagonistic toward the movement because its aim "to evangelize the world in this generation" seems altogether beyond human reason and effort. There is, however, a great difference between evangelization and *conversion*. The conversion of the entire world in this generation, or in any other, for that matter is actually impossible, for even Jesus himself in all His pitying patience recognizes that a portion of humanity will not be saved, because it does not want to be saved (see Matt. 25: 31, 32, and related passages). If all mankind were to be saved there would be no need or possibility of a judgment. But the *evangelization* of the world is plainly enjoined in Matt. 24: 14, *"This Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations"*. The conversion of men is the work of the Holy Spirit, who worketh where He will, i. e., wherever and whenever man will let Him regenerate and sanctify. But the evangelization of the world, i. e., the preaching of the Gospel to the nations of the earth *is the work of the Church of Christ and of all Christians*, and those who know most about the way this work has been carried on by the Christian Church know best that it has not been promoted and developed in the manner in which Jesus intended it should be. When the vast number of people here in our own country who are indifferent to and ignorant of the Gospel of salvation because they have lost touch with the Church is considered, and the still vaster numbers of those in other lands who are ignorant of the Gospel because the Church has not yet got into touch with them, the stupendous task and serious responsibility that confronts the Church becomes truly appalling. And it is to this responsibility and to this task that the Laymen's Missionary Movement's campaign calls attention.

"There is a profound consciousness of need calling for confession and a fresh devotion to the will of God. As a consequence of this spirit much time and effort is being given to enlist intercessors at home and abroad for the campaign. Nothing less than the mighty working of the Spirit of God can prepare America to meet her missionary obligations. Let all whose eyes light upon these words unite with a multitude of other men in prayer for this campaign".

The Jubilee campaign just closed in Evangelical churches, if rightly used and interpreted, will have prepared them in a very special way for the work to which the Laymen's Missionary Movement now calls them. Those who have caught the Jubilee vision of the bigger things of the Kingdom will welcome an opportunity to secure additional information and inspiration for an active part in the Kingdom task, while the campaign itself offers to all a new opportunity for growth in spiritual life and power. Leaflets and other information in regard to the campaign may be secured from Mr. W. P. Krauss, Baltimore and Eden Strs., Baltimore, Md.

A THOUGHT FOR THE WEEK

The Charm of Happiness

There is a charm in happiness. When you hear a cheery voice you like to listen to it. When you see a bright face you instinctively wish to know the owner. If you want to be charming, have done with fret and worry and the feeling that you have not been dealt with fairly. Just be happy.—Selected.

"America First"

President Wilson's remarks to the Daughters of the American Revolution seem to mean that this may be the Democratic campaign slogan next year, and his ardent desire to "have a line-up and let the men who are thinking first of other countries stand on one side, and all those who are for America, first, last and all the time, on the other", will doubtless set a good many people to thinking about what "America first" ought to mean. If the President's attitude toward Great Britain during the past six months is to be the criterion, there might be reasonable doubt in the minds of many voters of all parties as to the side of the line on which Mr. Wilson himself might be found. Every week or so some one in Washington discovers that the administration is working on that note to Great Britain, and that it is to be very vigorous in tone, and will protest "in unmistakable terms" against the way in which England is treating American commerce on the high seas. In the meantime Great Britain has for months assumed the absolute mastery of the seas, treating American cargoes, American vessels and American rights and privileges with the utmost contempt. In every instance of individual complaint Great Britain has answered with an invasion more impertinent than the original offense. The British prize court is a joke, and is plainly not intended to serve anything but British purposes. It makes no attempt to protect American commerce or American rights and offers no suitable answer to the complaints and charges of American shippers. Naturally people begin to wonder why that answer to Great Britain has not been made with the same promptness and incisiveness which characterized the notes to Germany. The seizure of $15,000,000 worth of meat products in transit to points in the Netherlands, Scandinavia and elsewhere, and the confiscation, without any evidence of conspiracy or collusion, but on the mere assumption that possibly some of the cargoes might reach an enemy country, is more provoking than any preceding one, and amounts to downright defiance. The further charge by the New York *World* that the British restriction of cable messages between the United States and Greece has not only caused inconvenience and losses to normal business, but has actually destroyed the trade of several houses in dried currants, raisins and deciduous fruits by diverting it to British firms, is another case in point. The fact of such interference with American trade has been known in Washington for nine months, says the *World*, and the Merchants' Association of New York has been attempting by representations to the State Department to find relief from such arbitrary action, but so far the administration has not found it possible to protest against this unwarranted abuse of the control of the means of communication between the United States and neutral countries. Undoubtedly the President is thinking of "America first", rather than of "another country", but the number of plain and fair-minded Americans who are anxious to have him prove it by an energetic protest against English depredations on American commerce is steadily growing, and it is not improbable that they may find a way before long of letting President Wilson know their own interpretation of what it means to put "America first".

Perhaps it is also the thought of "America first" that is prompting the activities of the National Security League in obtaining and publishing the names of 150 congressmen from various sections of the country who are interested in the "preparedness" (some one find a really English word, please) of the United States. The nation-wide campaign of the League has, as is well known, for its object the crystallization and organization of public opinion in every section of the country in favor of adequate national defense so as to demonstrate to Congress the existence of this widespread sentiment. The persons who are responsible for this campaign may be thoroly American and highly patriotic; they may have only their country's best interests at heart, but we should like very much to know who they are. "Preparedness", as most people understand it, involves the construction of extensive and costly defense works, the manufacture and purchase of vast quantities of powerful guns of every description and the accumulation of practically endless stores of ammunition and other war supplies in various parts of the country. The construction or manufacture of all these requisites of "preparedness" will very naturally be highly profitable to certain business interests who are no doubt already well "prepared" to defend their country in the most profitable manner—to themselves, and it is not inconceivable that these interests are just a little bit more than friendly to the campaign for "preparedness" which is being carried on among congressmen. It is not likely that any considerable number of American citizens are indifferent to the matter of an adequate national defense, notwithstanding the insinuations that have repeatedly been made against certain groups, because their motives and ideals were misunderstood. But there is a very large number of Americans of all kinds of ancestry and party affiliation who are opposed to having the agitation for national defense assumed by unknown persons who might be pecuniarily interested in the "preparedness" of the United States in case of war. Because they are for America *at her best*, first, last and all the time, they want to be very sure that her defenders are actuated only by the best and highest motives.

THE MODEL PRAYER

II. Reverencing the Father

"Hallowed be Thy name", Matt. 6: 9b.

If the Lord's Prayer is a model prayer, then not only the contents but also the arrangement of its parts is a model. The first petition emphasizes the need of a proper attitude toward God as a condition of the right relationship with Him. God's name stands for His personality, just as any name stands for the personality of its owner. We cannot enter into or enjoy that intimate and blessed relationship with God which prayer signifies unless we appreciate fully and heartily all that God's personality implies. This can be done only by hallowing the name of God.

To hallow means to "set apart for holy or religious use; to consecrate; to treat or keep as sacred; to reverence". In connection with God's name it therefore denotes such a use of that name as is in keeping with its meaning and character. If God himself is so far above human beings as the heavens are higher than the earth; if He is the Maker of heaven and earth, the source of our life and its Guide and Keeper, then His name must be entitled to a corresponding respect and reverence. To deny Him reverence means denying that He is what He claims to be.

Naturally all the names by which the Deity is known to men are to be hallowed. All these names, such as God, Father, Creator, Lord, Providence, Jesus Christ, Master, Saviour, Redeemer, the Holy Spirit, or the Holy Ghost, are worthy of man's deepest homage and reverence, because they all refer to the same Divine Being in His various relationships with mankind. These names have been revealed to us only that we might understand the relationships which God desires to establish with men for *their own greatest good*. Everything that concerns our life and being depends directly or indirectly upon God. Whether we realize it or not it is still true that "in Him we live and move and have our being", Acts 17: 28, and for our own sake, therefore, if for no other, He must come to occupy *first place* in our hearts and minds. Anything less than this is a lack of the reverence and respect due Him, and an obstacle to the personal relationship with Him which is so essential to our happiness and welfare.

The hallowing of God's name is thus not a personal prerogative which God exercises for His own prestige or glory, as a king or emperor, for instance, requires deference to certain rules of etiquette from all who would come into His presence. God's name does not need our reverence, and our treatment of it is powerless to add to or detract from its sacredness. The words "holy" and "hallow" are derived from the Anglo-Saxon root *halig*, *hael*, or *hal*, which signifies health, salvation, happiness, being whole or well, and the etymology is deeply significant. It is to the Christian's *own best interest*, as well as to that of the entire race if God's name is hallowed. Because man needs to get into the right relation with God it is of the utmost importance that he should appreciate His character and assume the proper attitude toward Him. The sick person who refuses to take the medicine that might restore him to health, does not injure the medicine, nor the doctor who prescribed it, but only himself. Just so, by refusing to reverence the name of God we injure, not the name, nor the personality for which it stands, but only ourselves, because we put an obstacle in the way of receiving the spiritual and eternal blessings which God has for us, which we need, and which we could not otherwise possess.

We need to cultivate this reverent attitude toward God and the things that are His far more faithfully. It is not to be wondered at those who are ignorant of God and His works should be irreverent, but it is a very sad comment on present-day Christianity that even those who profess to be familiar with Him and His wonderful works for mankind should neglect to honor Him as He deserves to be honored. The irreverent use of God's name in conversation and the careless conduct in church or on other occasions where His nearness is especially apparent, shows an attitude toward Him which makes an intimate spiritual relationship with Him impossible. Lack of reverence toward God also begets unrighteousness and godlessness of every kind, and the American people will never become a soundly and deeply moral people until they have become a reverent and a God-fearing people. Only the sincere fear of God inspires men to a wholesome fear of the law.

God's name is hallowed when "the Word of God is taught in its truth and purity". By means of religious instruction and training the children, first of all those of Christian homes, are brought to a full knowledge of God and His plan of salvation for the world. Thru the regular religious services the spiritual life of professing Christians is to be strengthened and deepened for a closer walk with Him by the preaching of the pure and unadulterated Word of God. By its missionary activity at home and abroad the Church of Christ seeks to extend and establish the kingdom of God where it is not yet known, to the end that "in the name of Jesus every knee should bow, of things in heaven, and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father", Phil. 2: 10.

In the eyes of the world professing Christians are in a sense the representatives of the God they worship, and people judge His character and His power by what they see of it in the lives and the character of His children. It is no wonder that those who know nothing of God by any experience of their own find so little to attract them in the lives of most of those who call themselves Christians. Wherever Christians make up their mind to reverence God by their sincere godly living, rather than by a mere outward conduct; wherever they place *God first* in all their human relationships by doing justly, loving kindness, walking humbly with their God, and keeping themselves unspotted from the world, even the worldly-minded will, almost instinctively, learn to hallow the name of the God who can inspire such a life. 1 Peter 2: 11—20. When Christians learn to understand better their responsibility as representatives of God in a world that is ignorant of His being and His power, they will strive more earnestly and steadfastly toward purer, nobler and more godly lives. And the boundless love and the infinite power of the Father in heaven will always be available for their help and guidance.

The Two Carpenters

BY ZONA GALE

II

They did as he told them. In two years Lena had not been so far uptown. Max had never been there. But they found their way from the car, and on a street corner waited for half an hour till "it blew twelve." Then, trembling, Lena obeyed her husband's strange injunction and went in at the great front entrance to the Church of the Divine Light.

At the foot of the gallery stairs Michael, with his dinner pail, was waiting for them, and he stumbled before them, in nervous haste now that they were entered upon the adventure. He went back to his choir bench in the gallery and sat down on its cushion.

"Now!" he said, and waved his hands, as if on new rights.

Lena, holding the sleeping baby, looked about her, wiping her face. "My God," she said, "feel the cool."

Max pressed his face between the bars of the choir rail.

"Pop," he said, "is this what it is when it's the park?"

"S-h-h! It's a Church to God," said Lena.

"God that goes to our Sunday-school?" said Max.

"I s'pose so," said Lena. "Aint it, Michael?"

They ate, sitting before the great organ, Lena's lunch box on the organ bench. The coolness folded them like a new way of vesture. When they had gathered up the fragments, Michael beckoned Lena with his head.

"I show you something," he promised.

Down in the aisle Lena was afraid, and Max kept close to them. But Michael marshalled them before the picture on the wall, and standing before the carpenter he waved his hand again.

"There's something you're used to," said Michael.

"I know him—I know him!" Max cried. "He looks like—" But he could not remember whom.

Lena, with her baby on her breast, looked long at the picture of the workman.

"Michael," she said, "whoever he is, you kind o' make me think of him, with the hammer and all."

"Do you s'pose that's meant for Christ?" said Michael suddenly.

"O, not here—in them clothes," Lena answered.

"I know him—" Max persisted, but he could not tell who he was.

"Now then," said Michael, "the whistle goes for to blow. Go back by the gallery and rest you. Rest you till I come back at six."

"But they'll come and shove us out," Lena gasped.

"Nah," said Michael, "but you'll have to pray. It stands so by the door—you should come in and pray. You should pray, and then you can stay in here in the cool. It stands so by the door."

He left them in the gallery. Thru the long heavenly afternoon Lena nursed the child and laid him asleep on the choir bench cushion, and herself slept at his feet; and Max rolled on the floor and dreamed up at the flowery windows.

At six Michael came hurrying in. His face was dripping. It had been a day like an open oven—they had died in the streets, in the hospitals. * * *

Lena stood up to go, and suddenly she buried her face in her hands.

"I'd rather die," she said, "than have another night like we've had 'em! I'd rather die than go back there and take the baby back there—"

Michael looked down at the long nave and the shadowy transept. A thousand might have encamped in the place. Their whole street might have found refuge there.

"Lena," he said breathlessly, "do you dast to leave 'em lock us in? Do you dast to stay here tonight?"

In a little while the verger shuffled thru the aisles, and peered into the pews, and thrust his head in for a look at the gallery, and departed without seeing the little family. They heard his key turn. Then they ate from the food they had left and presently, in the divine cool darkness, they stretched on the cushions of the choir benches and fell into quiet sleep.

It was toward ten o'clock when the organist of the Church of the Divine Life let himself in the church with his own key. He was in town for a few hours, and he had brought with him a lover of music to hear the organ that he loved.

They switched on the electric light and mounted the gallery stair.

"—a great church property," the organist was saying. "Five hundred thousand, I believe, and not taxable. Our organ represents fifty thousand. * * "

Michael and Lena sat up and stared into the men's faces. The children did not wake.

"What under the heavens * * *" said the organist.

Michael, in his carpenter's clothes, stood up before them.

"My wife and my children and I," he said, "we die with the heat. Our tenement is rotten with heat. The baby—Max—Lena, we could not live. I tell you we could not live. I work on the spire of this church. I have brought them here to sleep * * * we don't touch nothing. We sleep like the dead. We don't touch nothing."

The three men looked in one another's faces.

"What am I to do?" said the organist. "Of course—and yet if anything should happen to the church property—"

"Leave them here," said the other man, *"in the name of God."*

So Lena and Michael sat for a time hearing the new organ, while the children slept to the music. Then the two men went away, guilty of an unfaith in the eye of the law. And they left the church property with Lena and Michael and the other Man in the workman's clothes there on the wall of the Church of the Divine Life.—*American Magazine.*

Sunday

That the Sabbath was made for man and not man for the Sabbath has come to be a much more generally accepted axiom than that the Sabbath was made for children and not children for the Sabbath. Before how many a busy father and mother does Sunday loom, not as a day for getting better acquainted with Mary and Johnny, but as a day when there will be no school to take Johnny and Mary off their hands! To preserve a fitting decorum thruout the twenty-four hours when Johnny and Mary are thus quartered on their defenseless parents, or simply to kill the time as rapidly and painlessly as possible—these are all too often the Sunday ideals cherished by adults.

Has it really come to the stage where Sunday is at best a useless day and at worst a nerve-racking, soul-straining ordeal? Or is it possible that Sunday can be made a day of real rest and re-creation (in the broadest sense of the word) for the work of the other six days?

Suppose that mother and father were to look this Sunday bug-a-boo squarely in the face—suppose they were to attempt to make Sunday of real use in the scheme of days—just how would they go about it?

Item number one: They would begin the Sunday program on Saturday night and Johnny and Mary and father and mother would go to bed just as early on Saturday night as they do on Friday or Monday or any other night of the week. They wouldn't count Sunday as a day in which to recover from Saturday night's dissipation so that they might be able to start even on Monday morning. Sunday should be a day in which to get ahead a notch, physically and morally, not to even up for the excesses of the past.

Item number two: The family would breakfast together. Perhaps on week days father has to get away at six, mother eats with him and the children eat alone two hours later. But on Sunday morning they should breakfast as a family and Johnny and Mary have an opportunity to find out what good fun father can be before he is all tired out with the day's work.

If on no other morning in the week, on Sunday morning at least there should be "family worship." Combined with this there may be the home Sunday-school or for this latter may be substituted the sending away of the children to a church Sunday-school. In any event, however, "family worship" should not be omitted. Nothing can ever quite compensate a boy for not finding out in this intimate, personal way that Dad and God are on speaking terms and that Dad always talks things over with God.

"God? O, yes," one little girl said. "I know Him—He eats at our house."

For the boy and girl to get the idea that God is a member of the family means the laying of a firm foundation for a "personal religion."

Church attendance should likewise be a family affair. The family pew with an extension big enough to accommodate Sally Smith and Jimmy Jones, should be as much an institution as the home itself. There is no insuperable difficulty in the way of church attendance for children. Their attitude toward it is apt to be only a reflection of that of the adult members of the household. Inattention is as catching as the yawning habit. Later criticisms of the sermon and of the other portions of the service should all be of a constructive nature. Johnny and Mary will learn quickly enough elsewhere to pull to pieces. Reverence for God's house and its services is too sensitive a plant to be trifled with.

Sunday meals! The old Puritans had the right idea of it. The typical Sunday dinner must be an abomination unto the Lord—humanly speaking it is an unmitigated evil. In the first place it keeps mother away from church for its preparation (thus breaking in upon the family group there). Furthermore, it drags in its wake an aftermath of clearing away and dishwashing that robs the family of half its afternoon. But worst of all it leaves an overfed, loggish, irritable family, individually and collectively inclined to doze or to quarrel. Simple, easily prepared and cleared away meals should be the order of the day, just as wholesome as on week days, but not so "heavy", as the housewife puts it.

Then the real responsibility for Johnny and Mary begins. The long, idle Sunday atfernoon is the problem of problems in connection with the day. First to its relief comes the Sunday afternoon walk. Since this is to carry the family out into the country it may have to be supplemented by a car ride, but it must eventually, winter or summer, be a walk. Father is the prime factor here, the boss of the expedition. It may include just Johnny and Mary or it may take in the "kids across the street." However that may be it furnishes an opportunity for out-of-door getting acquainted no father can afford to miss. No confirmation class or junior society should be allowed to interfere—Sunday afternoon should be kept sacred for that walk.

Then the return home when mother has her innings. There is the early evening hour with its popcorn and roasted chestnuts around the fire in winter and its cool drinks in summer. This is the golden opportunity of the week to find out what the children are reading—to suggest and direct.

"Aw, my ma don't care what I read—she don't know nothin' about boys' books. Pa don't neither." This testimony from a lad whose father was a preach-

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For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Lead Me, O Christ

RICHARD WATSON GILDER

Christ of Judea, look Thou in my heart!
Do I not love Thee, look to Thee, in Thee
Alone have faith of all the sons of men—
Faith deepening with the weight and woe of years?
Pure soul and tenderest of all that came
Into this world of sorrow, hear my prayer.

Lead me, yea, lead me deeper into life,
This suffering, human life wherein Thou livst
And breathest still, taking Thy way divine.
'Tis here, O pitying Christ, where Thee I seek,
Here where the strife is fiercest; where the sun
Beats down upon the highway thronged with men,
And in the raging mart. O! deeper lead
My soul into the living world of souls
Where Thou dost move.

But lead me, Man divine,
Where'er Thou will'st, only that I may find
At the long journey's end Thy image there,
And grow more like to it.

"Spending" Her Life

"I'm going to spend this afternoon—"

"You are goin to 'spend' it, are you? What do you expect to buy with it?" Harold's bantering voice interrupted before Margaret could finish her sentence

It was only a bit of Harold's usual nonsense, and he went whistling off down the street without giving it another thought. But someway the question stayed by Margaret.

The end of her sentence was to have been "reading this book." It was a book of light fiction and her lip slightly curled as she whimsically imagined herself giving a receipt for "value received" for her afternoon. "Mamma says I'm a good hand to find bargains when I'm spending money, but I'm afraid I haven't always made very good bargains when I was spending time," she reflected. She settled herself in the Morris chair and opened the book, but someway it had lost its charm. She turned over a few pages listlessly, then tossed it down. Five minutes later she had pinned on her hat and was on her way down the street, trying to walk off the feeling of dissatisfaction that possessed her.

She gave no conscious thought as to what direction she was going; it did not matter—just so she had a long, brisk walk. But she could not walk away from the thoughts that Harold's light words had awakened. She found herself trying to measure what value she had received for the year she had spent since she left college. The result was not satisfactory. And what of the years ahead of her?

"Please, lady, would it be hurtin' of the flower if Mickey jist smelled of it once?" The anxious tone in the small, piping voice recalled Margaret to her surroundings. She was down in one of the poor sections of the city Confronting her was a small girl in a tattered, dust-colored dress and a bit of a boy whose thin arms rested on a pitiably tiny pair of crutches. His Irish blue eyes under the tangled mop of red hair were fixed hungrily on the rose at Margaret's belt.

She quickly placed it in the small, thin hand, and instantly Mickey was surrounded. A dozen grimy little hands were stretched toward the rose. On all sides were cries of "Lemme see it," "I wanto see de flower," "Leave me see it." Mickey clutched it close to him, the light that had dawned in his face giving place to a fierce scowl. His crutches would not let him escape, but the little girl stood by him and valiantly defended him from all comers.

"O, if I only had a flower for every one of them!" Margaret glanced around; there was not one beautiful thing in sight, except the rose, tightly clutched in Mickey's grimy hand. The whole street was dingy and forlorn; not one blade of green grass to be seen; not a white curtain or a plant at a window; not a bit of bright ribbon on a little girl's hair. Even the sky looked dingy thru the smoke. No wonder the children were starved for a bit of beauty. Margaret's throat ached as she looked into their faces.

"Now, listen," she said, "you must not take Mickey's flower. That one is his. But at ten o'clock tomorrow morning I will be here with a basket of flowers and I will give you each one."

Such a clamor as arose. The whole group escorted Margaret several blocks, evidently reluctant to lose sight of her for fear she might not keep her word and come again.

As Margaret walked on the thought came again and again, "I wish I could do something for them; something more than just to give them a few flowers." Then came again the memory of Harold's joking words. "It would be worth while spending one's life for that," she said to herself with conviction. "But I don't know how to go about it. I suppose there are places where one can find out, tho."

She was passing the park then. She stood still and looked at it all with new eyes—at the trees, the flowers, the velvety grass, the birds, the squirrels, the blue water of the little lake. What if she never had a chance to see any of this? God certainly never meant any of His children to live without any glimpse of these gifts of His. Again she seemed to see the look in Mickey's blue eyes when he saw the rose. Slowly a look of high resolution dawned in her face. "I'll do it," she said aloud. "I'll gladly spend my life if I can help make conditions such that little children like those will have a chance to know something better in life. I don't know how to go about it, but I am going to find out and as soon as I know what to do, I'll do it."

George Muller's Faith

When I first came to America, thirty-one years ago, I crossed the Atlantic with the captain of a steamer who was one of the most devout men I ever knew, and when we were off the banks of New Foundland he said to me:

"Mr. Inglis, the last time I crossed here, five weeks ago, one of the most extraordinary things happened, which has completely revolutionized the whole of my Christian life. Up to that time I was one of your ordinary Christians. We had a man of God on board, George Müller of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by some one tapping me on the shoulder. It was George Müller.

'Captain,' said he, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday.

'It is impossible,' I said.

'Very well, if your ship can't take me, God will find other means of locomotion to take me. I have never broken an engagement in fifty-seven years.'

'I would willingly help you. How can I? I am helpless.'

'Let us go down to the chart-room and pray.'

"I looked at that man of God, and I thought to myself, what lunatic asylum could the man have come from? I never heard of such a thing. 'Mr. Müller,' I said, 'do you know how dense the fog is?'

'No,' he replied, 'my eye is not on the density of the fog, but on the living God, who controls every circumstance of my life.' He got down on his knees, and prayed one of the most simple prayers. I muttered to myself: 'That would suit a children's class where the children were not more than eight or nine years old.' The burden of his prayer was something like this: 'O Lord, if it is consistent with Thy will, please remove this fog in five minutes. You know the engagement you made for me in Quebec Saturday. I believe it is your will.'

"When he finished, I was going to pray; but he put his hand on my shoulder, and told me not to pray. 'First, you do not believe He will; and, second, I believe He has, and there is no need whatever for you to pray about it.'

I looked at him, and George Müller said this: 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Get up, captain and open the door, and you will find the fog is gone.' I got up, and the fog was gone!

"You tell that to some people of a scientific turn of mind, and they will say: 'That is not according to natural laws.' No, it is according to spiritual laws. The God with whom we have to do is omnipotent. Hold on to God's omnipotence. Ask believingly. On Saturday afternoon, I may add, George Müller was there on time."—*Pittsburgh Christian Advocate.*

Denominational

The Jubilee Offering

From all parts of the country the reports concerning the Jubilee Offering continue to come in, and churches everywhere are busy making the final collections. A great host of volunteers, men, women and young people, are as busy as bees all over the country gathering in the offerings of Evangelical devotion in churches large and small, and in checks, bills and coin of every denomination. The Evangelical Church may well be proud of the loyalty, devotion and enthusiasm with which her representatives are taking hold of the task entrusted to them. On page eight is a further list of churches who, besides those already reported, are hard at work or have completed the collection of the Jubilee Offering during the past two months. It will be an interesting pastime to find the name of *your own* church in the list. And if you do not find it there it will be worth your while to discover why. Perhaps you can help to push things along. Perhaps *your* share of push is *needed* to make things move. If all the churches of the Synod are as busy and as successful as those reported here there is no doubt that the $150,000 can be collected easily.

To the Christian Men of the United States

A Call to Participation and Service in the National Missionary Campaign

For the Church of Christ an hour of hours has struck. A day of days has dawned upon it, portentous and challenging. An epoch of crisis has befallen the human race. As never before the whole creation groans with impatience for the revealing of the sons of God. An indictment written in the blood of nations convicts Christendom of having failed to baptize humanity with any such knowledge of Christ as should have availed to quench the spark of war-hate before it could kindle into flame. Must that failure prophesy continuing failure to come?

A world smitten in battle and writhing with agony from many a yet graver hurt may not be allowed to prove a charge of inefficiency against the Christian religion. But there is no denial that it does prove the inefficient and insufficient application of it. And that returns as an accusation of delinquent stewardship against the trustee to whom the propaganda of Christ's message and the dissemination of Christ's power in the world were committed nineteen hundred years ago—the Christian Church.

While sin abounds with such virulent destruction up and down a woeful earth, none who believe in its potency can rest themselves from intensifying concern for the Gospel's wider and more adequate ministration to the needs it was meant to cure. Nor can any heart in which love and pity for a suffering race surpass mere sentiment go unstirred by wish and will to spread thru a world without other hope of peace or comfort the healing influences of the Gospel of Christ. The demand of this current epoch, critical for both civilization and religion, is nothing less than a solemn vow from every man of Christ's discipleship, that in this day there shall set afoot among men one mighty co-operative endeavor to make this world so vitally Christian that love toward God and love among men shall prevailingly exile wars and fighting, selfishness, injustice, bitterness, envy, hate, and every grosser shame forever from the redeemed earth.

If they will, skeptics may question whether the gentleness of the Son of Man has power to overcome the wrath and clamor of evil human nature. But Christians cannot admit the doubt. No defeat awaits the Church when it enlists with whole heart for its Lord. They who devote to Him the "last full measure of devotion" shall never be ashamed; they shall return and come to Zion with everlasting joy.

Impressed with these profound valuations of the meaning of the hour to which God has now brought His Church, and believing that the adversary of souls never pressed on the hosts of Christ an issue of strength so acute as now, the Laymen's Missionary Movement in consultation and co-operation with the missionary leaders of the Church, summons the Christian men of the United States to a deliberate survey of their obligations to their Master's cause, more serious and penetrating thany any self-examination to which they have hitherto subjected themselves.

And to the end of making occasion for such deep

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On the other Side of the Earth

No large Sums are required to Support a native worker, but it makes it easier for the Board to Provide for other Activities. Additional Workers must be sent out, or we cannot hold what we have

This and That from the Field in India

At Home

Willing voices are making themselves heard. A pastor from Ohio wants to know what special projects can be recomended to his congregation for consideration on the celebration of the mission festival and makes special inquiry as to salaries of Bible women, teachers and catechists. Perhaps the following information is welcome to others also. A Bible woman can be employed for from twenty-five dollars to thirty dollars per year. Teachers, according to the schools in their charge, receive from $36.00 to $75.00, $100 and $150 per year, and the catechists from $36 to $60 and $75. How easy it would be for many a congregation to support, not only its pastor at home, but also one of the laborers in our foreign mission field. In many cases this would be possible for one of the many church societies. This matter should be considered well as soon as our Jubilee celebration is over. Our object is to advance and to learn to do more and more all the time.

Another pastor writes that his ladies' Bible class in the Sunday-school is trying to fulfill a sacred duty by taking care and supporting a Bible woman in Raipur. The amount necessary for one year, $25.00, was enclosed. While it will not be possible to make special reports about such workers—except thru the correspondence of missionaries, who are already overburdened with work—this Bible class will undoubtedly be strengthened in its work in the home church thru the realization of having done the Lord's work.

Willing hearts will have an opportunity at the present time to show their generosity towards mission work despite the fact that their resources are claimed by many other things. Only recently we have received many articles for our Christmas box, such as jackets for lepers, little presents for our orphans and gifts for the missionaries. Much of the needlework showed that special care had been taken in preparing same. Does this not encourage us to do likewise, to stimulate our interest in the work here while making hearts glad out in India?

From Buffalo we learn that a general Training Class for Sunday-school teachers has been formed under the direction of Rev. M. P. Davis. This also insures renewed interest in mission work. From Pittsburgh we have a request for the new charts, "Sidelights on India", which can be obtained from the general secretary. The lady ordering them states that the Endeavor Society had an evening devoted to mission work which prompts the "Juniors" to do likewise and they have selected the subject "India", which should prove very entertaining. In connection therewith there are prospects for a large offering for this work. A single lady friend of missions is the "soul" of this movement; can *you* not become the "soul" for such a movement in your own circle?

In one of my letters several weeks ago I stated that all efforts to obtain money by borrowing had proved futile. This letter had barely been mailed when our treasurer, Rev. Lehmann, reported that a bank had offered him a loan of $2,000.00, to his great surprise, and this loan merely needed the signature of himself and one other officer of the board as security. The rate of interest is very low. Surely we have special reasons to be thankful for this, and must acknowledge that sufficient faith on our part will cause the Lord to open many other hearts. He can and will do this. In connection herewith we may also state that Pastor Gass advises us that a remittance of $1,000.00 arrived safely on August 11. Formerly the safe arrival of a remittance was taken as a matter of course, but in these troublous times such an incident causes us again to be grateful.

We are not able to state anything definite regarding the sending of new laborers this fall. The board, after long and serious deliberation, still adheres to the intention voiced last spring to send Miss Wobus and Miss Baur (a daughter of Prof. W. Baur, Eden Seminary, who becomes Mrs. Koenig upon her arrival in India), and *another* new brother as a partial substitute for Pastors Nottrott and Nussmann, who have been compelled to cease their work for the time being. For the two former there is at this time no opportunity to have them sent out, and the latter's consent has not been obtained as yet. When here and there objections are made to this addition to our force in India we must call attention to the fact that such action on our part *will not mean any increase in the force*, as the two brethren named have been removed from their scene of activity thru illness and conditions resulting from the war. Another laborer will be entitled to his furlough by next spring. Should unforeseen circumstances prevent one or the other brother from carrying out his task, *our work would suffer seriously on account of lack of leaders.* Let us urge you most earnestly, friends, do not stand back, do not hinder us, but on the contrary, encourage and asist that we may go forward. Other denominations put us to shame.

From the Field

Miss Dieffenthaler returned from the mountains during the middle of August. She has recuperated wonderfully and is now able to take up her work with renewed strength.

From India we learn that a draft, which had been returned for unexplained reasons, has now been received and paid. Unfortunately the present rate of exchange cuts deep into the face value of our checks, so that the mission, in this respect, is a heavy loser. With reference to the war question one missionary remarks: "It is to be hoped that this terrible struggle will soon come to an end and that matters will then progress the same as before the war. We are all anxious to do our best if only our friends at home will not forsake us. I know one remedy thru which we always receive help: Prayer. I know that I can ask the Lord, even to my last breath, for anything I may need. He has always given me every thing I needed, and will undoubtedly do so in the future".—Such faith must not go unrewarded. We ourselves will have to reward it.

Pastor Stoll advises us that he has been able to continue his preaching at the bazar at Manku without interruption and could also train his catechist pupils in the work. "Our place to preach is in the midst of a large bazar. Behind us and on both sides there are covered booths in which articles are sold to the country and city people. This brings many people from the various villages out at night and they gather at this place. Not far away there are three courts of justice and plaintiffs, and defendants also gather here in order to consult their respective lawyers and advisors. The bazar is a meeting place for all kinds of people.

"As soon as we arrive I mount a stone which I had erected as a pulpit, offer a short prayer, beat my brass zymbal, and my eleven assistants sing one of our songs according to an Indian melody in a rather fast tempo. This attracts people from quite a distance. I spoke on the parable of the rich man and the poor Lazarus, laying special stress on the passage: 'If they will not hear Moses and the prophets they will not hear one raised from the dead'. I call their attention to the fact that war, famine and all kinds of diseases are God's way of calling us to be converted. If man will not listen to Moses and the prophets, God must speak to them in this manner. His plainest and clearest call came thru our Lord Jesus Christ and thru Him he still preaches to them, and if they will not listen to Him God will have to send them many trials and troubles. May they open their hearts now, repent and believe in Jesus.

"After a song a catechist pupil spoke about the palsied man. All educated heathen inquired whether their God could not also forgive sins? I came to the pupil's assistance and showed them that Jesus had given himself in our stead and that forgiveness was impossible without such a sacrifice. Another song, then a catechist preached about the prodigal son and another about the lost sheep. The audience changes as different speakers appear. But what a pleasure it is to stand among the people and to know that these various hearers will carry the Gospel further, sometimes into distant lands. I try to impress upon the catechist pupils not to preach so much against idolatry but to spread the Gospel proper. May the seed bear good fruit".

GES. Tr.

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and grave inquiry and such lofty resolution as the great day in which we live requires of us all, the Movement has provided—as it trusts under inspiration of the Spirit of God—for holding great rallies for men of the Church in seventy-five distributed and accessible centers of American population from October of the present year to April of the next. To each of these there will come chosen leaders of thought and action, to lay before such as are desirous to meet and confer thereupon the great charge of God to His contemporary Church, the measureless sources with which He has enriched His people for the doing of His will, and the means which will fairly put to test the primary question of the ages—whether the followers of Christ are indeed able to take the world for Him.

Six years ago the Laymen's Missionary Movement similarly appealed to the men of this nation to face their missionary responsibility. And now, in the larger circumstances of a more urgent crisis, when it appears more clear than in generations past how all nations are knitted together in one fabric of a single warp and woof, and all alike require the same cleansing for the stains of their otherwise indelible sins, the conventions and conferences of the season approaching will be concerned both with what the Church has chosen to call its missionary task and also with every other means which the Church can command for bringing men to Christ and Christ to men the world around.

The schedule of these conventions has been printed and published broadcast. No man whose soul is stirred by this appeal will find himself beyond the reach of one of these conclaves of serious men. Every man whose heart moves him thereto is fraternally bidden to take part in whatever of such gatherings he is able. And all men of consonant mind and temper everywhere are solemnly besought to pray that this prayerfully launched campaign may continue to the end in utter dependence on God alone, and that it may please Him, as Ruler and Overruler of all things, that His servants do for His sake, to ordain thru it the beginning of a sublimer vindication of His great purpose for the redeeming of a lost world thru the faithfulness of His Church. And ask likewise that it may now please Him to set in motion the impulses which will carry His saving message of grace to the last of the uttermost parts, and make it efficacious also in the darkest of all nearer nooks of sin.

When these seventy-five several conventions shall have been held it is the intent of the Laymen's Missionary Movement to assemble in the capital city of the nation, toward the latter days of next April, a comprehensive National Missionary Congress. Of the nature of that gathering specific announcement is reserved. In great part its character, like its force, must be the resultant of what the separate city and district conventions are shaped into by the grace of God. But whatever summons to prayer speaks of them includes also this great climax convocation, for all of which God's remembrancers are desired to pray with persisting petition that the campaign may be an event of superlative dynamic in a time when superlative opportunity constitutes superlative call.

In behalf of the Executive Committee of the Laymen's Missionary Movement,

James M. Speers, Chairman.

Deaconess Conference held in Lincoln, Ill., September 28-30, 1915

The seventh annual conference of the Federation of Evangelical Deaconess Associations in the German Evangelical Synod of N. A., was held in Lincoln, Ill., on the above date in St. John's Church, Rev. C. Hoffmann, pastor. Lincoln is a pretty city of about 12,000 inhabitants, the county seat of Logan County, and the place where Abraham Lincoln practiced law in his younger days, riding there on horseback at times from Springfield, thirty miles to the south. The enterprising people of St. John's Evangelical Church have erected a splendid Deaconess Home and Hospital here at a cost of about $60,000. It is situated in a beautiful part of the city, the surroundings being very attractive and quiet. Ten deaconesses are at work in this institution of mercy. When the Hospital was begun one of the well-to-do German families headed the subscription list with a donation of $1,000. The liberal donor is still living today and is one of the proudest and happiest women in Lincoln, because she was

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A Celebration under Difficulties.

Evangelical Enthusiasm in New Orleans was neither wrecked by the Hurricane nor dampened by excessive Moisture

A Celebration Under Difficulties

Jubilees and celebrations are always supposed to be joyful and happy occasions, but they are not always carried out without difficulties and discouragements. Indeed sometimes the hindrances almost seem insuperable and anything less than courage borne of determination might spell complete failure. This preamble will help us to think ourselves into the situation at New Orleans, where on October 3rd it had been planned to have a great celebration commemorating the seventy-fifth anniversary of our Synod.

Preparations looking to that end had been going on for months. The six Evangelical churches in the city had worked together in beautiful harmony, each striving to do its share to make the celebration a distinct success and give unmistakable evidence that, so far as New Orleans was concerned, the Evangelical Church was distinctly aware of its opportunities and anxiously desirous to use them to the full. An executive committee, composed of the pastors of all the churches and of the presidents of each congregation was appointed, as also numerous sub-committees, who were charged with some special duty in connection with the Jubilee.

It was planned to hold three services—all of them union meetings, and all usual services in all the churches were entirely omitted so that nothing could in any way interfere with the joint celebration. The first service was arranged for at the First Evangelical Church (Pastor Becker) and it was decided to conduct this in the German language. In New Orleans our churches long since have ceased to be purely German churches; in fact, they have almost become purely English, the ratio of English to German speaking members being about ten to one. Nevertheless, it was unanimously decided to have the morning service in German so as to give to our older members the opportunity of hearing in their mother tongue the story of what had been wrought by the Church with which they had been so long affiliated and which they so dearly love.

In the afternoon a great rally of our Sunday-schools was to be held. The combined average attendance of our Sunday-schools is about fifteen hundred per Sunday, more than any one of our churches could hold. It was therefore decided to have this rally in the First Presbyterian Church, opposite Lafayette Square. The schools were to be transported to the square in specially chartered cars and there formed into three divisions, the first, to be composed of the Beginners and Primaries; the second, of the Juniors and Intermediates and the third of Seniors and Adults. After this formation of divisions had been effected the march into the church was to be made, the Sunday-school host singing the Christian battle hymn, "Onward Christian Soldiers".

The final service was to be held at night in the Jackson Ave. Church (Pastor Quinius). This church was selected because it has the largest seating capacity of any of our churches, and the only fear felt was that it would be too small by far to accommodate the congregation that was expected.

A largely augmented German choir, composed of the singers from several churches, rehearsed regularly under the direction of Prof. John Stauss for the morning service, and a great mass choir, composed of 150 singers were trained by Mr. G. E. Seybold to sing for the night service. The various churches had been suitably decorated for the festive day with shrubs and palms and across the front had been placed a large streamer, bearing the inscription "1840—Evangelical Synod of North America—1915. The color scheme was white and blue. Programs were printed for each service and also little silk badges, bearing the words, "Seventy-fifth Anniversary, Evangelical Synod of North America, 1840—1915". These badges were to be used as souvenirs of the occasion and were intended for distribution to all those visiting the services.

The speaker for the occasion was to be the President General, the Rev. John Baltzer, of St. Louis, Mo. It was felt that such a celebration could not be all that it should be without the presence of this distinguished brother, and the fact that he was to be our guest on that day served to create considerable interest among our members, all of whom where happy at the announcement that he had arranged to come. Everything was therefore in order, so far as human minds and hands could make it, and we therefore patiently and expectantly awaited the arrival of the day that was to mean so much for our churches here. However, that man proposes and God disposes was a truth again brought to our minds in a very forceful way.

Another day came before the day of the celebration, and that was the day of the great storm. For twenty-four hours we were held in the thralls of the severest hurricane that ever visited our fair city. The wind reached a sustained velocity of eighty-two miles per hour and for twenty-six seconds blew at the rate of 120 miles. No one really knew what was happening to the neighbor next door, and for more than six hours it would have been foolhardy even to venture for a moment out of doors.

The next morning's light revealed the extent of the damage. Fortunately only comparatively few lives were lost. But the property damage was very great. Hardly a house that did not suffer some little damage could be found in the entire city. Many buildings were unroofed, thousands of chimneys blown over; scores of buildings wrecked, and among other things, the steeple of the First Presbyterian Church was blown over upon the roof and the front end of the building practically demolished.

To make matters worse, street car and railway traffic were suspended and every telephone and telegraph wire was down, so that it was impossible either to send or receive any word to the outside world. The electric current in the entire city was turned off and for two or three nights the city was enveloped in a darkness as dark as the River Styx.

All this happened on Wednesday, September 29th. What was now to become of our celebration? Our churches had fortunately escaped serious damage. First Church suffered slightly and the Jackson Ave. Church a little more, by reason of exposure to the rain, numerous tiles and slates having been torn off by the force of the wind. After taking a survey of the whole situation, it was decided to find another church for the rally and go ahead with the other services as had been planned. Another church that the committee had had in mind was then inspected, but it was found that the roof was practically a sieve and that in case of rain we would fare ill again. It was therefore determined to hold the rally also at the Jackson Ave. Church.

And so we waited again for Sunday to come. We waited until Sunday morning, and as by that time our esteemed President General had not arrived we began getting anxious again. The hour for the service was now here, but still no news from our visitor-to-be. The pastoral conference then in extraordinary session imposed upon Pastor Becker the charge to preach the sermon. Pastor Becker consented and discharged his duty in a masterly way.

For two or three days the sun had been shining beautifully, but immediately after the service referred to the heavens again began to weep copious tears—and have been weeping since, even unto this present hour. The result was that the Jackson Ave. Church, partly unroofed, was leaking badly. It was then quickly decided to hold the rally in the Sunday-school hall, adjacent to the church. To the surprise of every one, the hall was packed, fully 500 people being present. The 500 of the Rain Brigade we shall henceforth call them!

There was still one service, and it had been planned to hold this service in the church, but the church was very wet, so it was decided for a moment to hold it in the hall, but alas! the hall was not provided with electric light, but only gas, and there was no electricity to be had—not that night. The only alternative was to attempt to hold the meeting in the church, or rather in the dry spots in the church, and fortunately there were a few of these. The rain slackened toward evening and despite the very disagreeable weather conditions a very fair congregation was present. As Pastor Baltzer had not arrived up to that time, the pastoral conference held

another extraordinary session and designated Pastor Quinius to preach the sermon. His address was a thoro exposition of the principles for which the Evangelical Synod stood and we were fortunate indeed to have so capable a substitute for our absent speaker.

Thus the Jubilee celebration was carried out. As we look back, we cannot really understand how it was done, but despite all drawbacks and setbacks we were sure of this one thing, that God was with us and that His signal blessing rested upon the celebration. To the casual observer, and judged by outward appearances, it might have seemed that the Jubilee was a failure, but to those who looked deeper it meant anything but that. Unfavorable weather did not deter hundreds of our people from entering into the spirit of the celebration regardless of the attending physical discomforts. It required an unusual effort to brave the elements in order to prove one's devotion to the cause that was represented by this celebration. That this was done with such dauntless spirit and cheerful adjustment to conditions as they were found, affords ample proof of the love and loyalty of our people toward their Church; that they feel a pardonable pride in its accomplishments and wish to give proof of the high regard in which they hold it, even when this must be done at the cost of comfort and convenience, and that even more than a storm is necessary to quench the spirit that they possess. *E. K.*

The Story of the Storm

New Orleans has just passed thru the greatest storm in its history—all battered up, greatly disfigured, but still here, and, as far as can be learned, few lives lost to the community, and none to the membership of the Evangelical churches, thank God. While many trees and shrubbery had been entirely destroyed and thousands of houses had been partially damaged, not a single large business house had been demolished, and altho railroad, telegraphic and telephone communication had been interrupted for several days, we feel that the Lord has protected us in a most miraculous manner and glorify Him in all humility.

Wednesday, September 29th, proved to be a day of rain, rain, rain. The people of the city stood on their porches anxious to take advantage of the first lull in the constantly falling heavy rain to run for the car and proceed to their place of business; and many succeeded—to their later regret.

By noon the rain had not subsided and the wind had turned into a storm which increased in fury as the hours wore on. Stores and business houses closed the doors and the streets were lined with people unable to take cars for their homes as most of them were out of commission. The writer saw fences blown down, signs thrown across the streets, plate glass torn out of sixth-story windows and hurled thru the air for blocks. At 2:30 I caught a car for home, five miles away. Half of the distance we progressed slowly but safely thru Venetian canals in place of streets and managed to reach the high portion of the city—but stopped there. For forty-five minutes the passengers were told that a fallen trolley pole had stopped progress, but as it was being removed they need not worry. The pouring down rain finally stopped and we investigated personally. For blocks ahead numerous telegraph poles and trees blocked the tracks, and we saw that our car would not be able to move for hours, perhaps days, either forward or backward, as the rear presented similar conditions. I decided to walk and, by bracing myself backward at an angle of approximately forty degrees, was propelled rather rapidly by the force of the wind. After two or three blocks the rain again set in, a veritable deluge. My umbrella hampered me considerably, but I managed to keep myself upright, altho many others fell and were blown for fifty to 100 feet while lying on the ground and in the water before they were able to regain their feet. After sixteen blocks of such progress under difficulties an automobile picked me up and deposited me, nearly drowned, before my door.

During this time the business and down-town section of the city fared badly. Many churches were severely damaged and some entirely destroyed. Of our Evangelical churches *St. Matthew's* (Rev. L. Schweickhardt) suffered most. The spire was torn off and with its two bells deposited in the church yard, a heap of rubbish. The organ was so badly soaked with water that it appears to be a total loss. The entire plastering on the inside of the church has fallen and services will have to be conducted in the school house awaiting the verdict of the insurance company, which may condemn the church building.

St. John's Mission (Rev. G. Siegenthaler) only lost some windows, and his other charge, *St Paul's*, escaped with the loss of some slates on the roof; the walls will also have to be repapered.

Salem (Rev. E. Kockritz) also lost slates and tiling off the roof and consequently sprung many leaks in the ceiling.

First Evangelical Church (Rev. A. H. Becker) had some slates blown off and the organ was slightly injured by the rain. The same damage is reported from *Jackson Ave. Church* (Rev. J. P. Quinius).

Despite all this loss of property we have reason to be grateful to God that our members were spared, and tho the individual losses were great (for barely a single house escaped more or less damage), we believe that the members will rally together and speedily restore their houses of worship. St. Matthew's has the most difficult task, as the loss to their property will run into the thousands. As they still owe $6,000 on a recently acquired parsonage and building lot for a new church, the members will be taxed to their utmost. However, the loss may prove a blessing in disguise. The site is there and a new church is needed, why not begin to build? True, it takes money and much of it, and personal losses may influence many a member to contribute sparingly instead of liberally at this time. On the other hand their gratitude towards their Lord for the wonderful protection accorded them in the past few days may open their hearts and hands and cause them to contribute liberally towards a new structure, for why should they spend eight to ten thousand dollars for repairs to the old building when they can erect a new one, suitable to their present requirements for approximately double this amount? May the Lord open their eyes so they may select the right course and then pursue it unflinchingly, safe in the knowledge that whatever treasures they may give to the Lord's cause is a safe investment which will repay them heavy interest in the life to come. *GES.*

Deaconess Conference, Lincoln, Ill.

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privileged to lend a helping hand in erecting this institution.

The conference was opened by a special service in St. John's Church Tuesday evening, Sept. 28th, Rev. Wm. Meyer of Faribault, Minn., delivering the sermon. At the outset he struck the right note by his enthusiastic and encouraging remarks. From the life and work of the deacon Stephen of New Testament days, he drew lessons for our source of strength, for our hope of victory and for our encouragement as deaconess workers.

Rev. C. Hoffmann, the popular pastor of St. John's, greeted and welcomed us in a most pleasant and cordial manner. The response on the part of Rev. F. P. Jens of the St. Louis Deaconess Home was equally hearty and cordial.

The sessions on Wednesday were most interesting and profitable. In all twenty-six delegates from the various Deaconess Associations of the country, besides a number of devoted friends to the cause had assembled, making in all about fifty to take part in the sessions. The Deaconess Associations of Baltimore, Md., and Cleveland, Ohio, were received into the organization. A donation of $10,000 by a liberal Evangelical woman in East St. Louis made it possible to begin a most promising Deaconess Hospital work in that city. Two of the sisters from the St. Louis institution have charge of the work there.

A paper read by Rev. Theo. Kettelhut of Minonk, Ill., on the subject, "How to Create a Greater Interest for the Deaconess Cause in our Synod," was full of inspiration. Above everything he impressed us renewedly with the good old everlasting fundamental of the work which our Lord and Master laid down himself, "*The Son of Man came not to be ministered unto, but to minister*", and emphasized that it was the duty of the Church to foster the work of ministering unto others. A few of the practical suggestions he gave would have awakened some of those of our ranks who are asleep as concerns this work. He admonished that pastors and people read more about the work. Information on this matter will set aside narrow or prejudiced views. He advised that pastors speak more about the work from the pulpit and platform, that they inform the young people's societies and Brotherhoods that the work could also be greatly furthered and additional workers won if the cause were persistently promoted in the Sunday-school by means of a special leaflet patterned after the "Mission Sunday", or if these mission leaflets could at regular intervals be devoted to the Deaconess cause. By organizing a special Deaconess Society in congregations not already overburdened by too many organizations, the work could be given an uplift in many sections of the country. In conclusion he advocated that Deaconesses be sent out into the congregations to address meetings and to have heart to heart talks with young women inclined to enter the work.

In the afternoon session we all attentively listened to an interesting paper read by Sister Adele Hosto, at present a parish deaconess in Chicago, on the subject, "*Principles and Experiences in Parish Work*". Parish work on the part of Deaconesses is being advocated by many pastors and congregations in our large cities and the experience of the writer was of such a nature, that much may be hoped for this phase of the work wherever properly conducted.

The historical side of the Deaconess work was concisely and attractively put before us by Rev. J. W. Frankenfeld, who gave us a "*Survey of the Deaconess Work in America*". The wish was expressed that we might be able to have the treatise in a pamphlet form so that our people at large might be benefitted thereby.

The evening service was in charge of Dr. J. U. Schneider of Evansville, Ind., who spoke in his well-known acceptable and winsome manner to a well-filled church. All the services were beautified by the musical selections rendered by the Junior and Senior choirs.

In the Thursday morning session another paper was read by Rev. C. Held of Louisville, Ky. His subject was, "*What Benefits can Pastors, Congregations and Churches derive from the Deaconess Work*". The paper pointed out some vital truths and was enthusiastically recommended for publication.

The officers of the past year were all re-elected: President, Rev. F. P. Jens, St. Louis, Mo.; Vice-president, Rev. J. U. Schneider, Ph. D., Evansville, Ind.; secretary, Rev. C. Hoffmann, Lincoln, Ill.; treasurer, Rev. C. Held, Louisville, Ky. An invitation by Rev. Theo. Frohne to hold the next conference in Cleveland, Ohio, in Immanuels' Church, was gratefully accepted.

After the work of the conference was over the good people of Lincoln prepared for us all an afternoon and evening of recreation. We were shown thru the Hospital and taken to the Illinois Institution for Feebleminded Children situated here. Supt. Dr. F. Leonard very kindly acquainted the conference with the work they are doing for these poor unfortunate children. How thankful we all felt that we were in possession of all our faculties and that we were privileged to make use of them for the extension of the Lord's cause. About 1,700 boys and girls from all parts of Illinois are cared for in the twenty-five or thirty buildings. We had a glimpse of the little ones in their kindergartens, saw others painting, weaving, saw them in school, in their chapel, where the choir sang anthems excellently well, and where Dr. Schneider gave them a most pleasing impromptu talk on "*Gladness*". We had a look into their neat dormitories and watched the drills in the gymnasium. A further ride to the country home of Mr. H. Oppermann about ten miles north of Lincoln gave all a good view of the valuable prairie farms of central Illinois.

In the evening a social gathering of the congregations and the members of the conference was held in the Sunday-school apartments of the church. A number of addresses were held, musical selections were rendered and a children's Cantata, "*Missions in all Lands*," presented very pleasingly under the leadership of Mrs. H. Niebuhr.

The conference was a most successful one and enjoyed by all. The hospitality of the good people of Lincoln, the earnestness and devotion of all deaconess workers was especially conducive of fostering the sweet Christian spirit, which must ever prevail in this worthy cause. The work in this country is yet in its infancy, but gatherings of devout advocates of any worthy undertaking will lead to greater hopes, greater expectations, will inspire to nobler efforts and deeper consecration. May the Lord awaken still others in our Church, who will support and work for the Deaconess Cause. May many young women in our congregations come forth with a willing "*Here am I, Lord, send me.* Young women we need you; are you willing to heed the call? Members of our congregations we need your interest and your support to further the work. Are you ready to help? *T. A. H.*

"Thy Word is a Lamp unto my Feet and Light unto my Path"

October 31, 1915. Twenty-second Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

INCREASE AND EFFICIENCY

M. Oct. 25. First Increase Campaign. Acts 2: 14, 37—41.
T. Oct. 26. Effectual Work. Acts 5: 12—16.
W. Oct. 27. Increase in Effort. 2 Tim. 4: 1—5.
T. Oct. 28. Learning by Doing. John 7: 14—18.
F. Oct. 29. Persistence in Well-Doing. Heb. 10: 35—39.
S. Oct.30. Efficiency Crowned. 1 Pet. 5: 1—4.

Sun., Oct. 31. Topic—Increase and Efficiency: Two Permanent Evangelical League Ideals. Eph. 4: 1-16.

Suggestions to the Leader

The real aim of every young people's society is to be discussed in this meeting: 1. How to increase the influence of the society, so it will attract the young people of the parish; 2. How to develop the members of the society, so that greater efficiency of the workers can be obtained.

The first is but the stepping stone to the second. Neglect of the outer influence, failure to increase the membership will lead to stagnation and finally a collapse of the society. But failure to develop the members, to train them for efficient service is no less dangerous. A large membership without training is like the house built on sand, it will disintegrate, for loyalty to the society is based on enthusiasm only, and n t on the intelligent conception of the aims and plans of the society.

The committees that ought to assist in planning this meeting are the *Lookout*, or *Membership Committee*, and the *Prayermeeting*, *Missionary* and *Benevolent Committee*, or every committee that has to do with the training of the young people. Let these suggest plans how to win new members, and how to train them for active service. Then, and don't forget this, plan to put these plans into effect. Even the best plan is worthless if it is not put into effect.

The Topic Presented

The Program of the Christian Church

Did you ever think of the Great Commission, the last words our living Master spoke on earth, in the light of a program of service, an expression of the two great ideals presented in our topic to-night?

Jesus says: *Go ye into all the world, and make disciples of all the nations;* that is the increase which Jesus expects from the labors of His disciples. Then He continues: *By baptizing them into the name of the Father and of the Son and of the Holy Spirit, by teaching them to observe all things whatsoever I have commanded you.*

In the passage constituting our lesson, Paul emphasizes the great work of the Church of Jesus Christ, to induce all men to live worthily of their calling, and then points out to them the various duties that await the individual within the Church, which duties Jesus himself has assigned and committed to the individuals, equipping them for their specific calling.

The Program of Every Society

I. Winning Others

No society is doing its duty that fails to become an evangelistic force. Evangelism means reaching out and bringing others in contact with the Saviour. The society is organized for the purpose of winning young people for Christ and the Church. Are you keeping this aim in mind? Are you straining every effort to win other young people? Or have you permitted yourself to get into the rut of self-complacent contentment, that is satisfied with the circle that constitutes the present membership? Avoid first of all cliques in your society, the grouping together of a few to the exclusion of the rest. Develop that sociability that meets all on a common level, that can adapt itself to the needs and understanding of even the most humble. Jesus made all feel perfectly free and at home in His presence, no one ever felt out of place. The lepers and blind men, Nathanael and Zacchaeus, the ruler Nicodemus and the thief on the cross, all felt at ease with Jesus and spoke to Him of their heart's desires. We can learn true sociability from the Master. Study His manner of meeting and dealing with people, and then endeavor to put some of His methods into practice. Remember, love of others is the basis of all sociability. And real sociability, unpretended and unassumed, will win others into the society.

II. Training the Members

The members are the raw material which we must convert into the useful finished product. The raw material is cheap, but the manufactured product represents the value of the raw material plus the labor expended on it in the effort to change its form, and adapting it to use. It is oftimes easy to win members, contests, determined efforts, a carefully cultivated and developed enthusiasm will bring them in. But after you have won them, what are you going to do with them? They are to be more than a mere number; they are to become an effective force. Let me suggest a plan for the development of your members.

I warmly recommend the *organization of study classes*, the dividing up of the members of the society into smaller groups, each group to be selected according to the preference of the individual for the one or other lesson courses. What courses of study can these single groups pursue?

1. The Teacher Training Course, using our own Text book: Apt to Teach.
2. Church and denominational history, using some text book, which the pastor can recommend to the group, that presents the history of the development of the Christian Church in a brief and concise form. Especially would we recommend the careful study of Part VII of Apt to Teach.
3. Mission Study Classes
   This group might utilize all the material that is being offered in our periodicals, Herald, *Tidings*, *Companion*, *Mission Leaflets*. They might make their own text books, by clipping from all sources the articles on mission subjects and arranging them topically. It is interesting to make your own text book, and so helpful in acquiring knowledge and information. Then, too, some book on mission might be studied. Let the pastor select and recommend the book to be studied.

These are only a few suggestions. Other groups might be organized that would take up other subjects, whose study would be helpful in acquiring that efficiency which marks the present day Christian. A Christian is a Christ-man, and a follower of Jesus Christ must be a leader of others to Him. How can he lead others, if he is ignorant of the way himself?

Some Questions on the Topic

Suggest some plans for the winning of new members.

What are some of the difficulties that prevent the winning of others?

How can we make our members efficient for service?

In what particulars does our society lack efficiency?

Some Scripture on the Topic

Calling the Disciples: Matt. 4: 18—22; Mark 2: 14; John 15: 16; Mark 10: 21—22; Acts 9: 4—6; Rom. 1: 1; 8: 30; 1 Cor. 1: 2,9,24; 1 Thess. 2: 11, 12; Heb. 3: 1, 2.

A Prayer

May we not be content with mere numbers in our society, but seek to train our young people for active service in Thy Church. Show us how to occupy the field and to gather in the ripened grain, but teach us also to use the men and women Thou dost send us for the highest purposes of winning others for the kingdom of our Lord. We pray: Thy kingdom come, and thus we pledge ourselves to seek the extension of the borders of Thy kingdom, and to labor that the kingdom may come more fully into every heart. Guide us in our work, that Thy kingdom may come to all in the fullness of its power and glory. Amen.

The Advanced Quarterly's Lesson

The Brazen Serpent. Num. 21: 1-9

Daily Bible Readings

M. Oct. 25. Num. 21: 1—9. The Brazen Serpent.
T. Oct. 26. Num. 20: 14—21. The King of Edom Refuses Passage.
W. Oct. 27. Num. 20: 22—29. The Death of Aaron.
T. Oct. 28. John 3: 1—14. The Son of Man Lifted Up.
F. Oct. 29. 1 Pet. 2: 18—25. In His Body upon the Tree.
S. Oct. 30. Rom. 4: 13—25. Abraham Justified by Faith.
S. Oct. 31. Matt. 18: 23—35; Phil. 3: 1; 3—11. The Church Year Lesson.

Israel was now definitely on the way toward the promised land of Canaan, altho the precise route by which it was to be reached had apparently not yet been determined. The most direct route would have been northward from Kadesh along the western shore of the Dead Sea. Perhaps the memory of the defeat at Hormah (Num. 14: 39—45) kept Moses from choosing that route. At any rate the more circuitous route thru northern Edom and the land of Moab east of the Dead Sea seemed more advisable, in the expectation that both these people, being related to the Hebrews, would let them pass thru their territory without any difficulty. Being disappointed here nothing remained but to journey around Edom and the mountains of Seir to the gulf of Akabah, and then march northward toward Canaan outside their eastern slope.

First, however, a melancholy duty remains to be performed. On the heights of Mt. Hor Aaron breathed his last, in obedience to the divine judgment, perhaps earlier than was expected, with his brother and his son, who was to be his successor, at his side. After thirty days of mourning the march toward Canaan is resumed. The attack by the king of Arad, a Canaanite chieftain of that region, was doubtless caused by the fear that Israel would attempt to pass northward thru his country.

The journey southward and around the mountains of Edom was difficult and discouraging to the people, and their faith and loyalty was not strong enough to stand the test. The suffering from thirst and the weariness which the tedious and apparently endless journeyings brought with it, especially to the women and children and the flocks made the people forget the water from the rock and the many other instances of divine help, and they "spake against God and against Moses". "For there is no bread" was a downright falsehood, as the manna had not failed them yet and was not withdrawn until they had reached the promised land. The contemptuous allusion to this gift of God (light in the sense of worthless or vile) requires severe punishment, which immediately is visited upon them thru the fiery serpents.

The manner in which Jesus alludes to this incident, John 3: 14, has given it a special significance and relation to His own life and work. The thoughtful Hebrew could see in the attack of the serpents a symbol of the power of sin and the terrible destruction which it carries with it. Coming immediately after their murmuring against God they could see in it the poison of moral disease which, tho it left no outward mark, yet infected the very stream of life and became evident in words and deeds that showed the vileness taking effect. Neither herb or balm nor the knife of the surgeon can reach it, it is only the grace and forgiveness of God that can heal and save.

And God does not want to destroy the people, but has rather provided a way of salvation. And the way of salvation He provided was not by way of the law. The Law, of course, was great and good, and it was indispensable, but it could not save from the power of sin, yea, it even condemned them all the more, since they must realize that they would not be in this plight if they had obeyed the law. Under the circumstances the love and the mercy of God was their only refuge.

The serpent was not to be worshiped, it was merely a symbol of God's help and salvation. If those who gazed upon it understood the divine purposes of grace and trusted Jehovah while they looked, the power of the serpent's poison would be destroyed. They had already confessed their sin and voiced their repentance in asking Moses to intercede for them, and upon this basis the way of salvation was opened for the eye of faith.

And it is this meaning Jesus puts into the incident. He speaks of it as the symbol of His own death on the cross as He gave himself in accordance with the Father's will, to reveal and convey the Father's love. It signifies the gracious interposition of God's love in the death of Christ as the source of spiritual life, and to look upon Him with the eye of repentance and faith as the power of God unto salvation. While judging and comdemning us as sinners, He at the same time turns our judgment into acquittal, our condemnation into liberty.

"There is life for a look at the crucified One".

The Jubilee Offering

Milwaukee, Wis.—We began the collection of our Jubilee Offering with a special service. The printed matter was sent to 280 families, together with a letter from the pastor and the church council. So far 100 of the cards and envelopes have been returned with subscriptions or cash amounting to $82.00. You may be sure we are doing our best. The Sunday-school offering will be taken later. All the societies will also be asked to give a special contribution from their treasury. The Jubilee Offering is to be the beginning of a campaign of education in regard to the Synod and its work. We cannot tell how large the total amount will be, perhaps $125—150. If more than this comes in, our joy will be all the greater. On September 19th we had a general celebration by all our churches. C. D. R.

Wellington, Mo. Would let you know that St. Luke's Church expects to raise from $750 to $800 for the Jubilee Offering. From some of those who love their Church I have received $125 and $100. On an average we are getting about $10 per family. We sincerely hope that the expected $150,000 will be raised, which ought to be no difficult task for the combined efforts of all our churches. Rev. J. M. M.—*Wren, O.* The Jubilee Offering of St. Paul's Church is $126. That of St. Peter's Church, Van Wert, will soon follow.

The folowing letter is proof of the enthusiastic earnestness with wnich our churches and pastors take a hold of the Jubilee Offering: "*Strasburg, O.* Dear Friend—This letter is written to you personally by order of the Church Council of the St. John's Evangelical Church. Please read it carefully; the largest undertaking ever attempted is the winning of the world for Christ. Every sincere Christian has this obligation resting upon him. Many phases of this great purpose can only be accomplished by the organized efforts of many. In our case this is 'The Evangelical Synod of N. A.' For seventy-five years it has tried to do its share in winning the world for Christ. As a member of this denomination we shall celebrate the seventy-fifth birthday of our Synod with many hundreds of other Evangelical congregations. We expect to have a special Jubilee service on October 17th, at which we hope to see you all. As you will note, an effort is being made to present the Synod with an appropriate birthday gift. Our congregation will undoubtedly contribute its share. For your convenience I enclose an envelope for your offering, which you may deposit on the collection plate at any service, or give to your pastor personally at any time. A list of all individual gifts will be entered in the church records. Hoping for a large attendance at the Jubilee service and for a liberal offering from all," Sincerely, E. I., Pastor.

Treloar, Mo. Shall soon be able to send in our Jubilee Offering, nor will it be a small one, considering our numbers and circumstances. F. W. F., Pastor.—*D., Ill.* I was more fortunate with our Jubilee Offering than I had dared to hope in these times of unemployment. If the pastor himself does the visiting, and if his visit is cheerful and friendly, he may get twice as much as otherwise. We shall very probably make up our $100. Rev. J. C. H.—*Evansville, Ind.* We are busily at work since June, and so far our Jubilee Offering amounts to $400. In the spring St. Lucas church contributed $600 for the educational institutions, so that we have contributed $1,000 this year for denominational purposes. H. J. S., pastor.

Ft. Madison, Iowa. We have not yet closed our Jubilee Offering. So far $110 have come in, and we shall probably reach the amount expected, $125. The subscriptions amount to $134. Rev. P. C. K.—*Michigan City, Ind.* Our Jubilee Offering will probbaly not be closed before the end of October. The envelopes and cards with a special letter have been sent to all our members and friends. So far $300 have been received, and every day new contributions are coming in. P. I., pastor.—*Stevens Point, Wis.* Our Jubilee Offering amounts to $45; the congregation is small, and consists largely of working-people, most of whom have been working half-time for many weeks. Rev. M. M. Sch.—*Plymouth, Neb.* Our first installment was $97, which, with the $110.15 sent herewith, makes a total of $207.15 from 103 communicants, an average of $2.01 per communicant. F. J. A., pastor.—*Fowler, Colo.* At our golden wedding some years ago a friend gave us a ten-dollar gold-piece, and we saved it up for some benevolent purpose. Here it is. I am an emeritus of eighty-four years of age, with a small pension that has recently been increased somewhat, and 150 miles from the nearest brother pastor, but I thank God who enables us to offer this gift at this time. For the rest, I am content, the river of God is full of water, and He will, often unknown to us, open many a heart and many a purse for the work of His kingdom during this Jubilee season. F. A. H., pastor.

Higginsville, Mo. Enclosed find draft for $795.21 ($135.21 from our mission day offering) as our contribution to the Jubilee Offering. Our mission day offering has not been lessened by the Jubilee Offering, rather increased. N. R., pastor.—*Normandy, Mo.* Our congregation has only twenty-five families, but from the beginning we had set $75 as our mark for the Jubilee Offering. Today we already have $71.50, and the remainder of $3.50, and more too, will soon be in. Rev. H. M.—*Eddy, Tex.* The Jubilee Offering in our church cannot be closed until the end of the month. Wm. K., pastor.

Louisville, Ky.—It may interest you to know that it was not "hard work" to raise the $1,000.00. We simply endeavored to set before our people what "Evangelical" means, and to acquaint them with the present-day needs of our work. The nation wide agitation in the year of Jubilee will no doubt result in great benefit to our work; we should make plans to escape the tragedy I heard expressed recently: "The Jubilee is over". Hoping that our little thousand will assist in reaching the Jubilee mark, I beg to remain J. G. S., pastor.

"*An Evangelical Pastor*" writes as follows: "I owe a great deal to the Synod, tho perhaps not as much as some others. During the forty-three years of my ministry I have received $12,500 in salary, or less than $300 per year, and paid moving expenses amounting to $700. If my contribution of $20 to the Jubilee Offering should be too small, as compared with that of others, I am ready to do more". *H—r, Ill.* I have read of the Jubilee and of the offering connected with it. So I am enclosing my mite herewith (a money order for $18.75). I am sorry I cannot give more, and may God bless it. I am an old reader of our papers and twenty-one years a widow. A. M. M.

Sunday

Continued from Page 3

er and whose mother was president of a women's literary society!

Most fathers and mothers can to good advantage take a course in Henty and Louisa Alcott. It pays in the long run and there are many worse uses to which a Sunday evening can be put.

Last of all comes the Sunday night sing and the quiet, confidential hour sacred to the family alone. The earlier hours of the day may include others less fortunate in their family relations, but this one must be kept free from distraction. It is the getting-*close*-together hour of the day. The evening church service is on the whole out of the question for children up thru the early adolescent stage, and for the parents to go without them should be equally out of the question. Once more it is a question of what are means and what ends. Surely church services cannot be said to exist as ends in themselves, but to promote the interests of the community they aim to serve. Mothers and fathers of growing boys and girls are certainly under greater obligations to conserve for their children's health and strength and an interest in the best things of life than to "support" a church service. The wise pastor will appreciate the absence of such parents more than their presence.

To summarize, there is a happy medium which can be struck between the old-time Sabbath, a day of straight-jacket abstinence from anything which in any way savored of pleasure—"Godly," or otherwise—and the modern Sunday of colored supplements and moving-picture shows. It will require time and thought and, possibly, sacrifice on the part of the parents—a few hours less of pious loafing, perhaps, the maintenance of a stricter standard of church attendance, perhaps—a sinking of their own personal preferences for the sake of the children. And then it will be, not a Sabbath, nor a Sunday, but the Lord's Day pure and simple. And it will pay—the kind of dividends that fathers and mothers value most highly.—*Advocate.*

"You are in my pew, sir," said Mr. Upjohn, stiffly. "Then I am sitting in the seat of the scornful!" replied the stranger, getting out of it with alacrity, and taking a seat further back in the church.—*Men of To-morrow.*

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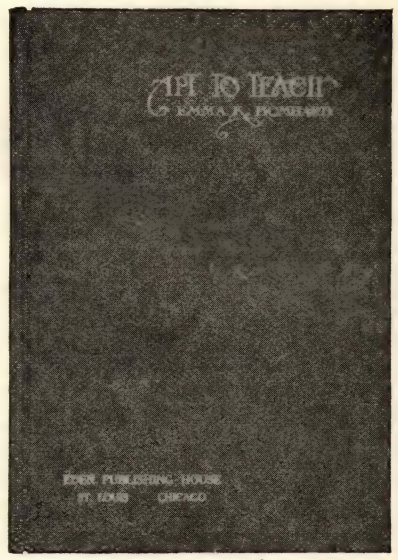

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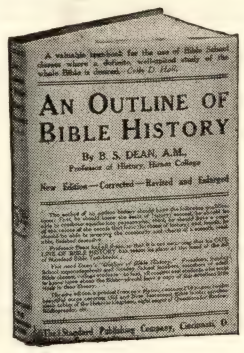

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Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Spirit of Protestantism

There are those who would have the term "Protestant" abolished because it smacks of controversy, and would have it replaced by some more definite but less irritating word, e. g., the word "evangelical',, in order to reconcile, if possible, the differences of opinion that have divided the Christian Church since the Reformation. The motive is certainly a worthy one, and there can be no objection to the term thus suggested, least of all on the part of those who are proud of the appellation that emphasizes only the good tidings of salvation thru the cross of Christ.

But the abolition of the name would not do away with the fact and the condition of which that name has always been the outward sign. The name arose, as is well known, from the protest of the Lutherans against the decision of the Diet of Speyer (1529), which had denounced the Reformation. The protest there made merely called public attention to the deep-seated and radical differences between the Roman Catholic and the Lutheran view of Christianity by insisting that the authority of the Bible is supreme, and above that of councils and bishops that the Bible is not to be interpreted according to tradition, but by means of itself, and that the Roman Catholic Church could not judge the Reformed Churches, because they were no longer in communion with her. These differences exist and will exist as long as both the Roman Catholic and the Protestant Churches adhere to the differing views of Christianity indicated by that protest. A more peaceful or beautiful name might conceal these differences, or might deceive people into believing that they had ceased to exist, but the differences themselves would remain as long as the two church organizations exist to which they refer, and they would continue to be just as real now now as they were nearly four hundred years ago. Moreover, as long as the Roman Catholic Church does not definitely reject the Gospel of salvation thru the cross of Christ she could not be prevented from applying that name to herself also. Calling a lion an animal will not distinguish it from a tiger. And the abolition of the name Protestant would also involve, if not an actual denial, then at least a *real loss* of an essential element of the Reformation. The Reformation *was* a powerful protest against ideas and aims that were foreign to the spirit of real Christianity, and there will always be need of such protesting as long as ideas and aims that are foreign to the spirit of real Christianity persist in the Christian Church, or outside of it. The history of the Christian Church offers abundant reason for the belief that the Roman Catholic Church cannot be depended upon for such a protest, and if the name Protestant were abolished there is reason to fear that it might also neglect or forget a protest when a due regard for the spirit of the Reformation should lead it to lift up its voice against error, injustice and corruption, all the more so since such a tendency is already plainly apparent among many of those who call themselves Protestant. If the kingdom of God is righteousness, joy and peace in the Holy Spirit, and if the work of the Church of Christ consists in preaching the Gospel of that kingdom and in extending its influence over all the affairs of men, then there must be opportunity for such a protest on the part of the Church as long as there is any trace of unrighteousness, unhappiness or strife, and as long as the forces opposing the advancement of the kingdom of God are active. When such a time comes it will be early enough to think of abolishing the name Protestant. As long as evils exist, however, against which the Church of Christ must protest if it does not want to deny its own life and spirit, the name Protestant for at least one division of the Church is but a helpful reminder of this duty.

Let us not forget that, as William Muir says, "Our modern ideas of civil liberty are in the last resort rooted in the Reformation. From the moment when the Reformers swept away all that came between the individual soul and its creator, asserted the full rights of the humblest being to unrestricted communion with God thru Christ, and laid upon him the burden and glory of responsibility to the Supreme for the gift of eternal life— from that hour political liberty became inevitable. The religious truth wrought itself out in the political and economic sphere by virtue of the unity of the soul. Religious conviction generated the spirit of liberty." Protestantism is the democratic expression of Christianity, a religion of the *direct rulership of God alone* in the human soul. And Protestantism not only stands for the obvious New Testament idea of a commonwealth of free souls enjoying immediate fellowship with God, untrammeled by human hierarchies, but also for the commonwealth of free people enjoying the best and most wholesome relations with each other and with the rest of the world, untrammeled by human greed or oppression. The warfare that began on that memorable 31st of October, 1517, has by no means been ended; there is just as much need of aggressive protest just at this time against the things that are opposed to the Word of God as there was when Luther boldly declared at the Diet of Worms, that he could and would do nothing against his conscience. Nor is there any valid reason why such a stand should be limited to things ecclesiastical. They were so limited at the time only because ecclesiastical tyranny, corruption and abuse constituted the greatest evil of the time. But their significance by no means ceased after ecclesiastical wrongs had been righted as far as it was in the power of Protestants to do so. The forces of righteousness and of truth that were rehabilitated thru the Reformation have kept right on working, and in the course of the centuries they have leavened the mass of the nations and have gradually conquered whatever opposed their progress. The principles of Protestantism continue not only to consecrate everything that is not alien to the essence of Christianity but they are by that very quality also bound to destroy all that *is* alien to Christianity. And the present time offers many splendid opportunities for Protestant activity along both lines, not only in the field of religion, but also in the social, political and commercial affairs of men. The spirit of Protestantism is indeed "the priestly spirit carried into everything."

A THOUGHT FOR THE WEEK—AND FOR LIFE

"The Protestant spirit . . . is the priestly spirit carried into everything, the spirit of felt consecration to God's service, the spirit of saintliness, which lives and moves and breathes in God. It is not the spirit of political partisanship; it is not the spirit of worldliness; it is not the spirit of blind submission to leaders, ecclesiastical or civil. It is the spirit of individual trust in a living Leader and Head, Jesus Christ, and of readiness to accept of His inspirations . . . The real creed of Protestantism is the consecration of all that is not alien to the essence of Christianity."

—R. M. Edgar, D. D.

United States Industrial Commission

The existence of the United States Commission on Industrial Relations came to an end on Monday, August 23, at the expiration of the time named in the statute which created it. Its active work occupied nearly two years and cost $500,000.

On the last day of its official life there were given to the press abstracts of three reports—the final statements and recommendations of the commissioners.

One, written by Basil M. Manly, director of research and investigation for the commission since last March, is signed by Chairman Walsh and the three labor members of the commission, John. B. Lennon, James O'Connell and Austin B. Garretson. Another, written by John R. Commons, is signed by himself, by Mrs. Harriman, and, with certain reservations, by the employer members, Richard H. Aishton, S. Thruston Ballard, and Harris Weinstock. The third is a supplemental statement by the three last named.

The reports in regard to the hearings held before the United States Commission on Industrial Relations which have reached the public thru the newspapers from time to time have sometimes been disconcerting and disappointing. It was probably impossible under present conditions that a commission, constituted as this one was, should have always conducted its investigations in an entirely objective spirit and in a dignified manner. And it was certainly expecting too much to think that the Commission should in its final report be able to present the industrial situation in the United States in a manner satisfactory to all parties concerned, together with adequate remedies for the evils discovered. The Commission was established to find out the facts, and this is what it has been seeking to do as far as this was possible. The final report which we reprint herewith as given in *The Survey* reveals a difference of opinion in regard to many facts, but it places before the country the various forces and conditions which it found at work shaping the conditions under which the vast majority of Americans must live. The report, even in its abbreviated form, deserves serious study and offers much food for thought.

The personel of the Commission as appointed by President Wilson in June, 1913, and confirmed by the Senate in September, is of a kind to inspire confidence in all the interests concerned. It consists of the following members: a) representing the public: Mr. Frank P. Walsh of Missouri (chairman), progressive Democrat and lawyer; John R. Commons of Wisconsin, professor of political economy at the University of Wisconsin and a noted writer on social, labor and economic topics, and Mrs. J. Borden Harriman of New York, formerly manager New York State Reformatory for Women; b) representing employers: Mr. R. H. Aishton of Illinois, vice-president in charge of operation and maintenance of the Chicago & Northwestern Railway; Harris Weinstock of California, a merchant, appointed by Gov. Johnson to investigate the free speech disturbances at San Diego in 1912; and S. Thurston Ballard of Kentucky, a man of advanced ideas in regard to labor problems (he applies profit-sharing in his flour mills, and is also a leader in securing child labor legislation in Kentucky); c) representing employees: Austin B. Garretson of Iowa, Republican editor in chief of *The Railway Conductor*, and president of the Order of Railway Conductors; John B. Lennon of Illinois, Democrat, treasurer of the American Federation of Labor, lecturer on social problems and member of the Federal Council Social Service Commission; James O'Connell, Washington, D. C. Democrat, third vice-president American Federation of Labor.

THE MODEL PRAYER

III. Working with the Father

"Thy Kingdom come," Matt. 6: 10a.

When God was getting Israel ready for independent existence as His own people, He said, "ye shall be mine own possession from among all peoples; for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation," Ex. 19: 5, 6. This was the goal for which He had been working ever since the call of Abraham, it was the means thru which all the families of the earth were to be blessed in Abraham and his seed. The rule of God over the affairs of Israel set up at Sinai was at once the type and beginning of the real, universal and final kingdom among men.

In the fullness of time the Son of God, in whom there was revealed the fullnes of the Godhead bodily, took up the message of the kingdom with which John the Baptist had aroused his people. All his words and deeds and every thought of His heart were directed towards the establishment of the kingdom of heaven upon earth. His holy life was an example of and the inspiration for the perfect godliness to which all who hoped to enjoy the blessings of His kingdom were to aspire; His message of God's love, mercy and forgiveness removed the burden of guilt from those who longed to be freed from the dominion of sin in order to have a part in His kingdom; His miracles, works of life to abolish misery and death, revealed His authority and power to establish and govern a world-kingdom, and the redemption of mankind thru His atoning suffering and death and His victorious resurrection actually established the kingdom on earth, as the supreme greatness of His love has made it a power on earth.

The kingdom that Jesus has thus established and which His followers are aiming to promote and extend is not of course material or earthly but spiritual, not temporal but eternal, and best defined *as the rule of God in the hearts of His children and over their entire* life and conduct. Its influence is extended not by military conquest or the extension of ecclesiastical authority, but by the winning of souls for Christ thru the evangelization of the world. Its enemies are all the forces of evil in whatever guise they may appear. The Kingdom of God is the spirit of the living Christ finding practical expression of its aims and ideals in the lives and affairs of men. As it promotes love and truth and righteousness it must naturally oppose and abolish every form of selfishness and sin, and it thus comprises every activity which directly or indirectly encourages or assists humanity in attaining higher, nobler and purer ideals in life. It is the beneficent, uplifting, cleansing influence of the Gospel of Jesus Christ gradually leavening all conditions of human life in all climes and races, and developing everywhere the best human elements. Missionary effort, education philanthropy, everything that true civilization stands for, is but the direct or indirect influence of the Kingdom of God taking shape in love, liberty, justice and righteousness in actual human experience. Taking all this into consideration, we may safely say that *the kingdom of God is the biggest thing on earth.*

Naturally, therefore, all sincere believers in Jesus Christ and His work are also deepely interested in the progress of His Kingdom. To the same extent that they are filled with the Spirit of Jesus Christ, they will live and work for the kingdom He has established. To know that Christ has a kingdom here on earth; to appreciate its supreme importance to the temporal and eternal welfare of Christianity; to understand its needs and assist its progress in every way possible is so indispensable to the real Christian that it may well be applied as a test to any one assuming that name. Just as no one has a right to call himself an American citizen who does not show at least some measure of loyalty and devotion to the interests of the Nation, so no one who does not cherish and endeavor to promote the extension of the rule of God over the hearts, the lives and the affairs of men has a right to call himself a Christian. Failure to work together with God wholeheartedly in His work in and for the world reads any one out of the ranks of His children.

The least any one can do in the interest of God's kingdom is *to pray for it*, and Jesus therefore gives such a prayer a foremost place among the petitions of His model prayer. And if prayer in general is to the soul what respiration is to the body, then intercession for the cause of the kingdom is to prayer in general what oxygen is to the atmosphere: its absence means the lack of the vital, wholesome element and makes the air we breathe an agency of disease and death. We lose the largest and best spiritual gifts for ourselves unless we make God's interests everywhere our own. Prayer that concerns itself chiefly with one's own personal needs, material or spiritual, rather than with the needs of others, is primarily selfish and a sign of spiritual disease, decay and death.

We pray for the advance of God's kingdom when we remember in our prayers the needs of the missionary work and workers in our own country and in heathen lands; that the efforts that are being made in every part of the earth to win souls may be crowned with increasing success; that new doors may be opened and new opportunities revealed for extending the influence of the Gospel; that the workers may be sustained in the difficulties and hardships that surround them; that reinforcements may be constantly available not only to take the place of those who fall or are obliged to retire, but also to undertake a new "drive" at the adversary on another "front", and that an ample supply of ammunition may also be forthcoming to keep up the offensive. We pray for the progress of God's kingdom when we intercede for all the different branches of work in which our own Church is interested, for the needs of *the educational and charitable institutions* she supports, or the children and young people in the *Sunday-schools and confirmation classes;* for the *pastors and teachers* who are influencing their growing character, and for all the various undertakings in the community, the State and the Nation that aim to enlighten and ennoble, to clean up and lift up human life in any way, and to bring all the affairs of men under the rule of Jesus Christ.

And such prayer, if it is not to be mere talk, will be accompanied by the fullest possible *information* in regard to progress of all the various human activities that help to promote the kingdom of God, and the loyal and earnest *support* as far as circumstances permit, of the various enterprises that conduct them. You cannot pray intelligently for the needs of your missionary or his work unlesss you have taken time to inform yourself about it in your *church papers.* And your prayers for the educational and charitable institutions will be hypocritical and worse than worthless unless you follow them up with all the *financial support* you may be able to give them. Prayer for its progress is the least you can do for the kingdom, but it dare never be *all* that you do for it.

The Golden Wedding

By L. M. Montgomery

The land dropped abruptly down from the gate and a thick, shrubby growth of young apple orchard almost hid the little weather-gray house from the road. This was why the young man who opened the sagging gate could not see that it was boarded up and did not cease his cheerful whistling until he had pressed thru the crowding trees and found himself almost on the sunken stone doorstep over which in olden days honey-suckle had been wont to arch. Now only a few straggling, uncared-for vines clung forlornly to the shingles and the windows were, as has been said, all boarded up.

The whistle died on the young man's lips and an expression of blank astonishment and dismay settled down on his face—a good, kindly, honest face it was, altho perhaps it did not betoken any pronounced mental gifts on the part of its owner.

"What can have happened?" he said to himself. "Uncle Tom and Aunt Sally can't be dead—I'd have seen their deaths in the paper if they was. And I'd a-thought if they'd moved away it'd been printed, too. They can't have been gone long—that flowerbed must have been made up last spring. Well, this is a kind of setback for a fellow. Here I've been tramping all the way from the station, a-thinking how good it would be to see Aunt Sally's sweet old face again, and hear Uncle Tom's laugh, and all I find is a boarded-up house going to seed. S'pose I might as well toddle over to Stetson's and inquire if they haven't disappeared, too."

He went thru the old firs back of the lot and across the field to a rather shabby house beyond. A cheery-faced woman answered his knock and looked at him in a puzzled fashion. "Have you forgot me, Mrs. Stetson? Don't you remember Lovell Stevens and how you used to give him plum tarts when he'd bring your turkey home?"

Mrs. Stetson caught both his hands in a hearty clasp.

"I guess I haven't forgotten!" she declared. "Well, well, and you're Lovell! I think I ought to know your face, tho you've changed a lot. Fifteen years have made a big difference in you. Come right in. Pa, this is Lovell—you mind Lovell, the boy Aunt Sally and Uncle Tom had for years?"

"Reckon I do," drawled Jonah Stetson with a friendly grin. "Ain't likely to forget some of the capers you used to be cutting up. Youv'e filled out considerable. Where have you been for the last ten years? Aunt Sally fretted a lot over you, thinking you was dead or gone to the bad."

Lovell's face clouded.

"I know I ought to have written," he said repentantly, "but you know I'm a terribly poor scholar, and I'd do most anything than try to write a letter. But where's Uncle Tom and Sally gone? Surely they ain't dead?"

"No," said Jonah Stetson slowly, "no—but I guess they'd rather be. They're in the poorhouse."

"The poorhouse! Aunt Sally in the poorhouse!" exclaimed Lovell.

"Yes, and it's a burning shame," declared Mrs. Stetson. "Aunt Sally's just breaking her heart from the disgrace of it. But it didn't seem as if it could be helped. Uncle Tom got so crippled with rheumatism he couldn't work, and Aunt Sally was too frail to do anything. They hadn't any relations and there was a mortgage on the house."

"There wasn't any when I went away."

"No; they had to borrow money six years ago when Uncle Tom had his first spell of rheumatic fever. This spring it was clear that there was nothing for them but the poor-house. They went three months ago and terrible hard they took it, especially Aunt Sally. I felt awful about it myself. Jonah and I would have took them if we could, but we just couldn't—we've nothing but Jonah's wages and we have eight children and not a bit of spare room. I go over to see Aunt Sally as often as I can and take her some little thing, but I dunno's she wouldn't rather not see anybody than see them in the poorhouse."

Lovell weighed his hat in his hands and frowned over it reflectively.

"Who owns the house now?"

"Peter Townley. He held the mortgage. And all the old furniture was sold too, and that most killed Aunt Sally. But do you know what she's fretting over most of all? She and uncle Tom will have been married fifty years in a fortnight's time and Aunt Sally thinks it's awful to have to spend their golden wedding anniversary in the poorhouse. She talks about it all the time. You're not going, Lovell"—for Lovell had risen—"you must stop with us, since your old home is closed up. We'll scare you up a shakedown to sleep on and you're welcome as welcome. I haven't forgot the time you caught Mary Ellen just as she was tumbling into the well."

"Thank you, I'll stay to tea," said Lovell, sitting down again, "but I guess I'll make my headquarters up at the station hotel as long as I stay round here. It's kind of more central."

"Got on pretty well out west, hey?" queried Jonah.

"Pretty well for a fellow who has nothing but his two hands to depend on when he was out," said Lovell cautiously. "I've only been a laboring man of course, but I've saved up enough to start a little store when I go back. That's why I came east for a trip now—before I'd be tied down to business. I was hankering to see Aunt Sally and Uncle Tom once more. I'll never forget how kind and good they was to me. There I was, when dad died, a little sinner of eleven, just heading for destruction. They give me a home and all the schooling I ever had and all the love I ever got. It was Aunt Sally's teaching made as much a man of me as I am. I never forgot 'em and I've tried to live up to 'em."

After tea Lovell said he thought he'd stroll up the road and pay Peter Townley a call. Jonah Stetson and his wife loked at each other when he had gone.

"Got something in his eye," nodded Jonah. "Him and Peter weren't never much of friends."

"Maybe Aunt Sally's bread is coming back to her after all," said his wife. "People used to be hard

on Lovell. But I always liked him and I'm real glad he's turned out so well."

Lovell came back to the Stetsons the next evening. In the interval he had seen Aunt Sally and Uncle Tom. The meeting had been both glad and sad. Lovell had also seen other people.

"I've bought Uncle Tom's old house from Peter Townley," he said quietly, "and I want you folks to help me out with my plans. Uncle Tom and Aunt Sally ain't going to spend their golden wedding in the poorhouse—no sir. They'll spend it in their old home with their old friends about them. But they're not to know anything about it till the very night. Do you s'pose any of the old furniture could be got back?"

"I believe every stick of it could," said Mrs. Stetson excitedly. "Most of it was bought by folks living handy and I don't believe one of them would refuse to sell it back. Uncle Tom's old chair is here to begin with—Aunt Sally give me that herself. She said she couldn't bear to have it sold. Mrs. Isaac Appleby at the station bought the set of pink-sprigged china and James Parker bought the grandfather's clock and the what-not is at the Stanton Gray's."

For the next fortnight Lovell and Mrs. Stetson did so much travelling round together that Jonah said genially he might as well be a bachelor as far as meals and buttons went. They visited every house where a bit of Aunt Sally's belongings could be found. Very successful they were, too, and at the end of their jaunting the interior of the little house behind the apple trees looked very much as it had looked when Aunt Sally and Uncle Tom lived there.

Meanwhile, Mrs. Stetson had been revolving a design in her mind and one afternon she did some canvassing on her own account. The next time she saw Lovell she said:

"We ain't going to let you do it all. The women folks around here are going to furnish the refreshments for the golden wedding and the girls are going to decorate the house with golden rod."

The evening of the wedding anniversary came. Everybody in Blair was in the plot, including the matron of the poorhouse. That night Aunt Sally watched the sunset over the hills thru bitter tears.

"I never thought I'd be celebrating my golden wedding in the poorhouse," she sobbed. Uncle Tom put his twisted hands on her shaking old shoulder but before he could utter any words of comfort Lovell Stevens stood before them.

"Just get your bonnet on, Aunt Sally," he cried jovially, "and both of you come along with me. I've got a buggy here for you....and you might as well say good-bye to this place, for you're not coming back to it any more."

"Lovell, oh, what do you mean?" said Aunt Sally tremulously.

"I'll explain what I mean as we drive along. Hurry up—the folks are waiting."

When they reached the litle old house, it was all aglow with light. Aunt Sally gave a cry as she entered it. All her old household goods were back in their places. There were some new ones, too, for Lovell had supplied all that was lacking. The house was full of their old friends and neighbors. Mrs. Stetson welcomed them home again.

"Oh Tom," whispered Aunt Sally, tears of happiness streaming down her old face, "oh Tom, isn't God good?"

They had a right royal celebration and a supper, such as the Blair housewives could produce. There were speeches and songs and tales. Lovell kept himself in the background and helped Mrs. Stetson cut cake in the pantry all the evening. But when the guests had gone, he went to Aunt Sally and Uncle Tom, who were sitting by the fire.

"Here's a little golden wedding present for you," he said awkwardly, putting a purse into Aunt Sally's hand. "I reckon there's enough there to keep you from ever having to go to the poorhouse again and if not, there'll be more where that comes from when it's done."

There were twenty-five bright twenty dollar gold pieces in the purse.

"We can't take it Lovell," protested Aunt Sally, "You can't afford it."

"Don't you worry about that," laughed Lovell.

"Out west men don't think much of a little wad like that. I owe you far more than can be paid in cash, Aunt Sally. You must take it—I want to know

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For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

The Place of Prayer

FRANK WALCOTT HUTT

I need not wait until the busy day
At length has sped away,
To find at eve an angel waiting there
Beside my place of prayer.
I need not tarry till the night shall fall
To seek this shrine beside the city wall.
Each hour of toil and self-denying grace
Is an appointed place,
A sanctuary where my soul may kneel
With its devout appeal.
There, too, I know the presence of the King,
His "Peace, be still," the shadow of His wing.

The Ministry of Song

"Yes, miss, it's hard. It was singing from morning till night Katie used to be—and work! It's only thirteen she is, but I never had to bother about the work at all. I could wash all day with niver a thought of anything else; she kept the house tidied up that nice, and the children so clean and happy-like. Every wan of them would do whatever Katie told them to. She always did have a way with children. And they were working and singing and laughing and joking all the time. And now to see her lying there so still, and niver a bit of a laugh or a joke, and niver a word to anyone since the doctor said her back was hurt that bad by the fall it niver would be any better! O, it do be breaking me heart!" Mrs. Murphy threw her apron, wet from soap suds, over her head and wept aloud rocking to and fro in the tumble-down rocking chair.

The Sunday-school teacher crossed over to the corner of the room where Katie lay, her face turned to the wall. She spoke to her but there was no response, the thin little face did not turn or the gray eyes cease their somber staring at the wall. All her interest in things seemed gone.

The teacher came often after that, but it was always just the same, only the lines around the childish mouth were growing a little harder each time. Katie never seemed even to hear when the teacher talked to her, until one day something was said about patience. The teacher was startled at the flash of the gray eyes. "Patience! What good would that be doing? Would it help mither do the washing, or tidy up the room, or wash the children's faces? Look at them! Patience, is it!" Again Katie turned her face to the wall and refused to say another word. The obstacle seemed unsurmountable.

But the teacher understood. The deepest bitterness in Katie's heart came because she could not help. Each day the dirt and disorder was growing a little worse in the room and the children getting more noisy and quarrelsome, for Mrs. Murphy could not take time from washing to look after the work or the children. The teacher made no answer to the brief outburst, for there seemed to be nothing to say. She only stroked the tightly clenched little hand.

When she rose to go, Mrs. Murphy paused a moment in her rubbing. "I'm that tired it seems as if I'd drop," she said, wiping the perspiration from her face with her apron. "If I could only hear Katie sing once more, it's easy the work would seem to me then."

The teacher turned quickly and went back to Katie. "Did you hear that, Katie?" she said. "Your mother said it would make the work easy if you would sing. You can help that way."

The thin little face turned quickly from the wall and the gray eyes looked searchingly into the blue ones, then turned to the mother's tired face over the washtub. The teacher almost held her breath. Suddenly Katie began to sing. A queer, strained little voice it was at first, but it grew stronger and clearer, and the stony unchildlike look melted out of the small face. The children stopped quarreling and crowded around the bed. The tears rained down Mrs. Murphy's cheeks, but her face was beaming thru them. "Sure, it's niver a bit tired I'll be now," she declared, stopping work long enough to gather Katie into her arms where the song was smothered for a moment, then went on with a glad little thrill in it.

The teacher slipped away, the song echoing in her own heart.

A week later, when she went again, it seemed like the old days before Katie was hurt. Her face was no longer turned to the wall, and it wore the old, merry smile. She was singing a lively little song and the children were flying about, trying to keep time to it as they worked. Mrs. Murphy's face beamed contentedly upon them all above the washtub. "Sure, it's the swate singing that heartens us up and makes the work easy," she said, smiling across at the face on the pillow. "And the children are that good; just see how nice and tidied up the room is."

"See how much you helped," the teacher whispered as she bent over the little singer.

Katie smiled happily. "Down in my heart I do be after saying all the time, 'O God, I'm thanking you that I can help a little,'" she whispered shyly.

—*Selected.*

Origin of "Your Health"

The origin of health-drinking took its rise from the time of the Danes being in England, when it was customary with them, while an Englishman was drinking, to take that opportunity of stabbing him. To guard against this Danish treachery, the English entered into combination, to be mutual pledges of security to one another while drinking.

When, therefore, an Englishman, at that period, drank to his friend, his tacit language was 'Sir, I am afraid that some malicious Dane will stab me or cut my throat while I am drinking; I beg the favor of you to watch carefully that I may finish my drink in safety."

To which his friend was supposed to answer: "Sir, I will pledge you and be your surety." He then replied: "I am much obliged to you, sir; your health that you may live until I have done drinking, and save me from his wicked intentions."—*Temperance.*

Home Courtesy

If your husband and your sons and your brothers treat you with an offhand ease, that sometimes approaches roughness, pray believe it is their fashion of showing their regard for you. It may not be wholly that. There is a pleasure in throwing off social trammels, as there is in wearing old clothes, and a man likes to speak loudly or not speak at all, to take quaint attitudes and forget good manners, because such conduct makes him really feel at home. Men have an instinctive feeling that there is something insincere about little social conventions, that manners are a fence built up to mark our distance from those we do not love, that true affection is rather blighted than fostered by trivial attentions that spring from a thoroly artificial basis.

Of course that is a mistake. Courtesy is only consideration for others, and lack of courtesy and any ease that comes from it are founded primarily in consideration for one's self. The theory that courtesy should be dropped at home really means that we do not need to consider those we love as much as we consider strangers. To seat your mother at the table, or stoop to pick up her handkerchief or tie her shoe, to put an amiable inflection into your voice when you speak to your sisters, will please them, you may be sure. Do you not wish to please them?

Real courtesy is a habit of the heart. If we practice it at home, it will not seem insincere when we go abroad, for it will not be insincere.—*The Youth's Companion.*

Hadn't Discovered It

Senator La Follette is credited with this regarding a notorious financier:

"He got rather a setback in a talk he had last session with one of his auditors. 'Money?' he said. 'Bah! There are thousands of ways of making money.'

"'Yes, but only one honest way,' our man remarked.

"'What way's that?'

"'I thought you wouldn't know it,' was the reply."

Denominational

The Evangelical Teacher

Beginning with January 1, 1916, there will be issued for the use of the pastors, teachers, and officers of the Sunday and week-day schools of the German Evangelical Synod of N. A., a new and distinctive monthly magazine to be known as "*The Evangelical Teacher.*"

Aside from filling a long-felt want among the workers of our Sunday-schools for a practical help which shall meet the essential needs of our teachers and schools, "The Evangelical Teacher" will seek to stimulate every kind of educational activity in Evangelical churches, and to unify and co-ordinate Sunday-school and catechetical instruction in accordance with the general aim of Evangelical Bible instruction, i. e., the development of Christian personality. The publication of this magazine, therefore, marks a new era in the scope, efforts and aims of Evangelical teaching.

Each monthly issue will, therefore, contain special treatment of the various courses of lessons now generally used in Evangelical Sunday-schools. These will be: (1) "Bible Story Lessons," with special helps for the teachers of Primary, Junior and Intermediate classes; (2) "Advanced Lessons," with special material adapted to teachers of Senior and Adult Bible classes, and (3) "International Uniform Lessons," with general helps for all departments. No matter which course of lessons is taught in a Sunday-school of our Church, the teachers will find ample material of a new type for their private preparation of the weekly lesson. In addition to this the whole field of Christian education is to be covered by suitable articles and editorials on the different phases of educational effort in Evangelical churches.

Besides this each monthly issue will offer many original contributions by efficient workers in our schools bearing upon the various phases of Sunday-school activity, the teacher and his work, and the scholar. Every article will be instructive, helpful and encouraging. There will also be editorials full of vim, hope and vision, together with an illustrated feature article each month.

The Evangelical Teacher will be of additional advantage because of a department appearing monthly under the caption "Our Sunday Schools at Work" in which are to appear the latest news of work, results, plans and features from our schools to be entitled "Field Notes," together with live news and plans for the varied departments of the school, such as Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Adult, Home and Teacher-training Departments, Missions and kindred denominational work, also a "Book Review" and a "Question Box." For the Superintendent there will be issued monthly a service list showing what can be done each Sunday, this being based upon the observance of the Church Year.

The Evangelical Teacher will be a forty-eight page monthly to cost 60 cents a single subscription, or 50 cents each in clubs of five or more to one address. Special announcement of introductory rates will be mailed to all pastors shortly. Address inquiries about rates to *Eden Publishing House*, 1716 *Chouteau Ave., St. Louis, Mo.*

The Evangelical Teacher will be issued from the Eden Publishing House about twenty days in advance of each month and is under the direct charge of the following Publication and Editorial Committee: Rev. Wm. N. Dresel, Chairman; Rev. Theodore Mayer, General Secretary of Sunday-schools; Rev. Henry Katterjohn, editor of English Sunday-school periodicals, Rev. Julius H. Horstmann, editor of the "Evangelical Herald," and Rev. Theo. Oberhellmann, chairman of the Publication Board in charge of Eden Publishing House. This magazine has the approval of our General President, Rev. John Baltzer, and the co-operation of Rev. Karl Kissling, editor of the German Bible Story Lessons and the "Kinderzeitung,,' the manager of the Publishing House, Mr. Ernst W. Meyer, and a score of able lesson writers and contributors from the ranks of our own Evangelical Church. All editorial matters should be referred to Rev. Wm. N. Dresel, 31 Lower Third St., Evansville, Ind., until the appointment of a permanent editor.

Thus the Evangelical Teacher will seek to promote, deepen and extend the entire teaching activity of the Evangelical Church by stimulating, standardizing and systematizing week-day and Sunday-school instruc-

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THE JUBILEE IN ST. LOUIS

The Denominational Anniversary stirs up Evangelical Enthusiasm to high Pitch among St. Louis Churches. Pastors, Churches and People looking Forward to greater Things

With the Evangelical Jubilee season in full swing in every part of the country, it could hardly be otherwise than that the enthusiasm stirred up by the seventy-fifth anniversary of our beloved Church should reach its high water mark at St. Louis, the place of many early Evangelical beginnings, and the Evangelical stronghold of the country. The various celebrations were both denominational and local in character, and had been well planned and carefully prepared. The denominational aspect was emphasized in the celebration which took place at Mehlville, St. Louis County, on Friday, October 15, the date of the Church's organization, on the site of the old log church in which the founders gathered on that memorable day seventy-five years ago. The local celebration consisted in a vast mass meeting in the Coliseum, St. Louis' largest auditorium, on Sunday, October 17. It was followed by the meeting of the Elmhurst and Eden Alumni Association at Eden Seminary, October 18, the series of observances being wound up by the Jubilee banquet of the St. Louis Federation of Evangelical Brotherhoods at Friedens Church. All of the occasions were fully representative of Evangelical earnestness and enthusiasm at its best and are full of promise for new progress in Evangelical efficiency for the future.

The Celebration at Mehlville

In the picturesque parlance of the street seventy-five years is certainly "some" time, a fact which was brought home quite vividly to the minds of the large host of Evangelical enthusiasts who wended their way out to Mehlville on Friday afternon. As their automobiles sped along the well-kept roadways in the beautiful autumn sunshine, with fertile farms and pleasant woodlands, and the homes of prosperous farmers on every side, it required some effort of the imagination to conjure up the picture of that landscape seventy-five years ago, when the six Evangelical pioneers found their way into the quiet seclusion of the log-cabin parsonage at Gravois settlement by ox-cart and on horse-back over the most primitive roads thru an almost trackless forest, with only here and there the modest hut and small clearing of the early settlers. Little could these men think, as they followed the invitation of Pastor Nollau, that they were helping to make American Church history, and that, three-quarters of a century later, a grateful posterity would endeavor to keep their memory green and find therein inspiration for a nation-wide work in the interest of the very same kingdom for which they were enduring hardships and bringing sacrifices.

The anniversary services were held in the open air, as the church, the second edifice erected by the congregation since that memorable October 15, 1840, could not have contained the large gathering that had assembled, and the exercises were very simple as befitted the occasion. After the greetings by Pastor Gaebe, on behalf of the church, and President General Baltzer, on behalf of the Synod, congregational singing that gave fitting expression to the enthusiasm of the audience, a fervent prayer by Dr. Haeberle, "the grand old man of the Synod," and Scripture reading by the General Secretary, Pastor G. Fischer of Milwaukee, Dr. Irion, Vice President General delivered the memorial address with characteristic earnestness and ability. On the basis of Rev. 3: 7-11 he dwelt upon the "little power" which the founders of the Synod had claimed for themselves when they banded themselves together for the larger work that beckoned them; the "door opened" before them, which "none could shut," even tho those "of the synagog of Satan, and those who say they are Jews, and they are not, but do lie," sought to close it again and again. In earnestly eloquent fashion the speaker, while not forgetful of past failures, and of blunders that had been made, outlined some of the success that had been achieved and the door opened that still awaited the putting forth of the litle power as yet undiminished. The Evangelical Church, small in size, and perhaps insignificant in its outward influence, is nevertheless an invincible force, because it did keep did not deny His name. No greater glory can ever come to the Evangelical Church than that which has always been her pride that she has preached Christ and Him crucified as the sole means of salvation, and her power will not and cannot wane nor will the door opened become closed as long as she holds fast that which she hath, that no one take her crown.

Brief addresses were also delivered by the Pastors John Nollau, of Waterloo, Ill., and J. C. Rieger, Sedalia, Mo., sons of two of the founders, and by the venerable Pastor H. Buchmueller, "the Nestor of the South Illinois District," who like his classmate, Dr. Haeberle, was personally acquainted with the Evangelical pioneers, and is still active in the ministry after fifty-four years of service. The offering amounted to $148.80.

At the Coliseum

As the strongest Protestant denomination in St. Louis it was but natural that the Evangelical people of the city should desire to make the Jubilee the occasion of a demonstration befitting their number and importance. The Coliseum had been secured many months in advance and a number of committees of pastors and laymen were enthusiastically at work on the preparations. Posters duly advertising the event had been sent out to all the Evangelical churches, not only of the city, but also to those within a radius of fifty miles; a great mass chorus of over five hundred voices, organized from the choirs of the churches, had been busily rehearsing for many weeks, and the Sunday-school pupils as well as the children from the two German Protestant Orphan Homes had been brought together for a children's Jubilee choir of 3,000 voices, and no expense had been spared to keep the event before the Evangelical people of the city.

When Sunday morning dawned, however, disappointment took possession of countless earnest Evangelical hearts, for the threatening sky and the showers that soon set in seemed to destroy all hopes for a successful celebration, especially when a heavy downpour began just at the time set for the opening of the Coliseum exercises. But Evangelical St. Louis rose to the occasion, and to the surprise of all the crowds kept pouring into the great auditorium in spite of the rain, and when the time for opening came practically every one of the 12,000 seats was occupied. Even without the large numbers from the surrounding country, who were prevented from coming, the celebration was one of the most impressive ever held in the great auditorium, and was doubtless the biggest denominational demonstration St. Louis has ever seen. The decorations were simple but dignified and tasteful, the American flag and the motto "Be diligent to keep the unity of the Spirit in the bond of peace," in German and English, were prominently displayed. Pastor Theo. Oberhellmann opened the services with appropriate words of greeting, Dr. Irion offered prayer and Pastor Wm. Hackmann led the responsive reading. The choral music was inspiring, a full orchestra accompanying all the singing. The mass chorus had been very well drilled by Prof. F. S. Saeger, and the anthems were exceptionally well rendered. The children's chorus, under the direction of Prof. F. Pfeiffer, commanded enthusiastic attention from beginning to the end.

The first sermon, by President General Baltzer, from John 8: 31, 32, recalled the struggles of the pioneers and the early Evangelical leaders, who brought to their work no capital, no political influence and no social connections, but knew only the Gospel of Jesus Christ, and emphasized the spiritual freedom of the German Reformation. Upon such a basis it could have no other aim and purpose that that of being purely and only Evangelical. The singing of the famous battle hymn of the Reformation, "A Mighty Fortress is our God," by the entire audience was a prominent feature, and the great congregation did the fullest justice to the old hymn. The English address was delivered by Pastor J. E. Digel, Massillon, O., chairman of the Board of Educational Institutions, from I Chron. 16: 12. He dwelt upon the principles of unity in essentials, liberty in non-essentials

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The Evangelical Teacher

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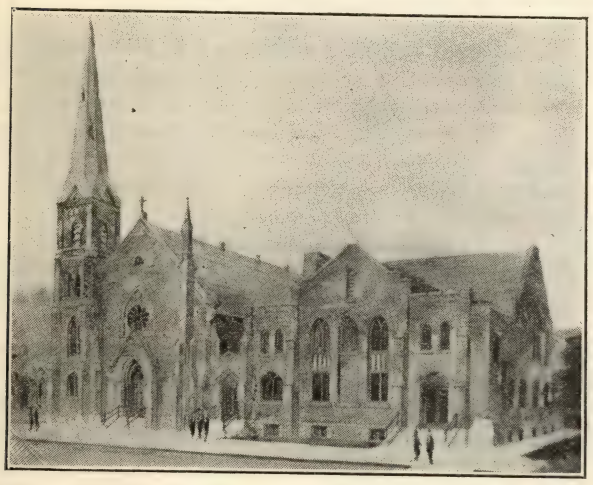
tion as well as the necessary co-operation with both in the home and the family. It will be a magazine for the heart and the life, the work and the preparation of Evangelical pastors, teachers, parents and workers of every kind who are concerned with teaching. It will aid the teacher, raise the standard of Christian instruction and promote the efficiency of every form of Evangelical teaching. It aims to give all our pastors, teachers and workers a new and larger vision of educational needs and opportunities in our churches, and to quicken all for this greater responsibility and the glorious achievement of developing more and stronger Christian characters as the net result of all our educational effort.

On behalf of the Periodical Commission, the Editorial Committee,

W. N. Dresel, chairman,
Theo. Mayer, secretary,
H, Katterjohn,
Theo. Oberhellmann,
J. H. Horstmann.

Ohio District

Sunday, October 3, was a day of rejoicing and thanksgiving for the German Evangelical Church at Portsmouth, O., as on that day the new Sunday-school building was formally dedicated to the service of the Lord.



Since July, 1914, the congregation has been busy with their building projects. The need of a modern building for Sunday-school and social activities had been felt for years, but as the undertaking necessitated considerable expense before actual work could begin on the new building it was postponed from time to time. The first step was taken by the Ladies' Relief Society of the church by purchasing a site next to the parsonage. In July, 1914, the parsonage was removed to a newly procured lot and completely remodeled into a pleasant and up-to-date home. On the last day of the year actual work on the Sunday-school building on the two lots was begun, which was duly completed and subsequently dedicated on the date above named. The new building is separate from the church and still connected with it by a vestibule. The architectual ideas of the old church were carried out in a manner to retain its prominence. The new chapel has a seating capacity of 750, separate class rooms and divisions for the various departments of a modern Sunday-school, the whole giving the impression of a place of worship and not merely a hall.

The basement with a 12-foot ceiling has a fully equipped gymnasium, kitchen and dining hall.

The cost is about $28,000, and with changes in parsonage and old church the building operations will cost approximately $42,000.

What a congregation with the help of God and concerted efforts is able to do, is shown by the fact that in spite of building expenses, the minister's salary has been doubled within three years and that benevolences in the past year amounted to over $1,200.

At the dedication services Rev. L. G. Heber of Pomeroy and Rev. O. P. Schroerluke assisted the pastor, S. Lindenmeyer, who also delivered appropriate addreses, as did Rev. Tim. Lehmann of Columbus. About 1,200 persons were present in the morning and evening services and the offering of the day amounted to $483.00.

S. Lindenmeyer.

THE SPIRIT OF THE REFORMATION

The Reason for the Rise of the Reformation Spirit. The Importance of the Individual asserting itself against the Abuse of Authority

PAPER READ BEFORE THE MINISTERIAL ALLIANCE OF AURORA, ILL., BY C. F. BAUMANN.

I

When we speak of the spirit of a movement, we mean to designate the dormant tendency, or the animating, inspiring principle by which the promoters of the movement are consciously or unconsciously guided. With such a definition in mind I have prepared this paper on the spirit of the Reformation. Believing, as we do believe, in God's providence and ruling influence in history, we know that God awakened, fostered, and directed the spirit in the Reformers. It is, however, not so much of this divine side of the Reformation that I am going to speak, as of its human side, of that dominant tendancy in the Reformers, as we see it caused by human oppression, forced into human action by the needs of the soul, and pushing on to victory with astonishing human fearlessness and courage, and as we see it prevailing today, for the salvation of man and the glory of God.

The Meaning of the Reformation

The Reformation is usually defined as a renewal of the youth of the Church by a return to its primitive form of doctrine. In this definition I find the progressive element of the Reformation to be lacking. The Reformation was not a retrogressive movement, but *a mighty step forward* in the development of the human race by freeing the ego, the subject, the soul from spiritual and mental fetters and by exerting a lasting influence on all spiritual and mental activities of man for all times to come. Not a mere return is the Reformation, but in its essence it is the assertion of the principle of individuality, that is to say, of the principle of spiritual as well as mental freedom. I would, therefore, characterize the spirit of the Reformation as the spirit of returning to original Christianity and of striving for spiritual and mental freedom, or in short, as *the spirit of freedom*, which acknowledges but one authority, the authority of God and His Holy Word.

The cause which consciously and unconsciously clamored for this spirit, is human oppression, an oppression resulting from a gradual perversion of Christianity and aided by a general state of mental dependence.

The essence of Christianity is, has been, and will be for all times to ocme *that divine life in man brought about by a union of the soul with the crucified and risen Lord Jesus Christ*, the Son of God. Any religion which does not conform with this statement, may be a religion of some kind, but it cannot be called Christian. This divine life in man, or rather its spiritual experience, must find expression in intellectual creeds in a system of ritual observances, and in a manner of conduct. And this is but natural. Religion, i. e., the divine life in man, produces theology, and theology, the human expression of religion in creeds, rites, and rule of conduct, may, on account of its very nature, vary with the age to which it belongs. Any attempt, however, to give preponderance of one over the other, or of the three over inward life, or any attempt to identify intellectual creed, ritual observance, and manner of conduct with religion itself, with the divine life in man (which leads to the utter disregard of the latter), must prove fatal to a natural development of the Christian congregation on earth.

The danger was there from the beginning. It commenced to become an actual fact in the third century and grew into deplorable conditions in the Middle Ages.

In regard to creeds the Christian's inward life became identified with and was slowly superseded by external acceptance of doctrines. Doctrines were developed, debated on, and put into rigid formulas, not according to the experience and needs of the believer's soul, but according to the temporal needs of the visible Church and according to the views of the promoters, as, e. g., the doctrines of repentance, of the sacraments, of the Church, of faith and good works, of the Bible and of tradition. Christian truth, as expressed in these doctrines, was conceived as something external and passive; the saving virtue of truth lay not in its being felt and experienced by the individual Christian to be the truth, but in a purely formal and unreasoning acceptance.

In regard to ritual a Christian's inward life became identified with and slowly superseded by symbols and symbolic actions, which, as long as the meaning was alive in them, were valuable, which, however, when the meaning was neglected and forgotten, became concrete, rigid forms the observance of which was taken for religion.

In regard to manner of conduct, inward life and holiness of heart was identified with and superseded by outward so-called good works, by penances and pilgrimages, by gifts to the poor and the clergy. The highest ideal of earthly life was a life in seclusion by a Christian's withdrawing from the world and entering a monastery; it was regarded as the surest way to heaven.

The superseding of inward life—which, of course, continued to exist in a crippled form—by creed, rite, and good works was crowned by the gradual evolution of a Christian hierarchy, which placed itself, as the only sin-forgiving power, between God and man, became the source and center of religious life, creed, ritual, and manner of conduct, demanded unconditional surrender, and was the Church, outside of which there is no salvation. Every intellectual activity, inside and outside of the Church, was watched over, controlled, and sanctioned or condemned by the supreme authority of the Church and its visible head, "the infallible vicar of God," the pope.

Individuality Coming into its Own

It is hard for us to-day to conceive how mankind tolerated this mental and spiritual bondage for so long a time. But we must consider that Christ's view of the value and importance of a single soul has not yet fully impressed itself on his followers. Heathen philosophers and rulers had always placed little or no value on the individual human soul. "Hitherto the personal consciousness," as one historian puts it, "had been a faint and broken reflection of the universal consciousness." The individual man felt himself as a part of a whole, a nation or a tribe, not as an individual for himself, with individual rights and privileges, and therefore, took for granted the existence of spiritual, mental, and political powers whose authority he, as a rule, never dreamed of questioning. The whole order of things, in religious matters as well as in things political, social and intellectual, was based, in the Middle Ages, upon the duty of submission of the individual conscience to authority, which was held to be God-revealed and God-ordained. A number of attempts to investigate into the value and origin of this duty was mercilessly crushed. Such was the opression from which sprang, as a natural reaction within man's conscience, the spirit of freedom.

Let me quote to you a remark of James Anthony Froude of the secret forces which are at work in the shaping of human events. "It was with human things as it is with the great icebergs which drift southward out of the frozen seas. They swim two-thirds under water, and one-third above; and so long as the equilibrium is sustained, you would think they were as stable as the rocks. But the sea-water is warmer than the air. Hundreds of fathoms down, the tepid current washes the base of the berg. Silently in those far depths the centre of gravity is changed; and then, in a moment, with one vast roll, the enormous mass heaves over, and the crystal peaks, which had been gleaming so proudly in the sunlight, are buried in the ocean forever. "Such secret forces were at work, unseen by human eyes, down in the depths and about the base of the sadly perverted Christian Church, in men's oppressed consciences and elsewhere, to change its centre of gravity.

It is a curious fact in history that the spirit of the Reformation arose within three persons independent of each other, at three different places, about the same time, and that this spirit forced them into the task of reforming the Church, at first altogether with-

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Commission on Industrial Relations Report

While not final or complete, the Commission's Report gives a very clear View of the underlying Causes of Industrial Unrest. The Facts revealed demand the most serious Attention of the Country

I. THE MANLY REPORT

See explanation on page one, "United States Commission on Industrial Relations."

The report signed by Chairman Walsh and the three labor members declares that living and working conditions exist which are a menace to the nation's welfare in that they deny proper standards to millions of citizens and make them subservient to the will of their employers. The paramount remedy for this situation, the report says, is the organization of the workers.

The causes of industrial unrest group themselves, according to the Manly report, under four main heads:

1. Unjust distribution of wealth and income.
2. Unemployment and denial of opportunity to earn a living.
3. Denial of justice in the creation, in the adjudication and in the administration of law.
4. Denial of the right and opportunity to form effective organizations.

In discussing the first cause the report states that "forty-four families possess aggregate incomes totaling at the least fifty millions per year, while between one-fourth and one-third of male workers in factories and mines, 18 years of age and over, earn less than $10 per week, and only about one-tenth earn more than $20 per week."

Of women workers, the report states that from two-thirds to three-fourths work for less than $8 a week, approximately one-fifth earn less than $4 and nearly one-half earn less than $6 a week.

These low wages indicate conditions at one end of the social scale, but at the other end "massed in millions are fortunes of a size never before dreamt of, whose very owners do not know the extent, nor without the aid of an intelligent clerk, even the sources of their incomes. Incapable of being spent in any legitimate manner, these fortunes are burdens, which can only be squandered, hoarded, put into so-called 'benefactions,' which for the most part constitute a menace to the State, or put back into the industrial machine to pile up ever-increasing mountains of gold."

Wrong Conditions Perpetuated

The report condemns the inheritance laws which pass on these fortunes and tend to perpetuate them, and, therefore, to perpetuate inequalities. The heirs of these great fortunes

"control the livelihoods and have the power to dictate the happiness of more human beings than populated England in the middle ages. Their principalities, it is true, are scattered and, thru the medium of stock-ownership, shared in part with others; but they are none the less real. In fact, such scattered, invisible industrial principalities are a greater menace to the welfare of the nation, than would be equal power consolidated into numerous petty kingdoms in different parts of the country."

Paraphrasing, "the king can do no wrong," the report declares that "our Rockefellers, Morgans, Fricks, Vanderbilts and Astors can do no industrial wrong, because all effective action and direct responsibility is shifted from them to the executive officials who manage American industry." John D. Rockefeller, Jr., and Louis XVI are both quoted to show their similar "sympathies" for "the people." And our "industrial princes" are declared to have not only "commercial alliances," but a "net work of intermarriages which assure harmonious action."

"Effective action by congress is required, therefore, not only to readjust on a basis commensurate in some measure to the service performed, the existing inequalities in the distribution of wealth and income, but also to check the growth of an hereditary aristocracy, which is not only foreign to every conception of American government, but menacing to the welfare of the people and the existence of the nation as a democracy."

The report proposes therefore an inheritance tax that would limit to one million dollars the amount that can be passed on to the heirs; the fund thus accumulated in the hands of the Federal government to be used for the extension of education and development of other social service that are "discussed elsewhere" (not in the abstract) and the development of public work such as road building, irrigation and reforestation.

"There is no legislation," says the report, "which could be passed by congress, the immediate and ultimate effects of which would be more salutary or would more greatly assist in tempering the existing spirit of unrest."

The second cause of unrest, according to this report, is unemployment. The recommendations designed to meet this evil have to do with land reform. They include prosecution of those who have obtained land or water power or mineral rights by fraud; a general revision of the land laws so as to provide for recognition of the "superior" use of land, that is, the use which is "of greatest social value;" and taxation of non-productive lands at the same rate as productive lands of the same kind and exempting all improvements.

Under the head Denial of Justice this report lists

"The Law's Delay"—and Injustice

some twelve charges, alleging injustice to the workers. These include: difficulty of securing protective legislation; the nullification by the courts of such laws as are passed either on technicalities which "would not be held to invalidate legislation favorable to the interests of manufacturers, merchants and bankers" or on constitutional grounds; discrimination by the courts against the poor and in favor of the rich; perversion of the fourteenth amendment of the federal constitution to the protection of property rights alone; failure of the laws to insure the payment of wages when due; abuse of the power of injunction; non-enforcement of laws for the protection of labor; exclusion of workers from juries, in some localities, by reason of property or other qualifications; arrest and ill-treatment of innocent men during strikes; use of the police to help the employers' side during strikes and abuses on the part of detective agencies; the abuse of martial law, and the control of government by the employers in some localities so that agents of the employers may commit crime with impunity while strike leaders are relentlessly prosecuted.

To afford relief from these evils the following recommendations are made:

A constitutional amendment insuring the protection of personal rights, such as *habeas corpus*, jury trial, free speech, free assembly, etc., from invasion.

A law or constitutional amendment forbidding the courts to declare laws unconstitutional.

A law making all qualified voters eligible to jury duty.

The drastic regulation of detective agencies.

The drafting of rules to secure impartiality on the part of the militia during strikes.

Freedom of Organization Limited

A more serious and fundamental charge than any of the others, the Manly report states, is that the workers have been prevented from organizing, altho "the workers insist that this right of organization is fundamental and necessary for their freedom."

The report points out that the bargaining power of employer and individual workman are unequal. It condemns the open shop and states that in the absence of collective action a state of feudalism exists. Altho ideal conditions do not exist in unionized industries, it is stated that they are vastly better than where the workers are unorganized and that friction has been reduced. It is admitted that some evils exist in unions, but the report says that they are "those which are inevitable in any democratic form of organization."

The recommendations of the Manly report on this subject include:

Incorporation, among the other constitutional rights, of the unlimited right to form associations for mutual betterment.

Laws prohibiting the discharge of workers for belonging to labor unions.

Laws forbidding holding the acts of a labor union to be illegal when the same act by an individual would be legal.

The Federal Trade Commission to be empowered and directed by Congress to investigate unfair acts involving labor, especially the refusal to permit workmen to join unions or the refusal to confer with union representatives, such cases to have precedence over all other cases before the commission.

THE COMMONS REPORT

That the greatest cause of industrial unrest is the breakdown in the administration of labor laws and the consequent distrust of government on the part of large portions of people is the conclusion of the report signed by Professor Commons, Mrs. Harriman and the employer members of the commission. The recommendations of this report have therefore to do with establishing a system of government that will provide adequate and responsible administration.

The Commons scheme is based upon the idea of the participation in administration of the parties in interest. It is because labor departments of the various states have often been controlled by one or the other of the parties in interest, to the hurt of the other, that laws have not been enforced and respect for government has broken down.

To remedy this defect the Commons report would provide for advisory committees of employers and employes who would act as a check upon the administrative officials, and, working in the open instead of in secret, would exercise an influence that would lead to proper consideration of all the interests involved. On account of this point of view the Commons report rejects the alleged findings of fact of the staff of the commission and the comments thereon in the Manly report.

Professor Commons had hoped to have these reports submitted to representative committees of employers and employes in order that questions of fact might be thrashed out before the reports were accepted by the commission. Efforts to this end on the part of Professor Commons were frustrated by the commission.

Permanent Commission Proposed

The Commons plan for labor administration involves the creation of a permanent commission on industrial relations, not a commission for investigation such as the present one has been, but a permanent bureau charged with the duty of administering and enforcing all federal labor laws. Associated with the commission would be an advisory council. to be appointed by the President, consisting of ten persons representing the different associations of employers and farmers in the country, ten representing organized labor, the secretaries of commerce and labor to be members *ex officio*.

The plan provides that the industrial commission may itself appoint ten additional members interested in social legislation. This advisory council is to serve without compensation, but all the recommendations of the commission are to be submitted to it before being formally adopted and all reports and other official documents are to be submitted. The advisory council is not to have veto power over the acts of the commission, but it is Professor Commons' theory that they will act as a check upon unwarranted, arbitrary, unreasonable or biased statements or actions of the commission.

One of the most important functions of the commission would be the handling of industrial disputes. The proposed commission would take over all the functions exercised in this direction by the Department of Labor and the Mediation Board under the Newlands act. The report proposes that the commission should appoint a chief mediator and assistant mediator from eligible lists after civil service examination. In the case of a dispute the chief mediator or one of his assistants would have power to mediate wherever in his judgment the interests of the public are affected. If mediation and conciliation fail the mediator may suggest arbitration and if both sides agree he may assist in naming an arbitration board. If arbitration is rejected the mediator may assist in naming a joint board of investigation and publish the facts in the controversy, but no public investigation or publication of findings can be made by the mediator except with the consent of both parties to the dispute.

The report favors the establishment of a system of national and state employment offices under the control of state and federal industrial commissions. It recommends substantial restrictions in immigration and proposes that the administration of all immi-

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"Thy Word is a Lamp unto my Feet and Light unto my Path"

November 7, 1915. Twenty-third Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

WAITING TASKS

M. Nov. 1. Christian Union. John 17: 20—26.
T. Nov. 2. Conquering the World. Matt. 28: 16—20.
W. Nov. 3. Bringing in the City of God. Rev. 21: 10—27.
T. Nov. 4. Saving the Young. Mark 10: 13—16.
F. Nov. 5. More Personal Religion. Eph. 2: 1—10.
S. Nov. 6. Cleansing the Sanctuary. Mal. 3: 1—6.
Sun. Nov. 7. Topic—Tasks That Are Waiting For the Church of Christ. Luke 4: 14-21. (Consecration Meeting.)

Suggestions to the Leader

It is desireable to have the pastor lead this meeting. He ought to be better able than any one else to speak of the great duties awaiting their fulfillment by the Christian churches. If the pastor cannot be secured, ask the superintendent of the Sunday-school, as the leader of one of the great departments of the church to lead this meeting.

It may not be advisable to outline a complete program of work to be done. Select some phase of the work that can be accomplished in *your own community* by the church of which the society is a part. Be *practical* in your development of the topic. Avoid indulging in idle dreams, or in visions of things that are secondary in importance, whose realization is depended on the fulfillment of other conditions.

The Topic

What are some of the tasks that remain to be done?

In His opening address at Nazareth Jesus outlines His mission to men. He defines the scope of His mission, and the meaning of His mission. In His closing sentence Jesus states definitely the fulfillment of His mission: *To-day hath this Scripture been fulfilled in your ears.* Jesus' mission was in the process of fulfillment, and all who would see and hear could bear testimony of that fact.

This declaration was repeated, clothed in words of definite command addressed to the disciples, in the Great Commission: *Go make disciples of all nations.* The Lord began His work, but left the completion of it to His immediate followers. The disciples in turn did not complete the task, there still remains much to be done.

1. The Christian Church must *become unified.* Jesus prays that *they might all become one.* This does not mean, that they must all become organized under one form of government, but that all must recognize clearly the great purpose of their organization. They must become one in their aim, one in their allegiance, one in the use of the great means of salvation, the proclamation of the message of the cross.

2. *The Christian Church must complete the task of winning the world for Christ.* It is not enough that the world be evangelized, that the Gospel be brought to the hearing of all men dwelling on earth. They must be taught and reminded of the commands of the Saviour. Thoro work of teaching and converting men to Jesus, of the winning them for the kingdom must be done by the Church. The heathen lands with their ignorance and superstition must be foremost in our mind.

3. *The religion of the home must again be established.* This implies the teaching of religion in the home, the heart and center of religious life. This implies in turn a restoration of the home to its former power and glory. The Sunday-schol activities must lead to the establishment of the home. We need the enlargement of the Sunday-school, but more than this, the Christianization of the home. The average home does not talk any more religion than the unbelievers or even the heathen. Judged by the conversation one would never consider the average home a Christian home.

4. *Social and political life must become permeated by the Spirit of God.* In Israel religion permeated all conditions and experiences of life. The every-day activities of man must be filled with the spirit of the religion of Jesus Christ. Men must be taught that Christianity is an every-day, all-the-time affair.

5. In science and art and literature the Church must regain her leadership. In business she must become the controlling power and inspiring motive. In all reform movements Christianity must furnish the ideal of life and the means thru which evil is to be combated.

Some Questions on the Topic

What great tasks did Jesus assign to the Church in His Great Commission?

What part of the assigned tasks did the early Christian Church fulfill?

What tasks of the Church may our society aid in doing?

Why should every Christian assist in fulfilling some one of the great tasks assigned to the Church?

Why may we be sure that Christianity will regenerate the world?

Some Scripture on the Topic

Psalm 133: 1; John 10: 16; 17: 11; Rom. 12: 4, 5; 1 Cor. 10: 17; Eph. 2: 14-21; 4: 4, 5; Col. 3: 11; Rev. 21: 3, 10.

A Prayer

Thou, Lord Jesus didst organize the Christian Church that she might continue the work of saving the world. The mission of Thy Church is to preach the Gospel of salvation to a sinful world. Help us more and more to realize the stupendous task that still awaits its completion. May we as young people become so trained in the doing of Thy will that thru us a part of that task might become completed. Fill us with wisdom to understand the neeed and the remedy, give us the power to serve and to do, even tho it be at a sacrifice of self. As Thy children, we pray, that Thy kingdom may soon come into all the earth. Amen.

The Advanced Quarterly's Lesson

The Evangelical Teacher

The Advanced Quarterly's Lesson

Gregory I the Great. John 13: 12-17

Daily Bible Readings

M. Nov. 1. Phil. 2: 5—11. Taking the Form of a Servant.
T. Nov. 2. Luke 22: 47—53. Serving Under Difficulties.
W. Nov. 3. Matt. 8:1—4. Serving the Body.
T. Nov. 4. John 4: 13—26. Serving the Soul.
F. Nov. 5. John 10: 12—16. Serving All.
S. Nov. 6. Luke 23: 23—43. Serving to the End.
S. Nov. 7. Matt. 22: 15—22; Phil. 3: 17—21. Church Year Lesson.

Golden Text:—"*But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted,*" Matt. 23: 11, 12.

With the death of Leo I (461) the influence of the Roman bishops, which had been steadily growing, began to decline. Less than a hundred years later the churches of the Balkan Peninsula, northern Italy and North Africa began to follow the leadership of Constantinople, and the emperor there insisted on the same obedience from the Roman bishops as was exacted from the Eastern patriarchs. It was Gregory I (590-604) who again established the ascendency of the bishop of Rome.

Ever since the second century many Christians had voluntarily assumed the hardships of seclusion and systematic self-denial, and regarded fasting and celibacy (the unmarried state) as especially helpful toward promoting Christian virtue. Prayers, Bible study, the forsaking of earthly possessions and the enduring of bodily suffering were also favorite means of a "sanctified" life. St. Anthony (251-356) was the first to follow this way of living by giving away all his money and living in the desert. Pachomius (d. 340) gathered those who followed such a course into cloisters or monastaries, where they lived as monks by a rule common to all. Such a life became very popular and monasteries are soon found all over Palestine and Asia Minor as well as in Italy and Gaul (the modern France). In the first half of the sixth century Benedict of Nursia put new life into monasticism by thoroly reorganizing it. From his time on the three vows of monasticism, poverty, chastity and obedience, were generally insisted upon as conditions of monastic life. Gregory was so enthusiastic about it that he not only renounced the life of the world himself, but also built six cloisters with his own money. There he lived as a monk, and when he was elected pope he fled and hid himself, but was found out and brought back to Rome amidst the cheers of the people. He was the first monk to be elected pope.

Altho Gregory had, as a monk, renounced the world, he knew its ways very well and also how to use it in order to achieve his own purposes. He ruled with wonderful effectiveness almost like a temporal sovereign, waged war in the name of the Church and purchased peace with the funds of the Church, secured from what is known as St. Peter's Patrimony, the landed property donated or willed to the Church in the care of the pope. These trust funds he put into the hands of special officers who were responsible only to him, and this wise management helped to make the Church very wealthy.

Gregory called himself the "servant of God's servants" and claimed no precedence over the bishops of Alexandria, which was also an apostolic see, but was careful to make it known that Rome had been the see of St. Peter, while Alexandria could only boast of St. Mark, the disciple of St. Peter. He also extended the influence of Rome to England by Christianizing the Anglo-Saxons (Augustin 596), whom the British had called to their assistance against the invasion of the Picts and Scots, and by Romanizing the British Christians, who had remained an independent Church. The revenue secured from these sources was quite important, and his literary activity also did much to enhance the Roman prestige in Europe. He also spent large sums for benevolent purposes.

With all this Gregory combined true Christian piety, possessed a fine sense of justice and delighted in works of charity. He never forgot, however, that he was a monk and maintained strict discipline. At his death the Church honored him for his services by receiving him into the number of her saints. And well she might, for his earnest monastic piety, his restless toiling for the extension and strengthening of the faith, for the elevation of morals, for closer organization under the leadership of Rome, and his justice, gentleness, energy and patience make him one of the noblest representatives of the papacy.

A fuller treatment of this and the succeeding lessons in Church history will be found in the *Advanced Quartely*, fourth quarter, the Bible study quarterly for the Senior and Adult grades in the Sunday-school. No Evangelical home should be without it. Only *fifteen cents per year*, regardless of quantity. *Sample copies free.* Write to *Eden Publishing House*, 1716-18 *Chouteau Ave., St. Louis.*

The Jubilee in St. Louis

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and love in all things as the keynote which will find a response ready in the whole Protestant world.

Referring to the ideals for the future he urged more students for the ministry and larger gifts to the Church as evidences of Evangelical loyalty and enthusiasm. Pastor Bode announced the offering, Pastor Fischer offering the closing invocation and Dr. Haeberle pronounced the benediction. The manner in which the service turned out to be a complete success in spite of the discouraging weather may well prove an inspiring object lesson to Evangelical Christians, in St. Louis and elsewhere, to undertake other and greater things, even tho the outlook may not be promising. It is only the faith that persists in spite of all obstacles that can overcome the world. But such a faith will certainly do it. The offering, including box receipts, amounted to $1,345.00.

The big celebration was followed by a social gathering at Zion Church, where the Missionary Association, consisting of the wives of St. Louis pastors, played the host for the visiting pastors and their families. A splendid supper was served and a varied program of vocal and instrumental music and addreses by some of the distinguished men present was carried out.

The Alumni Meeting

The general Association of Elmhurst and Eden Alumni was organized in June, 1914, with a provision calling for an annual meeting alternately at Elmhurst and Eden. In order to secure as large an attendance as possible this year's meeting was arranged in connection with the Jubilee, and the meeting and banquet was set for the afternoon and evening, respectively, of Monday, October 18. Eighty-four persons registered at the business meeting with perhaps fifty more attending the banquet, which, as far as numbers and enthusiasm was concerned was an unequalled success. Pastors Dr. Haeberle and Buchmueller, the oldest living alumni of Eden Seminary,

of the clas of 61, gave interesting reminiscences of their college days, and Prof. E. Otto, formerly president of the Marthasville Seminary, set forth with characteristic earnestness the denominational ideals. They were followed by President General Baltzer, Pastor Hackmann, president of the Missouri District, Directors Becker and Irion, Pastors Bode and Fischer, and a goodly array of other prominent speakers, who kept the audience in continued good humor until it was barely time to catch the last St. Charles car to Wellston before midnight. The program committee deserves unstinted appreciation for the wealth and variety of the material, intellectual and spiritual feast provided for the guests, as do also the students for the unselfish and enthusiastic co-operation, thru the Quartette, Orchestra and Glee Club, as well as in other ways too numerous to mention. A detailed report of the meeting and the banquet will appear in the *Keryx*, the official journal of the Elmhurst and Eden Alumni Association. (Address *The Keryx*, Eden Seminary, St. Louis, fifty cents per year.)

The Brotherhood Banquet

was a most worthy close of the series of local Jubilee festivities. On the evening of October 20th over three hundred Evangelical men gathered in Friedens Church and marched to the Sunday-school hall across the street, where they not only sat down to a bountiful repast which the kind ladies of the church had prepared for them, but also listened to the earnest eloquence of the fourteen speakers, who, in three minute addresses, set before them the claims of their Church upon their loyal support for its various activities. The missionary and educational work; the need of diligent personal Bible study; the financial responsibility of the congregations toward the work of the Church, the work of the charitable institutions and the significance and value of the Evangelical press, were presented to the rank and file of the Brotherhoods by men who knew, and who were very much in earnest with every word they uttered. A rousing cheer greeted the popular president of the City Federation, Mr. E. W. Meyer, when he arose at the close to point out the ideals and the opportunities of service for the Church and the Master that the Brotherhood presented to its members.

The St. Louis Federation now numbers fourteen brotherhoods with upwards of 800 members, and the enthusiasm and energy that is being developed along many lines promises much for the future. *The Pilot*, the Federation's official monthly Journal, is mailed to any address for twenty-five cents, and is a most valuable medium for general Brotherhood information and inspiration. Address *E. W. Meyer*, 1716 *Chouteau Ave., St. Louis, Mo.*

The Spirit of the Reformation

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out their knowledge and intention. It is equally curious that they were drawn into the work by the needs of their own souls and by, unconsciously at first, resenting the oppression of false authority. Drawn and forced in reality by whom? If anywhere in history, it is here that we see guiding and ruling hand of God.

Let us see how the principle of individuality, the striving after spiritual freedom asserted itself in one of the Reformers, who is foremost among and typical of all of them: Martin Luther.

The guarantees and assurances of righteousness which the external doctrines, the hollow symbolic actions, and the authority of the Church provided for the sinner, were not satisfactory to the aroused conscience of Martin Luther. An overwhelming sense of his own wretchedness and sinfulness, altho he lived, in the eyes of his fellows and superiors, the life of a saint, his continued self-accusations without finding forgiveness, urged him into a deeper study of the newly-found word of God. The words of St. Paul, "The just shall live by faith," more and more impressed themselves upon his thoughts. "Thru the Gospel that righteousness is revealed which avails before God,—by which he, out of grace and mere compassion, justifies us thru faith." He saw, and felt in his heart, that Christ is not come to give us a new, external law and doctrine, but to establish within us a new life; that love, not wrath or justice, is the motive of His mission and work; that forgiveness of sins is a free gift; that faith, which is the responsive act of the soul to divine mercy, establishes a firm relationship of the soul to Christ, and thru him to the father; and that this faith is all that is required. When, after months and years of inward struggle, he had come so far, he became aware that something new had entered his soul. "Here I felt at once," he said in latter years, "that I was wholly born again and that I had entered thru open doors into paradise itself." He became fully possessed of true religion. Unconsciously he had warded off false guarantees and authorities. The principe of individuality and spiritual freedom had asserted itself.

The Birth of the Spirit of Freedom

The logical consequences of his new position in relation to the doctrines, and the rituals, and the authority of the Church had not occurred to Luther. Once more providential events, and the reflections which they induced that brought the hitherto latent spirit of freedom to distinct consciousness.

The appearance of Tetzel, in whom we may see the whole system of oppression personified, prompted Luther to publish his ninety-five theses, October 21, 1517. In the controversies which followed the spirit of freedom became more and more apparent, conscious, and active. Permit me to read to you two characteristic public utterances of Luther, one in which this spirit is struggling for consciousness, the other in which this consciousness is fully asserted.

The first is a letter, or a part of a letter to his sovereign, the Elector of Saxony, occasioned by the Pope's or rather his legate's, demanding of the Elector, after the fruitless disputation at Augsburg, 1518, to send Luther in chains to Rome. It reads,

"Let the reverend legate, or the pope himself, specify my errors in writing; let them give their reasons; let them instruct me, for I am a man who desires instruction, who begs and longs for it, so that even a Turk would not refuse to grant it. If I do not retract and condemn myself when they have proved that the passages which I have cited, ought to be understood in a different sense from mine, then, most excellent elector, let your highness be the first to prosecute and expel me; let the university reject me and overwhelm me with its anger....Nay more, and I call heaven and earth to witness, may the Lord Jesus Christ cast me out and condemn me... The words that I utter are not dictated by vain presumption, but by an unshaken conviction. I am willing that the Lord God withdraw his grace from me, and that every one of God's creatures refuse me his contenance, if, when a better doctrine has been shown me, I do not embrace it."

Luther is, at this time, still appealing from "the most holy Father, the Pope, ill-informed" to "the most holy Father, better informed."

The second is his famous speech before the Diet at Worms, 1521. "Will you, or will you not, retract?" the chancellor of the Diet demanded. "You are required to give a clear and precise answer."Upon this Luther replied without hesitation: "Since your most serene majesty and your high mightiness require from me a clear, simple and precise answer, I will give you one, and it is this: I cannot submit my faith either to the pope or to the counsils, because it is clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the testimony of Scripture, or by the clearest reasoning,—unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the Word of God, I cannot and will not retract, for it is unsafe for a Christian to speak against his conscience." And then, looking round on the assembly before which he stood, and which held his life in its hands, he said: "Here I stand; I can do no other; may God help me, Amen."

These words of Luther, spoken before the temporal and spiritual powers of the world, contain the heart of the matter; in these words lay the whole meaning of the Reformation. Were men to go on forever saying that this and that was true, because the pope affirmed it? Would men be forever subjected by the power which the papacy wielded over their hearts and imaginations? Would false doctrine, frozen into rigid formulas, and mystic rites, enacted in hollow symbols, forever suppress inward life and its free and natural expression? Or would the individual soul take a firm hold of its inborn rights as a God-created personality and assert its spiritual as well as mental freedom?

The Golden Wedding

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there's a little home here for me and two kind hearts in it, no matter where I roam."

"God bless, you Lovell," said Uncle Tom huskily. "You don't know what you've done for Sally and me."

That night, when Lovell went to the little bedroom off the parlor—for Aunt Sally, rejoicing in the fact that she was again mistress of a spare room, would not hear of his going to the station hotel—he gazed at his reflection in the gilt-framed mirror soberly.

"You've just got enough left to pay your passage back west, old fellow," he said, "and then it's begin all over again just where you begun before. But Aunt Sally's face was worth it all—yes, sir. And you've got your two hands still and an old couples' prayers and blessings. Not such a bad capital, Lovell, —not such a bad capital."

Commission on Industrial Relations Report

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gration laws be turned over to the industrial commission in view of the fact that the immigration question is an important issue between labor and capital.

To provide funds for the maintenance of the industrial commission and further social welfare, without increasing taxation of the people, the report recommends an inheritance tax on large fortunes graduated from one per cent on the excess of $25,000 fortunes left to direct heirs, to fifteen per cent on fortunes over $1,000,000. The tax on estates going to distant heirs is to be greater.

The inheritance tax proposed would be collected by the Federal government thru existing machinery that collects the income tax, and a portion would be turned over to each State. The various States now collect a sum equal to about $25,000,000 in inheritance taxes, but the rate is low in some States. By increasing the rate as proposed it is estimated that a fund of $200,000,000 a year would be collected, of which $50,000,000 would be returned to the various States.

The principal of this fund it is proposed to invest in homes for workingmen, hospitals, rural credits for farmers and other such purposes.

Reports of Industrial Relations Commission

The income from the fund, which would be administered by the industrial commission, would be used to meet the expenses of the commission; to promote the social well-being by establishing sickness and unemployment insurance, old-age pensions, and employment offices, by promoting industrial education thru subsidies paid to the states and by enabling tenant farmers to acquire possession of their farms.

The report strongly endorses labor organization and the principle of collective bargaining, and recommends the adoption of the British trades disputes act. It points out that employers are now practically free to maintain blacklists, and that therefore labor should not be restricted in its right to maintain either primary or secondary boycotts.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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John L. Sullivan "Comes Back"

When John L. Sullivan, champion pugilist of the world, stepped out of the prize ring and became a saloon-keeper, those who had been watching his career closely saw his "finish", not only as a sportsman but also as a man. The dissipation that had forced him out of the prize ring soon made a human wreck of him, and one morning on awakening from a drunken stupor he found himself dispossessed of his home, from which the sherriff's deputies had taken away every article of furniture. It had been impossible to awaken him, and the officers had to remove him from the bed on which he had fallen a few hours before, in order to take away that, and left him lying on the bare floor. Out of admiration for the pugilist's past and pity for his present plight one of the deputies had left a bottle of whiskey with him, in order that he might find some sort of solace when he came to himself. Upon awakening Sullivan hardly recognized the bare, carpetless room, but the truth finally dawned upon him. His friends had left him; he was truly "down and out," down at the lowest point a human being could reach, and out of everything that made life worth living. But then and there his manhood asserted itself and he determined to "come back." He picked up the bottle of whiskey and smashed it against the wall. For some time he tried to be a "moderate" drinker, making some progress toward rehabilitation, but frequently backsliding. Realizing the uselessness of such efforts he found safety at last by pledging himself never to use an intoxicant of any kind again.

All this was ten years ago. Then, at the age of forty-seven, after nearly twenty years of progressive drinking, Sullivan was a physical and financial wreck, an outcast from society. To-day he is a prosperous farmer, with health and strength apparently equal to that which he enjoyed a quarter of a century ago, a living illustration of the effectiveness of total abstinence as a health measure. He aims to use the strength that has come back to him to tell the American public, especially the rising generation, the story of the almost total ruin that drink has brought into his life, and it is hoped that the spectacle of this clear-eyed, clear-skinned and vigorous man of middle age may bring to the heart of many a struggling victim of alcoholism the hope of victory over his besetting vice. After defeating over two hundred of the picked men of the earth in the prize ring, and then being defeated himself by a younger man, Mr. Sullivan proposes to get into the ring once more and—to use his own words—"have a go with a bigger champion than I ever was, the champion of champions, John Barleycorn." It is reported that he has just signed a contract for a five-year lecture tour that will take him into most if not all of the forty-eight States of the Union to speak in behalf of total abstinence.

We understand that Mr. Sullivan in his temperance lectures will not favor prohibition, either State or National, because he believes that appealing to individual intelligence is a better way of promoting temperance than by political action. There would be comparatively little drunkeness, he says, if there were no saloons in which men could treat one another. He expects to appeal particularly to young men, and to devote himself largely to the physical and material side, of which his own experience gives him the best knowledge—to the drinker's loss in efficiency and impairment of those faculties without which no man can live a sound and sucessful life. We hope sincerely that Mr. Sullivan will succeed in his efforts, tho we fear that he will miss the best and greatest success in the work to which he is turning if he leaves out of consideration the moral and religious aspect of the fight. We shall not say that no one can conquer the liquor habit by his own will power. If Mr. Sullivan had not been endowed with one of the most wonderful physiques of his time—experts say he was the most perfect human fighting machine ever produced—he could not have undergone the tremendous strain to which he subjected his mind and body without dying a wreck, to say nothing of getting on his feet again. But we do say that the power of faith in the saving grace of God thru Jesus Christ has helped more persons throw off the shackles of the liquor habit than any effort of will could have done and nothing else can assure a permanent victory.

THE PURPOSE

of the Laymen's Missionary Movement and of the conventions it is now holding is to intensify Christ's kingship in the lives of His followers; to increase the efficiency and spiritual power of the local church; to consider new world conditions and America's enlarged responsibilities; to study recent missionary progress; to secure general use of the best methods of missionary education and finance; to inspire the Church to undertake the accomplishment of America's full missionary duty, and to enlist laymen for the world conquest for the Prince of Peace.

America's Enlarged Responsibility

The first of the 1915-16 Laymen's Missionary Movement Convention has been held at Chicago, October 14-17, followed by similar gatherings at Buffalo, Detroit, Pueblo, Colo., Pittsburg and Denver, the last one for October opening at Topeka, Kan., October 31. The Chicago Convention enrolled 4,500 delegates, practically double the number registered at the 1910 convention. Reports from other conventions are not available at the time of writing, but the indications were that a similar growth of enthusiasm and efficiency would be evident. It will be our aim to keep our readers informed as to the results of the different conventions in so far as they can be put into type, to the end of arousing a larger interest in the Movement and its aims and securing its advantages for our local churches and the denomination.

If there are any doubts in the minds of any readers as to the need of such a series of conventions as the Laymen's Missionary Movement is again undertaking at the present time, a look at the world situation ought to dispel it. There was most urgent need of redoubled missionary effort even before the European war convulsed the world and set it to writhing in agony. But this awful catastrophe of the nations makes the need of the utmost effort on the part of Christianity all the more imperative. Just as the belligerent nations are straining every effort to gain the victory, the Church of Jesus Christ is, in the face of the challenge of a great world-crisis, bound to exert every effort and exhause every resource, if necessary, to conquer the forces of evil that are oposing the progress of the Kingdom. The forces of evil were strong enough and active enough before the war, when the materialism and commercialism of the so-called Christian nations was constantly undermining and antagonizing the service which the Gospel was seeking to render to the heathen nations of the world; they are far more effective to-day, when the very nations who claimed to be Christian, and who were leaders in civilization and progress, are literally at each other's throat in a life and death encounter. No one can blame the heathen millions in Asia and Africa and the unchurched millions of America for being skeptic as to the value of a religion which apparently was not able to prevent such a virulent outbreak of racial and national hatred and such terrible destruction of human life. Unless something is done to counteract this impression, unless some heroic effort is being made by the earnest Christians of the world, and especially of the United States, as the greatest and most influential non-belligerent nation, to establish the supremacy of Christianity over the forces of darkness and evil, it will mean an enormous loss of prestige for the Gospel of Jesus Christ thruout the world.

It is therefore an hour fraught with the intensest significance for time and eternity which Christians of to-day are facing. And the fact that Germany and England, the two nations who have, with the United States, contributed the bulk of the sinews of war for the conquest of the world by Jesus Christ, can not for years to come, be depended upon to do the share of the work which they did before the war, places the larger responsibility for the advance of the Kingdom of Christ squarely upon the churches of the United States. Out of the din and wreck and the bloodshed of the great world-war the voice of Providence is calling to American Christians to put forth all their strength and all the means at their command to carry the banner of Christianity to victory in spite of the fiercest attacks of the enemy. Because the European divisions of the great Kingdom army have weakened and given way, momemtarily, the American division must fight all the more valiantly if the battle is not to be lost. And it is with the aim of arousing our enthusiasm and pointing out the way to victory that the Layman's Missionary Movement is undertaken the present campaign. The Evangelical churches of the country are but a small company in the great American division, but they have a "little power," and it is their bounden duty to make their influence felt to the very best of their ability. To stand back at such a time would mean a denial of the faith and of the great Leader by whose very grace and goodness we have become what we are.

What good will it do? The years since 1910, when the first campaign of the Laymen's Missionary Movement was completed, have been marked by a great increase in missionary giving. In 1906 the total receipts of the Foreign mission boards of North America was $8,980,448; in 1914 the total had risen to $17,168,611, an increase almost as great as that of the preceding ninety years. The Movement does not claim all the credit for this stupendous advance, but the officers of the denominational agencies admit frankly that a considerable part of the credit is due to the Movement, and to the working out locally the plans the Movement has suggested. How the Movement's 1909-10 campaign affected our own work, even tho only a comparatively small percentage of our churches cooperated, is quite evident from a comparison of the receipts for 1905 with those of 1910. In 1905 there was received from Home and Foreign Mission purposes the sum of $42,887.48; in 1910, immediately after the campaign, these receipts had risen to $69,880.85, an increase of nearly forty per cent, as against $54,-841.37, an increase of not even twenty-five per cent, for 1909. Last year the total receipts for both purposes was only $70,604.81. The insistent calls of both Boards during the six months just past for more liberal support certainly show the pressing need of a substantial advance just now. If Evangelical churches everywhere will get into the Movement and make the most of the present convention campaign, there is no doubt but that the receipts for 1916 can be raised forty and perhaps even fifty per cent.

THE MODEL PRAYER

IV. Obeying the Father

"Thy will be done, as in heaven, so on earth," Matt. 6: 10b.

The thought that is back of this petition of the Lord's Prayer is that the will of God must not only be supreme in the world, but must be recognized as the supreme Law by men, especially by the followers of Christ, who came to reveal the Father and His will. The will of God must be supreme, not in order to satisfy any autocratic or despotic tendency in the being and character of God, but for *man's own welfare.* As far as God himself is concerned there is no need of praying that His w'll be done, as in heaven, so on earth. As the eternal, omnipresent and omnipotent God He is at all times able to enforce His will and accomplish His purposes in the lives of individuals, in the history of nations and in the destiny of the world. History, both sacred and secular, tells of countless instances where God's will has finally prevailed, in spite of, yes, even *by means of* the bitterest opposition. The whole range of human history is but the record of the gradual fulfillment of the divine will for all the nations and for all the world. A God whose will did not of itself prevail in His world would be as sorry a spectacle as a father who could not control his own household. The details of human history are not always pleasant reading, because human passion and human ignorance had to be overcome at almost every step. It is the struggle of the human will agaist the divine that is back of all the wrong, the misery and suffering thru which the race has passed and is yet passing. If men were willing to be governed by God's good and gracious will, love, righteousness, peace and happiness would speedily be established everywhere.

The petition is necessary because it is not easy for any one to subordinate his or her own will to God's will. To the average person subordination smacks of a lack of backbone, sometimes it even seems to resemble cowardice. In the eyes of the world the man who is bold enough to assert himself, and strong enough to assert himself sucessfully, is the man worth while. To know what you want and get it regardless of any one or anything else is, to most people, the supreme philosophy of life. This is because our view of life is more or less tainted with selfishness. As long as we regard self as of primary importance we are not going to give up anything of value nor allow any one to lord it over us without putting up some kind of a fight. Human nature in the rough is not prepared to recognize that anything that runs contrary to self-interest may be good or enjoyable, and it yields to opposing influences only thru force of circumstances.

Jesus Christ, however, stands for the unselfish view of life. Because the will of the Father in heaven was for Him the one great fundamental consideration, He came, not to be ministered unto, but to minister, not to take for himself but to give himself for others. And He taught His disciples to pray "Thy will be done, as in heaven, so on earth," because He desired them to possess and to show the same unselfish spirit. He knew that God's will was absolutely good and gracious and that it aimed only at the greatest good of all, and that there could, therefore, be no valid reason why all should not cheerfully subordinate their own will to that of the Father. He had a will of His own, as every one felt immediately who came face to face with Him; but to do the will of Him that sent Him and accomplish His work was just as indispensable to Him as the food for His body, nay, more, it even *was* the very meat for Him. And in the great crisis of His life, when the full meaning of the great sacrifice confronted Him, He was brave and strong enough to say to the Father, "Nevertheless, not as I will, but as Thou wilt." Truly, for the followers of such a Leader no prayer should seem more natural than that directed toward the doing of God's will at all times and under all circumstances, to the end that every one on the earth might do His will as cheerfully as the angels in heaven.

Our own will may also seem good and gracious to us, but even at its best it cannot be compared to the goodness and graciousness of God's will. Our view of things and of life is tainted with evil and limited by an earthly horizon; God's view is perfectly clear and absolutely comprehensive. Much that does not appear good to us may nevertheless have a foremost place in God's plans and purposes, and much that we overlook as unimportant is of primary importance to Him. Abraham did not regard it as good to be called upon to offer up His only son, but he learned in due time that the experience was actually very good, not only for the development of his own spiritual life, but also for the spiritual growth of all the friends of God of all nations and ages.

And God's will is gracious, because with all His determined and active opposition to sin, and the many forms of iniquity that find a place in the lives of His children, He still includes them and the entire world "that lieth in the evil one" in His holy plans and purposes, and because He even uses the sinfulness of men in accomplishing His infinitely good and great designs. Tho sin abounds, grace abounds far more exceedingly, Rom. 5: 20, and mercy glorifieth against judgment.

Those who profess to be followers of Jesus Christ must therefore join in this prayer with all the earnestness of which mind and heart are capable. The true children of God do not submit to His will merely because they must, but they accept it very cheerfully because they understand that only in so far as God's will prevails in their lives and in human society, can the greatest good to the greatest number be achieved. And they will readily, yea, even gladly, *sacrifice* their own selfish, worldly desires, to the end that the good and acceptable and perfect will of God may thereby be realized more abundantly. Thus does our will become the will of God; thus are we lifted up into God's will and purpose and made fit and ready for His use

Margaret's Fortune

BY MARION BRIER

Such a crowd as it was: one hundred tired mothers and pale-faced children crowded beside the track waiting for the car that was to take them to the country for a long, beautiful day.

Margaret Byrnes watched their thin, eager faces with a sympathetic happiness tugging at her heart. Then she turned to watch Eleanor Willis almost enviously as she passed swiftly among them, distributing tickets and seeing that nothing had been forgotten in the great baskets of lunch that she had provided. It must be beautiful to be able to do a thing like that. But not many had the money to do it with.

The car rolled in and the happy throng swarmed up the steps as if afraid some mischance might make them miss the delights of the day at the last minute. Margaret stood and watched them until the last mother and her four little ones were safely aboard and the car had disappeared around the corner on its way toward the fields and flowers and fresh air.

All day she could not keep the thought of that happy carload out of her mind, and even the next day, when she had returned to her own home in a smaller city, the thought of it was still with her. She gave her mother an enthusiastic account of it and then ended slowly, "I am almost sorry I made this visit to Eleanor; it makes me feel so uselesss since I came home. I never envied Eleanor her money before. She has a big, beautiful house, but I am just as contented in our cozy little home, and the dresses you make me suit me just as well as Eleanor's elegant clothes do her. But yesterday I did envy her the chance to make so many people happy so easily. I wish you could have seen those faces, mamma. Just think what money can do."

Mrs. Byrnes smiled quietly as she said, "Did you ever read a verse that said, 'Silver and gold have I none, but such as I have I give unto thee'?"

The next day Margaret harnessed Brownie to drive to the other end of town on an errand. Brownie was the one luxury they had brought with them from the old home and that they felt that they could not do without. It would have seemed almost like selling one of the family to sell Brownie. It was a beautiful day. Margaret's mind was still dwelling on the thin, tired faces she had seen in the city. How she wished she could send them all to the country for that day.

Just as she was starting, Grandma Davis, as she was called by every one in the neighborhood, came slowly down the walk. The little brown house where she lived was less than a block away, but it was quite a long journey for the feeble steps. A sudden impulse made Margaret guide Brownie up to the walk and stop her. "Oh, Grandma Davis, don't you want to take a ride with me?" she asked. "I'll have to go all alone if you don't and I want some one to talk to."

The sweet wrinkled face lighted up. "I would like to go, dearie, if I can get into the buggy. I am not quite as spry as I used to be."

"Oh, we can manage that all right," Margaret assured her. "You see this buggy is low and easy to get into." She sprang out and carefully helped the little old lady in.

"It's the first ride I have had in five years. The last time was when I moved over here five years ago the tenth of last month," Grandma Davis said presently as Brownie trotted up the street under the drooping branches of the great elms whose tops almost met overhead.

"And you have wanted to go! Why didn't you tell me?" Margaret spoke in quick contrition. "Brownie and I could have taken you any day. Why didn't I ever think of it?"

"Now don't go to blaming yourelf like that, dearie. I didn't mean to complain. Everybody is so kind to me I would be an ungrateful woman if I did. but I have thought so many times that I would like to see how the old place looks. You know we used to live over on Vine Street. My husband built that house more than fifty years ago. That was the summer before we were married and he used to come over to our place every evening to tell me how much he had got done and to discuss new improvements. I know every board and nail in that house. We went there right after the wedding and we lived there more than forty-five years. It seemed as if I couldn't bear it when I had to sell the place and move away after my husband died, and many is the day I have been so homesick for a sight of it that it seemed as if I couldn't stand it. Do you suppose we could go by there to-day? Would it be too much out of your way?" Her voice trembled a little with eagerness.

"Of course we will go by it," Margaret assured her. "I can't forgive myself for never finding out before that you wanted to go."

"You mustn't feel that way about it, dearie. How could you know?" and a slender, wrinkled hand patted Margaret's arm. After that she grew quite excited, the dim eyes looking eagerly ahead, watching for the first familiar landmark as they drew near Vine Street.

They drove by the house very slowly. "See the lilacs are in blossom," the eager voice went on. "We planted those bushes the first spring we lived here. And see how the vine over the porch has grown! It has run up and almost covered that window."

"Just hold Brownie a minute, please. She will stand all right," Margaret said, handing Grandma Davis the lines. She sprang out of the buggy and went up the walk to the door of the house. When she came back her hands were full of lilacs from the bush about which so many memories clustered for Grandma Davis. She laid them in the little old lady's lap.

Half an hour later when Margaret had carefully helped her out at her own door, Grandma Davis looked smilingly over this same armful of lilacs. "You don't know how thankful I am to you, dearie," she said. "You have given me the greatest pleasure that you could give me."

"Did you hear that, Brownie?" Margaret said softly as she unharnessed the pretty pony who pricked up her ears so understandingly. "Do you suppose there is any one else who had been wanting a ride? We can't send a whole carload of poor people to the country, but we can give one person at a time a ride and we are going to see of we can find any one else who wants one."

The "some one else" the next day proved to be little crippled Harry Grey. Margaret had seen the child's pale face at the window almost every time she went down the street and had always felt sorry for the tiny boy, whose life was bounded by what he could see from that window; but it had never occurred to her that she could widen the horizon for him.

The little fellow drew a long breath when Brownie at last stopped once more in front of the house where the old rocking chair stood waiting for him by the window. "It's been the nicest time I ever had," he said. "And I don't believe the days will ever seem so long again, because, I'll have all the things I saw to-day to think about. I can make up stories about them."

"Of course you can," Margaret agreed as she carried him into the house. "And there will be more things to see too; for we are going again."

There were many others after that. Sometimes it was a tired mother with a cross baby. And Margaret would be fascinated in watching the tired lines smooth out of the mother's face and the baby's face break into ripples of laughter. Sometimes it was the dressmaker who lived in the next block and who sewed from early morning until late at night, or the music teacher who came to give Myrtle lessons and who confessed that she was so homesick, she was almost ready to give up and go home. There was never any lack of some one to go. Sometimes it was one of the busy ones who only had time for a quick ride around two or three blocks, just enough to put a bit of brightness into the work; sometimes it was one of the lonely ones, and the ride stretched away out into the country and included a picnic lunch and the picking of great handfuls of wild flowers.

"Eleanor had sent another carload of poor mothers and children out into the country for a day. Isn't it lovely?" Margaret said, looking up from the letter that she was reading one day late in the summer.

It happened that Grandma Davis had just come in for a little visit and she looked up quickly. "Yes," she said, nodding her head, "that is lovely. But I know something else that has been lovely this summer too. In fact I think it is even more lovely than what your friend has done; tho that is a beautiful thing. But money couldn't buy the pleasure you and Brownie have given to a lot of us this summer, for you have given yourself to us. Money can supply tickets and lunches, but it can't supply sympathy and interest, and those go farther than the other. You and Brownie have done more good this summer and made more lives a little happier than you have any idea of, dearie."

"Why, Grandma Davis, it was such a little thing," Margaret protested. "But I have often thought that if I had as much money as Eleanor, I would like to do just as she does. I think it is a beautiful way to spend it."

Grandma Davis smiled. "Silver and gold have I none, but such as I have give I unto thee," she said softly.

The First Sunday School

One Sunday morning, more than a hundred years ago, a workingman, dressed in his best suit came out of his house on the main street of the old English town of Glouceter and strolled leisurely down the hill. The "New Inn" was fronted then, as it is today, by a square garden overhung by the carved galleries of the tavern. There was a moss-clad well in the center, and about it were beds of sweet-smelling pinks and columbines.

But the calm of that Sunday morning was destroyed by a crowd of street boys who fought over the flower beds, making the day hideous with their noise and coarse talk.

The printer—for printing was his work on weekdays—stopped in the midst of the crowd and looked steadily at the boys. Presently he said to himself: "At this rate those boys will soon go utterly to the bad. That must not be! There are good possibilities in them. Here, boys," he called aloud, "come with me!"

He led them yelling and pushing, down the street into his quiet house, planning as he went how to keep them there.

"I am going," he said presently, "to start a school for you—now and here. It shall be a free school; I will be the teacher."

The boys received the news with shouts. They were too ragged and grimy to go to church on Sundays. No other decent place was open to them.

The next Sunday his house was crowded with the same class of children.

The idea of a free school on Sunday appealed to every Christian as a most hopeful plan for the rescue of children from wickedness. It spread thru the town, thru the shire, thru England. It was adopted in France and Germany; it made its way to Australia and to the United States. Now in every country in the world, and in every sect, there are these schools, in which every Sunday morning the Bible story is told, without money and without price.

In the staid old city of Gloucester they still show you the "New Inn" and the garden where the boys played, and the old brown house with its peaked roof in which Robert Raikes, that long-ago morning, **taught the first Sunday School.**—*Selected.*

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

True Beauty

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where earth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true
Moment by moment the long day thru.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Whose World is This?

In addition to the trinkets brought from home for the decoration of his room, Will Harter had occasion to buy a few pictures, and he bought after the prevailing taste in the college freshman class, which is not saying very much.

Among the rest he bought a brass plate, mounted on a wooden block, which he hung above his fireplace. It had a picture of certain young fellows in evening dress, with their feet on tables, and with smoke and other evidences of reckless gaiety, and under the picture this legend, intended to be illustrative of the sentiment of the engraving: "Motto of the Don't Worry Club: This is God's World—not Ours."

The picture was noticed, and the sentiment applauded by certain of Will's visitors, and Will had grown accustomed to it, and ceased to think much about it, when his father came to visit him in the middle of the year. He looked round Will's room, commending the cheerfulness of its appearance and reserving his criticisms until they had spent a very good day together, and were settled for a quiet talk. Then the father referred to the motto.

"I don't mean to take a thing of that sort too seriously," he said to Will. "There is a certain effervescence in youth which displays itself in ways that to older people are not altogether to be commended, but which had better pass unnoticed; for they present a transition, and will work themselves out. But I think that motto deserves a little attention.

"We are influenced imperceptibly by the mottos we hang on our walls. And I do not quite like the influence of such a motto on your own life or that of your friends.

"If this is God's world, the gay young fellows in that picture have some reason to sit up and do some sober thinking; for God does not enjoy that sort of thing. If this is God's world that sort of motto has no very good place in it.

"This is God's world, my boy, and it is also ours. No man has a right to kick the world along toward the devil and comfort himself with the thought that the world is God's.

"I do not want you to be a prig. I do not expect you to confine your wall decorations to reproductions of the old masters or 'Golden Texts' from the Sabbath School lessons, altho a few of those would do your room no special harm. But I would draw the line at that spirit of profane recklessness and wanton disregard of moral responsibility which this picture and motto embody. This is God's world, and it is our privilege to discover God's place in it for each of us, and to help to achieve God's purpose in the world."

"I never thought of that," said Will. "It was a gay sort of picture and some of the fellows liked it, and I bought it."

"I know you didn't think of it as I do," said his father, "but the time has come for you to do your own thinking. I only want to give you my point of view. Think it over for a day or two and—"

But there was no need to wait a day or two. Will had seized the motto and thrown it into the fire, and turning caught his father's hand, and said, "Thank you, father!"

And his father slapped him on the back with his free hand and said, "That's all right, my boy! Now we'll talk about something else."—*The Youth's Companion.*

A Right Sense of Values

The other day I overheard a girl at a counter next to me making a choice between a cheap, but pretty collar, and an expensive piece of good lace.

She finally chose the piece of real lace. "I can't possibly afford it," she said to her companion, "but I'll charge it, and I guess it'll come out all right. I simply can't bear things unless they are nice."

"I know it, my dear," said the other girl. "You do have such good taste."

Whereat the first girl smiled a smile of evident self-approval, and tucked the piece of lace that she could not possibly afford into her muff with an air of complete satisfaction.

She evidently felt a great pride in that taste of hers which wouldn't let her be content with things that were within her income.

And in that feeling she was typical of a large class of people.

I know a woman who all her life has kept her husband in debt because she wouldn't have anything cheap in her home Her silver must be solid, tho his income was decidedly plated; her floors must be hardwood when she should have been content to have them painted. In short, she insisted that everything must be all wool and a yard wide, altho her husband's salary was mostly cotton and much nearer eighteen inches than a yard.

I don't deny that to have good taste is a reason for pride. It is good to appreciate the beautiful and the best, and to dislike the cheap and shoddy; and it is good to be able to gratify these tastes.

But it is not good to place these tastes and their gratification above our sense of justice. And that is what any man or woman is doing who lives beyond his means.

After all, when you come to think of it, if all that we believe is true, these material things that we sell our lives for are nothing but chaff which the wind driveth away. Did you ever look around your living room and see all those things that you've worked so hard to own and collected so painstakingly, and suddenly realize how very little they meant? In themselves they are valueless. It is only because we have agreed together to call them valuable that they are so. What are they to be compared with honor and justice, and other absolute and eternal things?

Of course it's only once in a while that a corner of the veil lifts like that, but even that brief, occasional vision ought to keep us from completely losing the right sense of values.—*Ruth Cameron.*

The Hidden Heart

The heart-shaped wedge of iron which was to form part of the new machinery had been carried away almost red-hot from the furnace—stolen by those opposed to the new invention—and buried in the ground. Search was made at once; but snow had fallen, and all trace of the hiding place was lost. But the hot iron warmed the earth above it, and melted the snow, and when morning came there was an odd little patch of bare ground which told its own story to observant eyes.

"Did they really suppose they could hide that red hot heart under the snow, and have it stay hid?" sneered a foundryman as the wedge was dug out.

And yet so often we are gravely told of the warm heart hidden under an icy exterior; of the affection, tenderness, and general kind-heartedness which never manifest themselves in words or deeds. Forms of expression may vary, but some expression there must be; love cannot exist and throw no warmth around it The heart that is aglow with tenderness and sympathy for others will send some sign to the surface If it never does, we need not flatter ourselves that we are "really warm-hearted under a cold exterior." If the inner warmth does not thaw its way outward, the outer cold freezes its way inward.—*Selected.*

Denominational

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their new charges:

On August 15, 1915, at Taylor, Pa., Pastor F. Gabelmann by Pastor C. F. Fleck.

On August 22, 1915, Pastor J. Endter at Alma, Kan. by Pastor F. W. Weltge.

On September 5, 1915, Pastor J. Schauer at Schenectady, N. Y., by his father, Pastor C. Schauer.

September 12, 1915

Pastor Wm. Jersak at Kingfisher, Okla.

Pastor C. Schneider at Cannelton, Ind., by his father, Dr. J. U. Schneider.

On September 19, 1915, Pastor J. Hauck at Napoleon, Mo., by Pastor J. Munz.

September 26, 1915

Pastor C. A. Hildebrand at St. Jacob, Ill. by Pastor Paul Buchmueller.

Pastor Traugott J. Hermann at Little Falls, Minn., by Pastor J. L. Haack.

October 3, 1915

Pastor D. Kiefel at Lamar-Fulda parish, Indiana, by Pastor E. G. Aldinger.

Pastor H. Dinkmeyer at Wright City, Mo., by his father Pastor H. Dinkmeier.

Pastor H. Koenig at Troy-Moscow parish, Mo., by Prof. S. D. Press.

On October 10, 1915, Pastor E. Leibner at Jamestown-Pleasant Grove parish, Mo., by Pastor F. P. Umbeck.

At Rest

On October 9, 1915, pastor emeritus M. Mehl, who had been spending his declining days at Boonville, Ind., passed away at the Deaconess Hospital, Evansville, Ind., in the seventy-third year of his life. An obituary will follow.

Withdraws from Membership

Pastor O. Waldmann, formerly of St. Louis, Mo., has given notice of his withdrawal from membership in the German Evangelical Synod of N. A.. With the consent of the honorable President General the same has been duly accepted.

Wm. Hackmann, Pres. Mo. Distr.

Received into Membership

On Sunday, September 5, 1915, in a special service conducted in accordance with the instruction of the undersigned by the secretary of the Atlantic District, Pastor F. E. C. Haas, St. Matthew's Church Baltimore, O. (C. W. Locher, pastor), was received into active membership with the German Evangelical Synod of N. A.

J. A. Weisshaar, Pres. Atlantic Distr.

Resolutions of Sympathy

The Church Council of the Second English Evangelical Church, St. Louis, Mo., being in special session on October 15, 1915, passed the following resolutions:

Since it has pleased almighty God to summon hence our brother treasurer, William H. Spellman, on October 14, after a brief but severe illness, be it resolved,

1. that in the death of our brother Spellmann we deeply deplore the loss of a very able and worthy fellow-brother and co-worker in behalf of our cause, of a man whose model Christian life was ever inspiring to young and old within the fold of our church, of a man whose useful life was ever bent on furthering the welfare of our congregation;

2. that while we realize the grievousness of this dispensation of divine Providence, we humbly submit to the will of God whose ways quite often lead thru the dark, but finally end in the light;

3. that we extend our heartfelt sympathy to the bereaved widow, wishing for her the comfort of God's word in this her great affliction, and that measure of faith she might need to sustain her in this sore tribulation;

4. that these resolutions be put on record as a lasting memory of the highly esteemed and beloved brother;

5. that these resolutions be published in the Church Chronicle and the Evangelical Herald as an

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THE SPIRIT OF THE REFORMATION

The Reformation was far more than a Revival of mere Knowledge, it was the Revival of spiritual Life and Freedom and resulted in Action in every Line of human Effort

PAPER READ BEFORE THE MINISTERIAL ALLIANCE OF AURORA, ILL., BY C. F. BAUMANN.

II

Here we can see the spirit of the Reformation in its essential character. It is not a matter of knowledge only. A number of men besides Luther and the other Reformers knew the truth, Erasmus of Rotterdam, e. g. They knew of the perversion of original Christianity and the resulting oppression of the believers. But there is a wide step between knowledge and *action*. We all know of the difference between the man who knows things and the man who is *doing* things. Besides intellect, the qualities of bravery, honesty and veracity are needed.

"The first missionaries of Christianity, when they came among the heathen nations and found them worshipping idols, did not care much to reason, that an image which men had made could not be God. The priests might have been a match for them in reasoning. But they walked up to the idol in the presence of its votaries. They threw stones at it, spat upon it, insulted it. 'See,' they said, 'I do this to your God. If he is God, let him avenge himself.' It was a simple argument. Easy, if you are once convinced of the truth, and yet most difficult. It required merely a readiness to be killed on the spot by the superstition which it outraged."

Luther's appearance before the Diet at Worms was a display of a similar spirit. In his attitude before that august assembly he appeals to every strong personality as *the man who was not afraid to do things.* Knowledge in connection with veracity, honesty and courage, all based on, or rather flowing from unlimited confidence in God, mark the spirit of the Reformation. It was *bound* to succeed. From the moment that Luther left the Diet a free man, the spell of absolutism was broken and the victory of the Reformation assured.

The Spirit of Freedom established

Now let us see how the spirit of the Reformation worked out its gain acquired by the qualities we have mentioned. First of all it established *the freedom of the inward life.* It was proclaimed, not only by Martin Luther, but also by Ulrich Zwingli, John Calvin and John Knox that the individual spirit, while it continued to be a part of the whole, of a nation or mankind at large, had nevertheless an independent existence and was a centre of self-issuing force under the authority of God. The divine life in man, as brought about by the union of the soul with the crucified and risen Lord Jesus Christ, cannot and must not be ruled by any human go-between, and it should go on unhampered by human dictate. It should remain in *direct relation to the Father and thru Jesus Christ only*, growing in faith, the responsive state of the soul to divine mercy, and growing in grace, love, and knowledge thru the means of grace: word of God, prayer, and the holy sacraments, and it should be in all things active rather than passive. An ideal Christian's will is placed within God's will, his whole being within God's being, suggesting the simile of two concentric circles. Each has a centre of its own, and yet one is centered within the other.

In regard to the expression of the divine life within man in creeds, rites and manner of conduct, as well as in the organization of the church or particular churches the spirit of freedom again prevails, guided and ruled over by the sole authority of God and His holy word. It does, of course, in no wise make light of the developments and teachings of history; on the contrary, it is eager to profit by the experiences of past generations and to maintain the continuity of the Church. But it will, under all circumstances, uphold the principle of spiritual liberty. The objection has often been raised against the prevailing spirit of the Reformation that it created an era of unlimited individualism. The objection can, however, not be upheld, since the individual, liberated from the shackles of human limitation, is, altho a centre of its own, at the same time centred in God and his holy will as has been stated above.

The inward life and its experience will find expression in intellectual creeds or dogmas. The facts and teachings of the Bible are taken into the soul and exert in the soul their power by creating and nourishing the inward life. The consciousness of this inward experience is set down in logical terms as Christian truth or dogma. It is truth for the believer, not because it is declared to be the truth, but because the believer *feels and recognizes it to be the truth.*

The inward life will reserve the freedom of creating such forms of worship and ritual observances as are found best adapted to itself. In symbols, if there must be symbols, the meaning must be kept alive.

The inward life will see in "good works" no meritorious actions, but will and must cause, as the spontaneous and necessary product of its own nature, a kind of conduct and conversation that is consistent with the will of God. "Where real faith is, a good life follows, as light follows the sun," say the Reformers. *Usefulness* becomes the ideal of early life, every man is to become a useful member of human society, be his calling that of the king or of the humblest servant.

Authority and Association

The individual Christian can, in principle, recognize only one Authority. "One is your Master; ye are brethren." Since, however, an individual cannot live alone for himself, since he is a "brother," he will *seek the company of his fellows;* the group of Christians becomes the Christian Church; and no church can exist without a certain authority. In becoming a member of the Christian Church-community the individual Christian must give up a part of his individual liberty for the benefit of the whole; but the whole must never become master of the member. A one-sided individualism, and a one-sided communism are always fraught with dangers; a wise combination of both would seem to work best. As seen from a strictly human point of view the Church becomes an association of men for the expression of mutual sympathy and the better attainment of their common ends. This characterization does not, however, by any means, exhaust the full conception of the Christian Church. We know, from history and actual experience, that the Church was founded with the first believers by the Spirit of God, on the day of Pentecost, that it has been and is now guided, pervaded, sanctified, and endowed in its entirety by peculiar gifts of grace by this same Spirit of God. It is the Church of which we confess in the Apostolic Creed: I believe in the one, holy, universal, Christian Church, and which the Reformers define as the communion of true believers, in which the Gospel is rightly preached and the sacraments are rightly administered.

It would take me too far afield to point out how the spirit of the Reformation grants liberty to any group of Christian to regulate church-government and the position of the *primus inter pares*, the leader or pastor, according to its own judgment, which must be, of course, based on Scripture. Government there must be, and history teaches that strict government in connection with close adherence to the common creeds and rites of a church-body brings better outward and inward results than a loose, or so-called liberal way of expressing religion. But the principle of liberty must be upheld.

A Variety of Expression

Right here the objection is raised against the spirit of the Reformation that it leads to the formation of unlimited groups and weakens the Reformation itself. The fact that there arose in the sixteenth century a number of fantastic sects which carried liberty into lawlessness, produced the wildest excesses of life and doctrine, and refused to conform to the ordinary rules without which human society cannot subsist, seems to bear out the gravity of the objection. But wherever the principle of the divine life in a man is predominant, and its expression in creed, rite, and conduct remains *subordinated by the divine life*, the objection falls flat. On the contrary, since there is a diversity of gifts in different indi-

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Resolutions of Sympathy

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expression of our undying love for Brother Spellmann whose memory ever will be a blessed one.

The Council of the Second English Evangelical Church of St. Louis, Mo.:

John J. Meyer, D. D., pastor,
Theodore Meitz president,
John Will, vice-president,
G. Westenhoff, recording secretary,
F. W. Beinke, financial secretary,
Wm. Engelke, L. H. Juergens,
F. W. Weihe, H. Varwig,
F. Mahner, Dr. E. Will,
Otto Neider.

Missouri District

On September 19, the corner-stone of the new St. Peter's Evangelical Church, New Haven, Mo., was laid with appropriate exercises. It was a perfect autumn day and a large multitude had gathered to witness the ceremony. Two inspiring sermons were delivered by the Pastors, Wm. Hackmann, president of the District, German, and Theo. Oberhellmann, in the English language. The ceremony was performed by the pastor, assisted, in addition to those already named, by the pastors J. Daiss, J. N. Schuch, F. W. Fischer, K. Stadler and Rev. Pheifer, (M. E.). The day's offering, which was turned over to the building fund, amounted to $63.40. The Lord be praised, who hath hitherto helped us, and may He continue to let our work prosper. *F. Tschudy, pastor.*

Indiana District

The First German Evangelical Protestant Church of Cumminsville, Cincinnati, O., celebrated its sixtieth birthday, Sunday, September 19, in three well attended services. In the forenoon Rev. J. G. Mueller of Dayton, O., was the sole speaker at the afternoon service Rev. P. Benthin of Winton Place and Rev. P. Hausmann of Newport, Ky., were the speakers, at the evening service Rev. W. Krueger of St. Luke's Church, Cincinnati, O., preached the sermon. During the week following, various festivities were arranged by the different societies of the congregation.

In honor of the occasion, twenty-five new members were added to the congregation and twenty-nine to the Ladies' Aid Society. Another result of the anniversary was that $1,600.00 were turned over to the church treasurer.

Rev. H. Huebschmann is pastor of the church, having succeeded the late Rev. C. Schenk, for many years at this church, in 1910. The congregation numbers 1,500 communicants. May its power for good increase and many more anniversaries mark its progress. *A. E. V.*

Ohio District

Sunday, October 3, was a day of rejoicing for St. Paul's Church, Oak Harbor, Ohio, of which Rev. H. C. Klutey is the pastor. The occasion was the dedication of the new parsonage. Delightful weather added to the success of the festivities and in each of the three services the congregation and friends from the neighboring churches filled the auditorium that was decorated with magnificent products of the field. In the morning service Pastor Theo. Beckmeyer of Elmore preached the German sermon on the text John 1,35-39. Pastor Theo. Merten of Toledo spoke in English: "To-day I must abide at thy house." The afternoon service bore a missionary character and Pastor Karl Roth of Monroeville impressed upon the assembly the hope and courage that ought to animate the Church of God in the conflict against the forces of evil: "If God be for us, who is against us?" In the evening Rev. Theo. Eisen of Sandusky directed his sermon to the members of the Brotherhood. Fifty men of the local Brotherhood had entered the church in a body, together with forty members of the Brotherhood in Genoa. Rev. Eisen's leading thought was: Get a vision of the Lord and then live a life of service for Christ and the Church. Rev. J. C. Frohne of Tiffin preached the second sermon on the theme: How to glorify God and Christ in the church.

In each of the services the choir anthems enriched the program. To make it possible for all to attend every service, the ladies served dinner and supper in the Sunday-school room. Two weeks before the parsonage had been opened for inspection, but many

Continued on Page 8

Commission on Industrial Relations Report

The Use of questionable Methods by Employers scored. One out of every twelve Corpses in New York is buried at the Expense of the City or turned over to Medical Colleges. Women to receive the same Compensation as Men for the same Service

II

The Employers' Report

A supplementary report, filed by the employer members of the commission, dissents from the recommendation of the Commons report that the secondary boycott should be legalized and from the proposal that labor disputes to be inquired into should be made only in cases where both sides invite it. It condemns the Manly report as partisan and unfair. The report states that, in spite of the fact that they were appointed to represent employers, they are "free to admit" that the investigations and testimony before the commission "have made it plain that employers, some of them, have been guilty of much wrongdoing."

"There has been an abundance of testimony," the report continues, "submitted to prove to our satisfaction that some employers have resorted to questionable methods to prevent their workers from organizing in their own self-interest; that they have attempted to defeat democracy by more or less successfully controlling courts and legislatures; that some of them have exploited women and children and unorganized workers; that some have resorted to all sorts of methods to prevent the enactment of remedial industrial legislation; that some have employed gunmen in strikes who were disreputable characters, and who assaulted innocent people and committed other crimes most rephrehensible in character; that some have paid lower wages than competitive conditions warranted, worked their people long hours, and under unsanitary and dangerous conditions; that some have exploited prison labor at the expense of free labor; that some have been contract-breakers with labor; that some have at times attempted, thru the authorities, to suppress free speech and the right of peaceful assembly; and that some have deliberately, for selfish ends, bribed representatives of labor. All these things, we find, tend to produce industrial unrest, with all its consequent and far-reaching ills.

"There is, therefore, no gainsaying the fact that labor has had many grievances, and that it is thoroly justified in organizing and in spreading organization in order better to protect itself against exploitation and opression."

Objectionable Conduct of Organized Labor

On the other hand, the report points out that enlightened employers have been and are doing very much to improve the condition of their employes. In spite of the fact, also, that they favor collective bargaining they find that many employers, even enlightened ones, object to dealing with organized labor on account of some of its practices. These include sympathetic strikes, jurisdictional disputes, labor union politics, contract breaking, restriction of output, prohibition of the use of non-union made tools and materials, closed shop, contest of supremacy between rival unions, acts of violence against non-union workers and the properties of employers and apprenticeship rules.

"These various policies," says the report, "have brought about their fullest share among the workers, to say nothing of the injury inflicted on employers and on society, of poverty, suffering, wretchedness, misery, discontent, and crime. Organized labor will never come into its own, and will indefinitely postpone the day when its many commendable objects will be achieved in the broadest sense, until it will cut out of its program sympathetic strikes, until it can prevent cessation of work in jurisdictional disputes, until it can more successfully prevent labor union politics, until it can teach many in its rank and file to regard more sacredly their trade agreements, until it can penalize its members for resorting to violence in labor disputes, and can make it a labor union offense to limit output."

Summaries published in our issue for last week covered the first section of the Manly report, which has been signed in full by Chairman Walsh and the three labor members of the United States Commission on Industrial Relations; the Commons report, signed by Prof. John R. Commons, Mrs. Harriman, and—with certain reservations—by the three employer members; and the supplemental statement by the employer members.

The Commission has issued abstracts also of the second and third sections of the Manly report and of the supplemental findings of Commissioners John B. Lennon and James O'Connell. These findings are signed as well by Chairman Walsh and Commissioner A. B. Garretson. Summaries of these abstracts are herewith presented.

The second and third sections of the Manly report deal with low wages and the conditions of workers and their families who earn less than enough, in the estimation of the commission, to live decently; the necessity for strong labor organization if improved conditions are to be secured; public utilities (including a recommendation that the government purchase telegraph and telephone lines); certain abuses found in the relation of the Pullman Company and the railroads toward their employes; feudal conditions in isolated industrial communities; the growth of agricultural tenancy; the laws respecting boycotts, picketing and injunctions.

The report discusses also other matters affecting labor, police administration in relation to strikes and free speech, and the power which, the report declares, is being concentrated in the hands of a few men of great wealth. This power, says the report, involves the control of industry thru the methods of financing corporations, and the control of educational and social service agencies thru endowments for colleges and universities and the establishment of enormous foundations in the field of philanthropy.

The report as to the effects of poverty is made vivid by such statements as that one out of every twelve corpses in New York is buried at the expense of the city or turned over to physicians for dissection. The recent investigation by the Federal Children's Bureau in Johnstown, Pa., is also cited to show that "babies whose fathers earned less than $10 a week died during the first year at the appalling rate of 256 per thousand"; while "those whose fathers earned $25 per week or more, died at the rate of only eighty-four per thousand." Only one-third of the children in the public schools complete the grammar school course and only ten per cent finish high school. In the families of the workers thirty-seven per cent of the mothers are at work and thirty per cent keep boarders.

These conditions are put squarely up to large corporations which, the report says, employ approximately 100 per cent of the wage-earners in transportation, ninety per cent of those in mining, and seventy-five per cent of those in manufacturing. The testimony of financiers is cited to show that directors of these corporations are ignorant of their actual operation and leave all matters to the management of officials who are unable to affect reforms because they are driven by "the spur of the comparative cost-sheet."

The Problem of Wages

As to wages, the report declares that the welfare of the State demands a minimum wage for the worker sufficient to support himself and wife and at least three children in comfort; that the fixing of wages of the adult workman by legal enactment is not practicable nor desirable as a general policy, except with public employes; and that a just standard of wages can best be secured by collective bargaining and joint agreements. It is recommended that the Bureau of Labor Statistics collect more complete data as to wages, hours and unemployment.

State and Federal Legislation is recommended for the establishment of an eight-hour day and a six-day a week in all continuous occupations other than the movement of trains.

Cognizance is taken of the progress made by employers in safety and sanitation, improvement having been particularly rapid since the enactment of workmen's compensation laws. The creation of a Federal bureau of industrial safety, and increased appropriations to the public health service for the investigation

and promotion of industrial sanitation, are recommended.

Efforts by corporations to provide better housing are also noticed, but these are found to affect only a small proportion of the total number of wage-earners. It is recommended that investigations be directed not so much to ascertain existing housing conditions, which are generally bad, but as to formulating constructive methods by which direct support and encouragement to the promotion of improved housing can be given; that special attention be given to taxation, to forcing land into use and to removing the burden of taxation from the home-owners; and that cities should be relieved of restrictions which now prevent them from undertaking adequate housing schemes and other necessary municipal enterprises.

As to Women and Children

A part of the report is devoted to women and children in industry. The recommendations are that women shall receive the same compensation as men for the same service; that until this is the case and women are accorded equal political rights, the extension of State protection as to working conditions, hours and minimum wages is desirable; that such legislation include all wage-earning women whether in industry, trade, domestic service or agriculture; and that State protection of children be extended, including the enactment by Congress of a Federal child labor law.

Public utilities are discussed with reference to labor disputes and conditions of employment. The report recommends that the Newlands Act be extended to cover not only railway employes, but all employes of public service corporations engaged in interstate commerce; that the Board of Mediation and Conciliation under the Newlands Act provide for boards of investigations, only by the consent of both parties, and their report of facts and recommendations be not binding upon either side; and that the Board of Mediation and Conciliation shall be authorized by Congress to create an advisory council, composed of an equal number of employes and employers, for the purpose of creating a panel of names from which impartial arbitrators may be chosen by the Board.

Employes of the Western Union and Postal Telegraph Companies are underpaid, says the report, and the testimony of the president of the Western Union is cited in confirmation. Proper periods of relief are denied; arbitrary speed rates are established, which frequently result in over-strain; employes are discharged without notice for any or no cause; young messenger boys are sent to places which endanger their morals; and women are employed in night telegraph service. The report also finds that the right of organization is denied; that union men sympathizers are discharged and black-listed. The telegraph companies are alleged to be "enormously over-capitalized," and to charge high rates in order to pay dividends. The service generally is declared to be inefficient and unusually high in cost, despite the low wages paid to the operators.

Government Ownership

Government ownership and operation in the post-office department, with a revision of salary ratings, is recommended.

Federal purchase of the telephone companies is also urged. Statistics are presented to show that the telephone companies are over-capitalized. Conditions of women's work in these companies are criticised. In view of the nervous strain of the work, seven or nine hours a day are considered too long by Mr. Manly, who gives it as the opinion of physicians that telephone operators should not work more than five. Night work is condemned, as is also the opposition of the companies to organization. Pending government ownership, the report recommends that minimum wages be fixed by a board created by Congress.

The low pay of conductors and porters of the Pullman Company, and, their extremely long hours of service, are criticized, and the report declares that the effect of the tipping system not only is degrading but responsible for discrimination in the service to the public. Congress is urged to prohibit the tipping of any employe of a public service corporation engaged in interstate commerce; to regulate the hours of the employes in the Pullman service and to extend the Newlands Act to cover the Pullman Company.

The Kingdom's Advance

Y. W. C. A. Going Forward

The Young Women's Christian Associations of the country, like the Young Men's, went forward last year in membership and income in spite of the war. There was an increase in membership of over 18,000 and of expenditures of almost $400,000. The annual budget of all women's associations has now reached the large total of $5,225,000. The women's work is largest by far in the cities, it having not as yet been developed like the men's association in rural districts.

To the National Training School, which has just opened, a very considerable number of young women from countries now at war has come this year. One woman has come from Constantinople, intending to return to Turkey for Association work, and other countries sending women to the class include Switzerland, Japan and China, and Sweden. Even Alaska is represented. Almost the whole country is also represented in volunteer classes. Women interested in Association work and able to devote some time to it, go to New York for a fortnight, see the sights and do some visiting, and take brief training courses. The volunteer classes at opening this year had fifty students.

Salvation Army Extending its Work

The Salvation Army is starting this fall its first general hospital. It is located in Covington, Ky., and involves an expenditure of $250,000. A building is available worth $150,000, and $75,000 is being raised in money. In Detroit there is to be erected a rescue home that is to cost $100,000. The funds are now being raised for it. For its prison work, report of which has just been made public, the Army has now shelters for released women that accommodate 1,200, and for released men that accommodate 10,400. In a number of cities Army women officers have been appointed police matrons, which carries with it the custody of female and juvenile prisoners.

The prison work of the Salvation Army now extends to 324 prisons, an increase of fifty-four prisons last year. The work started thirty years ago in Hartford, Conn., and has now grown to national scope, with some 3,000 Army officers devoting some part of their time to it. Prison meetings held by Army officers now reach a total annual attendance of prisoners of more than 500,000, and the claim is made by the Army that during the last six months almost 7,000 men and women in prisons promised them to enter upon new lives, God helping them. Commander Booth says, in her statement, that the Army has no quarrel with any reformative measures, but that it puts forward the neglected religious remedy.

Big Brother Movement Spreading

The Big Brother Movement has now spread to ninety-seven cities in the United States and Canada. This movement started in New York. It's founder was E. K. Coulter, then in the courts but now head of the Society for the Prevention of Cruelty to Children. It has been in large part the promoter of the Children's Court plan, so general now in many cities. In most cities Big Brothers come from the ranks of lawyers, bankers, brokers, and foremost business men, often from the ranks of the busiest men in the city. Numbers of such Big Brothers range from fifty up to seven hundred in a city, and in the whole country there are not fewer than 25,000 men who are regularly helping boys.

The work, spread in some cities to Big Sisters also, is to look after down and out boys, to get them employment, to provide them homes and as far as possible education, and when in trouble from the law or otherwise, to insure proper treatment and as soon as may be to put them on their feet. At least 40,000 boys in the country are helped each year. The work started among Protestants, but is now extending to Roman Catholics. Some time ago it was taken up by the Jews. Co-operation in most cities is had with Y. M. C. A., gymnasiums in churches, and Fresh Air and other funds. Like the Bernardo Homes of London, the Big Brothers are multiplying the number or prosperous men thruout the country who began, many hardly know where.

American Bible Society in Need of Funds

The American Bible Society utters a cry of financial distress. It points out its near approach to the one hundred year age, and its centenary celebration next year, and asks whether it is to enter on its great anniversary crippled in work, and perhaps weighed down with debt. It states, however, that the situation is that it must have more money or there will be fewer Bibles. Its receipts from January to the end of August fell of $36,000 as compared with last year. Yet it says the demand for Bibles was never so great as since the war began, and since South America looked more to North America for co-operation.

In its statement just issued the Society refutes vigorously the prevailing impression that is is rich. A gift of $500,000 from Mrs. Russell Sage, and gifts to go with it from the American people put $1,000,000 into the Society's treasury not long ago, but altogether its income from endowments is $75,000 a year; a sum that would keep the Society going at its present rate about two months. Sales from Bibles reach about $200,000 a year, but Bibles have often to be sold at a loss, and sometimes given away, else the reason for which the Society was founded and now exists is defeated.

The Society states that it must have $150,000 before the end of the calendar year, or curtail its work and enter upon its centennial year in crippled fashion. Its issues of Bibles and Testaments last year reached 6,406,323 volumes, a total far in excess of any year in its history, and the Society declares that the world demand for Bibles was never so great as at this moment.

Progress in Religious Efficiency

National offices of all religious bodies, Catholic and Protestant, are alive this fall with efficiency plans. Recovery has been had from panic following the beginning of the war. Larger crops in America and promise of better times, have thrown wide open scores of plans. Possible givers of money are being flooded with appeals. There is far larger co-operation between organizations of the same religious body, between Protestant bodies, and even between Roman Catholic and Protestant bodies than the oldest inhabitant ever remembers in the past. Catholic and Protestant co-operation comes at one point at least. That is in the religious schools plans that are being worked out in several states.

Methodists are holding efficiency conferences. These are confined to respective district conferences and are led by district superintendents, bishops attending as they are able. Better methods in Christian work, larger results on money gifts, and the saving of needless efforts are discussed everywhere. These Methodist efficiency conferences are announced west and east, and are covering most of the month of October.

Baptists are applying efficiency methods to their five-million five-year campaign, which was authorized at Los Angeles in May and is now getting under way. Co-operation is being had with the Laymen's Missionary Movement conventions which has just begun with a convention in Chicago. In this co-operation practically all Protestant bodies are joining. A new Baptist committee has been formed, every Baptist interest is in it, and such campaign as Baptist churches never witnessed before is promised by the leaders.

Episcopal church leaders are also holding efficiency conventions. Bishop Burch of New York has written an introduction to a book soon to be issued that will be, it is claimed, an important contribution to literature on the subject of Christian efficiency. A Preaching Mission, ordered a year ago on the old evangelistic lines, is being turned into an efficiency mission in several dioceses, Episcopal leaders saying that work for Christ and men is the Church's scientific prescription for love of Christ and men. Hence the methods of personal and organized work.

Presbyterians, Disciples of Christ and others are focusing attention to efficiency methods in all work as never before. Roman Catholics have recently examined the methods of the Y. M. C. A., and Y. W. C. A., and are utilizing them. In the Gary school plans, Catholics are co-operating with Protestant committees in a dozen cities, possibly more. They say they have no intention of giving up their parochial schools, but they look upon the religious school feature of the Gary plan as extremely important, and one supplementing parochial schools, and putting in efficient methods. The cry of efficiency has struck the churches to the extent it long ago did industry. National leaders are emphasizing it this fall in ways that overshadow almost everything else.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

November 14, 1915. Twenty-fourth Sunday after Trinity

Helps for a Good Meeting

Rev. Henry Katterjohn

DENOMINATIONAL UNION

M. Nov. 8. United in Love. Col. 2: 2—4.
T. Nov. 9. In Prayer. Eph. 3: 14—21.
W. Nov. 10. In Fellowship. Eph 2: 11—22.
T. Nov. 11. In Missions. Mark 9: 38—41.
F. Nov. 12. For World-peace. Ps. 46: 1—11.
S. Nov. 13. For Reform. I Kings 15: 9—15.

Sun. Nov. 14. Topic—How the Denominations May Be United in Service. Isa. 52: 7, 8. (Led by the Pastor.)

Suggestions to the Leader

This topic presents a wonderful opportunity to explain and outline the principles for which our Evangelical Church stands. Do not fail to have the members present repeat the motto of our Evangelical Synod, Eph. 4: 3-5. Then, too, dwell on the words expressing the basis of unity: *In essentials unity, in non-essentials liberty, in all things love.*

In connection with the Diamond Jubilee of our Evangelical Synod, which was observed a few weeks ago, a great deal of instructive literature was sent to our congregations. It will be profitable if the leader can use this literature at this time. If the young people are instructed in the origin and history of our Church, they will readily understand the principles for which the Church stands. Our Church bases its existence on the Gospel of Jesus Christ only. All other things, the person of the founders, the enunciation of specific doctrines, the form of organization, the interpretation of the sacraments, are of secondary importance when compared with the one saving grace, the message of which is embodied in the four gospels. Therefore our Church can and does co-operate with all denominations that accept Jesus Christ as the Saviour of sinful men.

The Topic Presented

The difference existing between the Christian denominations are mainly of historical origin. The name of the founder and organizer of the individual church-body, or the specific doctrine which at that period was brought into prominence, gave the name to the denomination. These non-essential things gave birth to the separate denominations, and have caused, in former years, the Christian people in the individual denominations to misunderstand each other and to becloud the real things that must be considered essential.

What is essential in the work of our Church?

It is essential that men be convinced that they are sinners, whose only hope of salvation is in the person of Jesus Christ.

It is essential that the Christian Church bring this message to the world, because that message alone can raise the standard of life, and can produce a race that bears the image of the Father in heaven.

It is essential that we extend the borders of the kingdom of God until all the world have heard the message of the redeeming grace thru Jesus Christ.

It is essential that in all things we stand for righteousness, truth, and purity, but that this standard ever be tempered by patience and mercy with evil doers.

It is essential that a religious atmosphere be created, in which atmosphere alone men can realize the highest political, moral and economic ideals.

It is essential that all Christians be known to be brothers, thru the one Saviour and Master, children of the one Father in heaven. In our love to the seekers of salvation, in our hatred towards the death producing power of sin, in our loyalty to God, we must be brothers,

Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod;
We are not divided, all one body we;
One in faith and doctrine, one in charity.

The fundamentals of our faith in Jesus Christ in the great work of evangelizing the world, thru foreign and home missionary work, in the support of all movements that serve the uplift of the human race, in the work of preserving the foundations of national and religious and moral life, we must ever be one, no matter what denominational name we may bear.

But in all this co-operative work, we need never deny our own principles nor surrender our own convictions. Our Evangelical Church is making a great contribution to the religious life of America, our country needs the living interpretation and exemplification of Evangelical principles, the placing of the emphasis on the Gospel message as the specific for the many ills of our times.

Will you not aid our Church in co-operating with others in doing the work of the Master, and in living out its own conceptions of the divine truth?

Some Questions on the Topic

1. Is the organic union of the denominations necessary? Why not?
2. How can the various denominations co-operate?
3. How do we contribute to the sum total of religious attainments?
4. Why can no Church that bears the name Christian surrender its faith in Jesus Christ as Saviour?
5. Why can we grant liberty in the non-essential things?
6. Name some of the non-essentials of our faith?

Some Scripture on the Topic

Psalm 133: 1; John 10: 16; 17: 11, 21-23; Rom. 12: 4, 5; I Cor. 10: 17; I Cor. 12: 5, 12, 13, 26-27; Gal. 3: 26-28; Eph. 1: 10; 2: 14-21; 3: 6-15; Col. 3: 11, 15.

A Prayer

We thank Thee, our heavenly Father, that our Evangelical Church has held fast in these years of her history the one great truth of the need of Jesus Christ and the saving power of the cross. May we forget all differences of opinion in non-essential things, but may we never forget that salvation is to be found only thru our Saviour Jesus Christ. This is the vital contribution we can make to the religious life of our country. Help us to cling to the Saviour who alone can save, and to hold the cross before the eyes of the sin-filled world. Amen.

The Advanced Quarterly's Lesson

St. Boniface, Apostle of the Germans. 1 Cor. 3: 6-15

Daily Bible Readings

M. Nov. 8. John 4: 1—14. Living Water.
T. Nov. 9. I John 5: 6—12. By Water and Blood.
W. Nov. 10. John 7: 37—43. If Any Man Thirst.
T. Nov. 11. Jer. 2: 13—19. Broken Cisterns.
F. Nov. 12. Isa. 41: 17—20. Rivers on the Bare Heights.
S. Nov. 13. Ex. 17: 1—7. Water out of the Rock.
S. Nov. 14. Matt. 9: 18—26; Col. 1: 9—14. Church Year Lesson.

Golden Text:—"*I planted, Apollos watered; but God gave the increase,*" 1 Cor. 3: 5.

Up to about the year 750 the Roman Church had no men who could compare with Leo I or Gregory I. True, one of them was recognized by the emporer at Constantinople as the "head of all the churches," but another one was even declared a damnable heretic by his own successor. The Roman bishops were unable to make good their claims to absolute supremacy, and the difficulties, misunderstandings and the enmity between the Roman Catholic and the Greek Catholic Churches increased year by year. At last the popes decided to throw in their lot with the Franks, the rising power in western Europe, and practically ceased to expect any furtherance of their aims from the eastern emperors.

By 775 the old and independent British Church had been Romanized and the Christianizing of the Anglo-Saxon invaders, to which reference was made in last week's lesson, was making good progress. The Irish, who had been converted thru the efforts of St. Patrick probably a son of the old British Church (d. about 465), were developing splendidly both spiritually and in a literary way, so that Ireland had become known as the "Isle of Saints." Columba, an Irish monk, preached the Gospel to the Scots, while many other Irish monks undertook to preach it to the German tribes on the continent, and by doing so became the first missionaries to the heathen Germans. There are, indeed, indications that the Irish and the German tribes along the Rhine were more or less closely related. As the British Isles became more completely Romanized, the number of monks emigrating to Europe increased. But the Romans were watchful and simply followed them, so that the struggle between the two factions was merely renewed on German soil. St. Boniface was the most important Roman Catholic Anglo-Saxon engaged in Romanizing the German Christians.

In the meantime the Greek Church was constantly losing ground. Between 633 and 650 the Mohammedan invasion swept over Palestine, Syria, Persia and Egypt and before a century had passed they had conquered northern Africa and Spain. Constantinople itself was twice besieged unsuccessfully, and when the Mohammedans, by invading France, sought to surround the Christian world from the west they were hurled back by Karl Martell near Tours and Poitiers in 732. This battle is therefore one of the most noted in history, in that it decided the fate of Europe for centuries to come. In the same year Boniface was made an archbishop by the pope in recognition of his missionary services in Germany.

In order to overcome the aversion of Mohammedans to Christianity the eastern emperor (Leo the Isaurian 717-741) decided to abolish the images of Christ, the virgin Mary, the apostles, saints and martyrs that decorated the interior of most Christian homes in the east. The people, however, led by superstitious monks, furiously opposed the emperor's endeavors, and for a century actual fighting and civil strife resulted instead of the desired winning of the infidels and the strengthening of the Church. In the west also the emperor's action was condemned as frivolous and unnecessary and helped to turn the face of the Roman popes to the Franks for aid.

The "St. Peter's Inheritance" already referred to had grown to a respectable size, and was seized by the Lombards, a German tribe that had invaded northern Italy. Pekin, king of the Franks, won back this territory and returned it to the pope, 755. The popes have held fast to this earthly source of their worldly power and influence ever since, altho they claimed to be successors of Him who most emphatically declared that His kingdom was not of this world. In 1870, when Victor Emannuel took possession of the "Eternal City," this territory was cut down to almost nothing. But the popes have nevertheless not yet surrendered their right to it.

Boniface was a bright and well-educated English youth when he left his native land to devote himself to missionary labors on the continent. After several failures, in spite of the papal sanction and many holy relics with which he had fortified himself, he finally succeeded in his efforts to work independently of the British missionaries, and in a short time "baptized many thousands of heathen," for which he was made a bishop in 723. His greatest success was achieved when he felled the very ancient sacred oak of Thor in Thuringia. An immense throng looked on, awe-struck, expecting the bold man to be struck down at once by the wrath of the heathen god. When nothing happened, however, their confidence in the old gods was shaken, while Boniface and his God rose accordingly. Boniface built a chapel out of the wood of the "sacred" oak, and his success was so great that he was made an archbishop in 732. His work strengthened the hands of the Roman popes, crowded out the independent British and Scotch-Irish priests and missionaries, and made the Church in Germany a part of the Roman Catholic Church. He died a martyr to his faith in Friesland, massacred with fifty missionary followers, in the year 755.

Boniface was a great and successful organizer, a builder of schools and monastaries in Germany, and is after all an instrument used of God for planting Christianity firmly in German soil. The British and Scotch-Irish monks did well, but they made no effort to effect a general and lasting organization, nor could they offer the advantages of learning and civilization which the Roman Catholics brought. Roman Christianity, with all its faults and shortcomings, was nevertheless a great moral force, and, for the time being, was best adapted to the needs of the heathen peoples. Shortly after Boniface's death an English synod proclaimed him patron saint of the English Church. In Germany also many churches are named after him.

Semi-annual Rally of the Evangelical Young People's League of Cincinnati and Vicinity

The fifteenth semi-annual rally of the Evangelical Young People's League of Cincinnati and Vicinity was held Sunday afternoon and evening, October, 3, 1915, at St. Luke's Church, Cincinnati, Ohio.

Over five hundred delegates and visitors were

present at both sessions representing twenty-one societies.

The afternoon session opened with a song service. Devotional exercises were followed by several musical numbers. The main address was delivered by Rev. Theo. Mayer, General Sunday School Secretary, of St. Louis, Mo.

Short addresses were also given on "City Mission Work as carried on by the local Women's Missionary Federation," and on "Elmhurst Summer School." The latter produced quite a little enthusiasm, and later many signified their intention of attending our Evangelical School of Methods next year.

At the evening session following lunch served by the Young People's Society of St. Luke's Church, another interesting and instructive address was delivered by Rev. Mayer. Following short addresses by members of the League in "Echoes of the Hamilton, Ohio, Y. P. L. Convention," the Rally closed with prayer and benediction.

During the business session two new societies were accepted into the League, viz., German Prot. Church of Carthage, Ohio, and German Prot. Church of Cumminsville, Cincinnati, Ohio.

The next rally will be held at First German Evangelical Prot. Church, Price Hill, Cincinnati, O., in May, 1916. *Edward A. Puff, secretary.*

The Spirit of the Reformation

Concluded from Page 4

viduals, difference in the way of looking at things, and of experiencing inward facts, it is but natural that the same inward life may find various forms of expression, and that the various forms of expression lead to the forming of various equally-minded groups.

The danger and weakness lies not in the number and diversity of the Christian groups. Any group of Christians, or denomination, as we say, has, in principle, the right to exist as a separate body, *as long as it furnishes unmistakable proof of that inward life called Christianity, expressed in conformity with Scripture.* Who will establish himself as the arbiter that grants or denies the right to such existence? Of course, an unwise application of this principle is strongly to be discouraged. Similar-minded church bodies would do well to unite, and pet-notions, urging secession from larger bodies, should never lead to the formation of a new group.

In the course of time the number of groups will adjust itself to actual needs. The great denominations of to-day, each representing a distinctly different phase of Christianity, have a perfect right to exist.

Every church-member should uphold his own denomination, which is his actual spiritual home. The members of any denomination which puts the inward life first, and its expression, however sincerely and firmly adhered to, next, will not surround their group with walls too high for looking beyond, but will establish boundary lines low enough for extending the hand of fellowship to the neighbors and making brotherly intercourse and co-operation possible. And beyond and above all denominational limits there is *a common ground*, where they all can meet as Christian brothers and sisters, bound together by the love of Christ, making the "communion of the saints" a reality.

The Real Danger

But the danger and the weaknes lies, as we all know, sorry to say, from history and experience, in the waning of the Spirit of the Reformation, in the error of *crushing freedom of conscience in others*, and of again identifying expression of religion in dogma and ritual with religion itself. A group of Christians which does not claim to be infallible, is bound to allow that some part of the truth may possibly be with some other group. "If the kingdom of heaven be in every sense a kingdom of the spirit and inward life, if saving faith be possible outside of one visible group and under a diversity of external forms, then intolerance is a folly and persecution is a crime." To compel uniformity in doctrine and worship is a remnant of Romance intolerance. *To bear with the opinion of others* is the duty which the Spirit of the Reformation enjoins upon its adherents; it is, in its true nature, a spirit of toleration.

Freedom for every Phase of human Effort

It would be transcending the scope of this paper to show how the spirit of the Reformation affects and influences, besides religion, other spheres of human life and activity. Having spoken, however, repeatedly of mental as well as spiritual freedom, I wish briefly to touch upon the subjects of science and politics.

A striking illustration of how science was controlled by the Church, is presented by the fate of Galileo, the creator of experimental science, who was imprisoned for adhering to the then recent discovery that the earth is a revolving body. The Reformation *liberated science from authority*, a fact which science might to do well to keep in grateful remembrance. The spirit of the Reformation endows science and research with freedom, absolute freedom, freedom even from the revealed word of God. And it can well afford to do so. For since theology and science *are seeking the same God*, one consciously in His revelation thru the Holy Scriptures, the other unconsciously in His revelation thru the works of nature, it is *actual unbelief* to be afraid that some real discovery of science might contradict revealed scripture-truth. *The same God cannot contradict himself in the two revelations of His own being.*

Politically, the Reformation ushered in an era of the free individual with his personal, inalienable rights. The modern *democracy has been made possible thru the spirit of the Reformation*, again a subject for thankful remembrance. Of course, since man is a social being, a one-sided individualism is, as has been remarked before, fraught with dangers, just as a one-sided socialism or republicanism has its perils. A wise combination of the two would seem to solve the problem.

But we are, in our discussion, limited to the spirit of the Reformation in its bearing on the chief concern in every man's life: *the salvation of his immortal soul.* It is evident that this spirit has not been confined to the sixteenth century. It prevails today, altho we cannot say that it exists in absolute purity within any one group of Christians. It remains, however, the ideal and the source of inspiration for sincere Christians within *all* denominations. It is active, and will prove to be active, as long as human beings enter and enjoy that union of the soul with Jesus Christ, the Son of God; for it is, in the end, *the spirit of Christianity itself.*

Ohio District

Continued from Page 5

availed themselves of the opportunity on this day to admire its beautiful interior.

In the January meeting the church council came before the congregation with a proposition to remodel the old dwelling. However, the congregation refused to entertain the plan and decided to erect a new structure. In the place of the old, a handsome brick veneer house of eight rooms was built and equipped with every modern convenience. The total cost was $3,900.00. The dedication offering amounted to $350.00 and it requires only the same sum additionally to pay for the house in full. St. Paul's has a beautiful home for the pastor and his wife; may it be the object and the source of great blessing. *T. M.*

Bethany Evangelical Church, Cleveland, O., celebrated a two-fold festival Sunday, September 5, With the observance of the twenty-fifth anniversary was combined the dedication of a new parsonage, erected for Pastor H. E. Voss. The weather was rainy, the attendance was large; the three services were beautiful, enhanced by choir and male chorus selections.

Rev. W. F. Henninger of Bremen, preached the anniversary sermon: To-day is salvation, come to this house, Luke 19: 5-10. In the afternoon Rev. Paul Schroeder of Cleveland preached the dedication sermon based on Cor. 5: 14. After the service the gregation assembled before the new parsonage. The president, Mr. H. Zeuth, unlocked the door and presented the building, after which Rev. H. J. Juergens of West Park spoke a dedicatory prayer. The house was then open for inspection. Another service was held in the evening when Rev. Th. P. Frohne of Cleveland preached an English sermon on Eph. 6: 11, Pastors Burghardt, Rusch, Maul, Huebschmann and several pastors of neighboring churches each made a few remarks and brought greetings. The words of the anthem with which the services of the day closed with the keynote of the entire festivity: "Praise the Name of the Lord."

Of the church members who were present when the corner-stone for the first house of worship was laid the following are still active members: Frederick Kruse, Wm. Hanke, Ludwig Breutigam, John Sawitzke and Franz Moldenhauer.

West Missouri

Union Jubilee Service

The members of the Billingsville, Mo., and Boonville churches celebrated the Jubilee in two services held in the Boonville church on October 17th. Altho the weather was most unpleasant, nearly all the members of the two churches were present. It was gloomy and dreary outside, but the heart were filled with gladness and thanksgiving. In the morning service E. W. Berlekamp, of Billingsville, delivered the English and R. M. Hinze of Boonville, the German sermon. In the afternonn E. W. Berlekamp spoke in German and R. M. Hinze in English. A joint choir consisting of members from both congregations rendered special music in a very delightful manner. The Marthas of both churches served bountiful meals at noon and in the evening in the basement of the church. Everyone spent a profitable day and went home from this union service richly blessed. *H.*

Connected with the Jubille services referred to was the laying of the corner-stone for a new Sunday-school addition. It was a day of rejoicing for both the pastor, R. M. Hinze, and the congregation, as the new addition when finished, will mean greater opportunities for the growing Sunday-school. The basement of the church heretofore utilized as the assembly-room for the school, had become quite inadequate, whereupon it was decided to erect an addition to the building proper, this is to cost about $7,000.00, not including a new $2,500 pipe-organ, which Mrs. Doris Gmelich presents to the congregation in memory of her deceased husband, the late Lieut. Governor of Missouri.

A large crowd had gathered to witness the laying of the corner-stone with its usual ceremony. Rev. R. M. Hinze, pastor of the church, with the assistance of Rev. E. W. Berlekamp of Billingsville, and Mrs. Gmelich, laid the corner-stone. The usual documents were placed within an air-tight metal casket. The presidents of the various societies of the church and the board of trustees also took an active part in the ceremony, after which all present marched into the church for the special services. The local pastor, R. M. Hinze, served at the altar, while Rev. E. W. Berlekamp of Billingsville preached the sermon. The service was beautified by special music rendered by the Boonville choir, and all attending received an inspiration to do all in their power in helping to complete the work so nobly begun. May the Lord bless the undertaking.

E. W. Berlekamp.

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Another Side of "War Orders"

Salem County, N. J., lies along the reaches of the Delaware river just above the bay. The first Quaker colonists settled there, and the county seat, Salem, remain yet a "pleasant little village settled by Quakers." The county is truly rural with no large town and no trolleys. It is away from main lines of traffic by railway or highway. Some of its highways are paved with oyster-shells which make excellent road-beds for light traffic.

At the little village of Pennsgrove, on the Deleware opposite Wilmington, for years a small powder plant was operated with about 200 men. This year there were great changes. Contracts were signed by the powder company which necessitated extensive enlargement of the works. This caused a sudden demand for all kinds of labor for construction and operation. Today there are 9,000 men employed at Pennsgrove, and the monthly payroll has leaped to $500,000 with promise of further increases of men and wages before the end of the year.

One of the incidental features of this great enlargement of the powder plant at Pennsgrove has been the inrush of all sorts of men seeking employment and of the presence of those who batten on the wage-worker, all of which resulted in a sudden increase of the county jail population at Salem. The old jail was unable to meet the demands. County officials had to meet the situation. As a new law permitting the working of jail prisoners on roads had come into force in July, the county officials decided to try out the law, rather than go to the expense of enlarging the jail.

County officials unitedly took hold, a portable bunkhouse on wheels was constructed, and now this roadside "Pullman" travels about the county, carrying the prisoners to places on the highways where work is to be done.

Since this road work was started in July, some of the prisoners have completed their sentence and found employment on farms nearby. The powder works has drawn men of all trades from every community of the county and even from distant cities and farm workers have become scarce.

What all this means for the moral and religious condition of the neighborhood may be easily imagined.

City Point, Virginia, is another new community brought into existence by European war contracts. City Point is on the James River, eight miles from Petersburgh. A year ago it had three hundred population. Today it has 25,000. It has been built up by the Hopewell powder plant of the DuPont works of Delaware. The new city lies in a bend of the river, filling the entire bend save only fifty acres or more right in the middle. This middle, not owned by the DuPont works, is connected with the territory beyond that is also not owned by the powder people.

Into this wedge, and almost in the heart of the new city, almost all forms of vice are said to have entered. There is not a church of any kind in the place. Efforts to purchase the land and wipe out the red light district have proved unavailing, altho the Du Ponts offered liberal prices. Now the Du Ponts have offered the Y. M. C. A. $40,000 with which to build two association halls.

So pressing are the war contracts for powder that three shifts of men are employed in the works, and powder making goes on twenty-four hours every day. Because of this fact the Y. M. C. A. will have three shifts of secretaries and attendants. Educational classes, gymnasiums, swimming pools, reading rooms, and bowling alleys will be open day and night. The moving picture theatres, of which two are provided, will also keep moving twenty-four hours a day. It is believed to be the only night and day Association in the country.

The War in the United States

Altho theoretically neutral, the people of the United States are more or less under the spell of the war, and are continually reminded of it by the remarkable attitude of the American press. The execution of the English nurse, Miss Edith Cavell, by the German commander in Belgium, for systematically aiding French and British soldiers in their escape from the German lines, has caused a great deal of the kind of comment of which American journalism has little reason to be proud. Tho the execution was admittedly in accordance with martial law (to speak of international law in connection with the matter is the height of foolishness)—even the British code makes such offences in regions occupied by the army subject to death penalty—it was an act which the best friends of Germany and her cause are wishing could have been avoided. But the manner in which British newspapers and their American satellites exploited the incident was utterly uncalled for, and the treatment the subject received from practically all the newspapers that came to our notice indicates that American journalism still lacks that unbiased and dispassionate spirit which enables one to look at matters of national or international concern in the light of reason and the facts.

A THOUGHT FOR THE WEEK

Self is the only prison
That can ever bind the soul;
Love is the only angel
Who can bid the gates unroll;
And when He come to call thee,
Arise and follow fast;
His way may lie thru darkness,
But it leads to light at last.

—Henry Van Dyke.

Either our leading newspapers do not know or they do not want to publish the news of the massacre at Santoppen, East Prussia, where twenty-one innocent men and women were dragged from church and shot by Cossacks, nor the inhumanities the wives of German missionaries in Africa were obliged to undergo under the most humiliating circumstances at the hands of British soldiers. The facts were easily available, but not one of the papers that proclaimed the Cavell incident with glaring headlines had a word to say on the subject. The reason why these incidents were entirely ignored, and the case of Miss Cavell so extraordinarily exploited, is probably best known to the papers themselves, but thoughtful readers anxious to know the whole truth will draw their own conclusions.

Another way in which the war is affecting the United States may be found in the reports concerning the inner campaign of the war, the conquest of trade from Germany, but likewise from the United States, the competitor most to be feared at present, which is evident from the satisfaction expressed by British newspapers over business conditions generally. The manner in which this conquest of United States trade is being accomplished is made very clear in plain English in a book entitled "*Economic Aspects of the War*," just published by Professor Edwin J. Clapp, former instructor of political economy at Yale University, and now special traffic commissioner and director of the Port of Boston. In this book Professor Clapp reviews the London Conference of 1909 and the Declaration there adopted signed by representatives of all the great powers, (tho not ratified for various reasons by all the governments concerned). When the war opened, neutrals felt that the Declaration of London was morally binding, if not officially so. That even Sir Edward Grey at that time wished the rights of neutrals enlarged far beyond the limits of the Declaration appears from his words to the British Delegation to the second Hague Peace Conference: "His majesty's government recognize to the full the desirability of freeing neutral commerce to the utmost extent possible from interference by belligerent powers, and they are ready and willing, for their part, in lieu of endeavoring to frame new and more satisfactory rules for the prevention of contraband trade in the future, to abandon the principle of contraband of war altogether, thus allowing the over-sea trade in neutral vessels between belligerents on the one hand and neutrals on the other to continue during war without any restriction, subject only to its exclusion by blockade from an enemy's port."

When the American Secretary of State suggested to the belligerents at the opening of the war that the unratified Declaration of London be adopted during the conflict, Germany and Austria agreed. France and Russia delayed an answer and then joined England when that country accepted the Declaration of London "with modifications." What these "modifications" were appears from the various Orders in Council issued at different times by the British government. The Order of Aug. 20, 1914 added to the list of conditional contraband by decreeing that conditional contraband would be presumed to be moving to the German military and, therefore, was subject to capture if the goods were consigned to or for an agent of the enemy state, or to or for a merchant or other person under control of the authorities of the enemy state," which meant that the goods could not be consigned to any one in Germany. This stopped the United States trade with Germany, except in cotton, and this, too, has since been listed as contraband, as also copper, lead, rubber, hides and skins, motor vehicles, tires, mineral oil and leather at various intervals, and now even raw wool is banned.

Of course the United States protested, but every protest was either ignored or met by another Order in Council extending the list still more; the detention of the *Wilhelmina* culminated in an Order enabling England to requisition without trial, the cargo of any neutral ship brought into port. Then Germany declared the waters around the British Isles a war zone, in response to which Great Britain instituted a "blockade" of Germany, which Professor Clapp rightly calls "the culmination of British lawlessness, just as the *Lusitania* horror was the culmination of the German lawlessness." President Wilson put an end to the German lawlessness by a plain threat, but has apparently acquiesced in British lawlessness, which has grown until our legitimate trade with Germany is destroyed. A real blockade should strike all ships alike; the present British "blockade" affects only American trade, while the Scandinavian countries ship undisturbed to German Baltic ports from which American products are barred.

That is how England carried the war into the United States. It is highly profitable to England judging from the dividends British business houses are paying, as reported by the New York *World*.

THE MODEL PRAYER

V. The Father's Gift

"Give us this day our daily bread," Matt. 6: 11.

Does this petition contradict the thought Jesus expresses Matt. 4: 4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"? We think not. It is undoubtedly a fact that man liveth not by bread alone, but it is also a fact that man cannot live without bread, and Jesus would not have been the perfect all-round man He was if He had not been able to recognize both facts and view them in their proper relationship. It is because He realizes fully that during the earthly life the body is the tenting-place of the soul, and that its condition, as well as the conditions under which it is obliged to exist, must profoundly influence the moral and spiritual life, that He has made the prayer for daily bread the central petition of the model prayer which He left for His followers. And it is the same conviction which has made Dr. Luther define daily bread as: "everything that belongs to the support and want of the body, such as food, drink, clothing, shoes, house, home, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors and the like." A true conception of the real Christ and His work in the world can not but make His use of the words "daily bread" include everything that can directly or indirectly influence human life for the better.

And it is by no means out of place to call all of these things *gifts* of God. Love always gives, and because God is Love it is a part of God's very life to give. And God always gives lovingly, gladly, liberally. We are therefore not surprised to see Him give daily bread, i. e., all the good things needed for our life and welfare, not only to His faithful and dutiful children, but also to the irreverent and disobedient ones. His loving kindness is not to be limited by any human narrowness or "inconsistency,"and His merciful love is strong enough to permit Him to make His sun to rise upon the evil and the good, and to send rain upon the just and the unjust. It is certainly lawful for Him to do what He wills with His own, and it is not for us to behold His goodness with an evil eye. It is not our business to call Him to account for the goodness He bestows upon those who do not "deserve" it; we are rather to strive earnestly to appreciate the blessings we receive from Him and to use them to the best advantage. If God were to withhold the daily bread from all those who neglect or refuse to ask Him for it, this old world would be very thinly populated indeed.

And the daily bread is a gift of God even tho we are obliged to *work hard* for it. Is not the simple fact that we *can* work and thus earn our daily bread —the opportunity to be active, useful members of society, the health that permits us to follow our occupations continuously, the strength that is able to bear the burden, the skill that achieves success, yes, the very success itself—are not these all gifts of God that can be obtained in no other way and from no other source, and without which even the most strenuous and persevering industry could accomplish no results whatever? It is the labor we render for the daily bread that makes it *our* daily bread, and by which it becomes a real gift, not an act of charity, and which invests our efforts with the dignity of service. True, very much daily bread is obtained without any labor, to say nothing of service. But that fact makes it all the more a gift of God, and entails a binding obligation to render adequate service in other ways. Those who do not need to work for their daily bread are under solemn moral obligations toward God, who has given them so liberally, to spend their time and their strength for those who must work unusually hard for it, or who are perhaps unable to get it at all.

True, daily bread is also very often obtained *without* God and even in ways that are opposed to His will. And those who depend on their own strength and cunning for their daily bread may seem to get more of it and to get it more quickly than those who ask it of God, but they do not and cannot get the contentment, happiness and all-around satisfaction that God always throws in for good measure to those who get their daily bread in His way. And one never needs to be sorry for what was done in God's way, which is more than can be said of any other way of doing. Taking into consideration the fact that our penitentiaries are filled with people who sought to get their daily bread without God, there would seem to be more good common sense in going after it in the way Jesus suggests, than most of us twentieth century people imagine.

And there's a reason for Jesus' asking us to pray for our *daily* bread. Doubtless God could have arranged things so that all of us should have our needs supplied by the month or the year, perhaps even for life, and we are often tempted to think it would be pleasanter that way. But the experience of the man Jesus tells about in Luke 12: 16-21 ought to convince any one of the mistake of such an idea. God's way of supplying our wants day by day is not only entirely adequate but also very much safer. To-day is all we can call our own; we may not need any daily bread tomorrow. And even if tomorrow comes, it will be *today* when it does come, and if our needs for that day are supplied, nothing more will be needed. There is absolutely no need of being anxious for the morrow, for the morrow will be anxious for itself, and sufficient for the day is the evil thereof; and the heavenly Father, who sends every day, knoweth all things of which we have need.

Nor does praying for the daily bread encourage *idleness* and shiftlessness. A careful provision for the future to avoid becoming a charge on charity is not only opposed to God's will, but directly in line with it, see 1 Tim. 5: 8. Jesus merely desires to emphasize the actual dependence upon God. To forget God is about the worst thing that can happen to any one spiritually, and it is not easy to forget God when we feel our dependence upon Him every day. Our lives are darkened and burdened by a multitude of anxieties, but one is not tempted to desire more than is really needed when only the wants of a day are considered from day to day, the very great wisdom of which is very clear from 1 Tim. 6: 1-10. The daily prayer for daily bread thus makes the whole outlook upon life itself freer, purer, brighter, happier, something that must be of supreme importance to all who think anything at all of the religion of Jesus Christ.

Therefore "we pray in this petition that God would lead us to know all this, and enable us to receive with thanksgiving what we daily need for body and soul."

When the Flag of Truce Waved

By Hilda Richmond

"Well, I guess I'll be going," said Miss Almira Waterman, pausing in the door of the kitchen to watch the white aproned young lady who was carefully compounding a pudding. "I'll be over at Sarah's, and when you need me, just hang a towel or something out of the upstairs window, and I'll come." This being interpreted, meant, "I'll never set foot in this kitchen again till you send for me."

"I think the rest will do you a lot of good," returned Agnes. "Don't worry about us for a minute but have a good time. We'll get along allright." A free translation of this little speech would have been something like this: "If you wait till I send for you, you'll wait a long time." Each understood the other, and each registered a vow that the other would have to hang out the flag of truce or it never would wave in the breeze.

"I don't think you'll have any trouble finding things," said Miss Almira, glancing with pride about the spotless kitchen. "Generally I keep things in their right places."

"No, I think not," said Agnes carelessly. "I hope you will have a good time, Almira."

"Thank you! Same to you!" and in less than two minutes Agnes was in full possession of the kitchen.

There had never been any trouble between the doctor's eldest daughter and his trusted housekeeper, but there was constant irritation. Miss Almira had ruled everything since the death of the last mistress of the home, and resented the interference of the daughter of the house. It hurt her, too, to see the five children for whom she had toiled, and whom she had led along the precarious path of childhood thru teething, mumps, measles, and all the other childish ailments, desert her for the dainty sister with her beautiful dresses and slender hands. Agnes was the daughter of the first Mrs. Warner, while the little people in the household were the offspring of the young girl's stepmother. Agnes had been brought up in the home of her maternal grandmother, where luxury abounded, and she knew nothing of the care necessary to make two ends meet in her father's home during all the years she had been absent.

"Where's Aunt Mira?" asked little Almira, coming into the kitchen with the doll which Agnes had presented to her three months before, when she came home to live.

"Gone for a visit, dearie," said Agnes with a sigh. She had never seen her late stepmother, but she had her opinion of any one who would name a child after one so homely as Miss Almira Waterman—the household servant.

"Goody! Won't we have good times now?" cried the little girl in high glee. "We can make candy all we want now, can't we?"

"Whenever we want," said Agnes recklessly. The children had been quick to feel the friction in the household and the fickle little things had taken sides against Miss Almira.

"It's a shame the way those children have been brought up," said Agnes to herself, when Mira departed to spread the good news. "I'm going to see that they have one good time in their lives at any rate. It seems almost providential that I could come home for this year."

"Has Aunt Mira gone visiting?" asked Dr. Warner incredulously, as he ate the delicious dinner his daughter had prepared. "I never knew her to indulge in such dissipation for years back." The doctor had fallen into the habit of calling his housekeeper "Aunt Mira," and he would have been surprised to know how it grated on his daughter's nerves.

"Yes, and we're going to make candy every day," said little Mira.

"And you'll let me make kites in the kitchen?" said little Fred coaxingly.

"Aunt Mira allowed you to make kites in the kitchen, my son," said Dr. Warner loyally.

"Only when she was going to scrub," said Fred. "Se wouldn't let me muss around after she got everything cleaned up."

"When is she coming back?" said the doctor.

"She said if sister needed her, she was to hang a towel out of the back window upstairs," explained Horace. "I hope she won't come for a long, long time."

Just then the doctor was called to his office or he would have reproved his son. Ever since Agnes had been at home she had steadily improved the appearance of the table until now the children no longer made remarks when a vase of flowers or a new dish appeared. Miss Almira had sniffed at the bouquets and bits of embroidered linen, but the vases and linens were there to stay, Agnes remarked to herself.

"Who wants to make maple fudge?" asked Agnes artfully after dinner. Of course five voices clamored for this sticky delicacy, and the youthful mistress of the house saw her opportunity. "Well, we'll make it, lots of it, if you'll all put your hands in mine and promise never to hang that towel out of the back window. Don't you think we'll have good times by ourselves?"

Five ungrateful little scamps accepted the bribe and Agnes felt secure. She was serenely unconscious of the ways of children, but her small brothers and sisters had seemed to be so easily managed by Miss Almira that she was sure she would have no trouble.

"My stomach aches, Aggie," wailed Eleanor that night. "I can't sleep."

After much fussing Agnes prepared the hot water bottle and soothed the little girl to sleep. The young girl had no notion of calling her tired father for a childish complaint, so she did the best she could alone.

"No pie?" said Fred as the simple dessert of canned peaches appeared next day. "I thought you said you would make apple pie."

"I did intend to," explained Agnes, "but it took so long to clean up the kitchen. I think you'll have to finish those kites some other day, Fred."

"All the boys are getting them ready now," said the small boy. "I told Ben and Howard they might make theirs in the kitchen. They have mean old people like Almira at home." With some bright coins from her liberally supplied purse Agnes had undertaken to abolish the "Aunt" from Miss Almira's name, and she beamed with pride over her success.

"Very well, Fred. I will manage somehow," she replied.

"You said Almira never let you have cookies between meals," said Agnes, putting a little emphasis on the proper noun. "I simply can't make cookies with you children in the kitchen all the time. Take

your things right out of here into the sitting room."

"The sitting-room fire's out," announced Rose. "You're crosser than ever Aunt Mira was, and I wish she'd come back."

"I'll give you each a dime and you can buy something for yourself at the store," said Agnes, reaching for her purse, which was the only thing potent in quelling disturbances. "Buy anything you want." Then she took the sitting-room stove in hand and kindled the fire between the intervals occupied in putting the disorderly room to rights and getting a very plain dinner.

"May we go out coasting, Aggie?" begged the children as soon as dinner was over. "It's Saturday afternoon and all the boys and girls will be on the pond."

"Yes, if you will bundle up well," said Agnes joyfully. That would give her a chance to put the kitchen in order and get something decent ready for the Sunday dinner. Her father had been away from home all week on long drives, so she felt there must be something extra for the only dinner he could have with his family.

"Just go on with your work," said old Mrs. Dewell, walking into the disorderly kitchen before Agnes had had time to wash a single dish. "I'm not going to bother you. When is Aunt Almira coming back?"

"I don't know," said Agnes, wishing she dared put out the visitor.

"Well, I think it's about time she was getting here," said Mrs. Dewell. "I never saw this kitchen look this way before. I should think your pa would go raving distracted the way you run things. Almira's had enough trouble bringing up the children without you spoiling their digestive organs. It makes my hair fairly stand on end to see them coming from the store with paper bags in their hands three or four times a day."

"Good candy doesn't hurt any one," said Agnes, clattering the pots and pans.

"Good candy!" said the visitor with a little laugh. "They buy the kind that fills up the sack regardless of quality. And the way they are running wild is the talk of the town. I think you'd better send for Aunt Almira right away. you will, won't you?"

"No, I will not," said Agnes with emphasis. "She proposed going, and when she gets ready, she can come back."

"That'll be never," said Mrs. Dewell firmly. "She sits from daylight till dark watching for you to hang out a rag or something, and her cousin says she's just fretting herself to death. I'd be ashamed, Agnes Warner, to treat an old woman like that after what she's done for your folks. Why, your ma died in her arms and she's been the best friend any one ever had all her life to your folks. I've a big notion to go right up myself and swing a sheet out of the window."

"I am perfectly competent to manage my own affairs," said Agnes coldly. "I must ask you to excuse me the sitting-room fire needs attention."

All that afternoon she worked fiercely, rejoicing in the knowledge that she had disposed of old Mrs. Dewell, and when night came the whole house showed signs of improvement. The children came home tired and cross from too much coasting, but they ate their suppers almost in silence. Rose objected to being put to bed immediately after supper, which was very odd for such a little sleepy head, but Agnes carried her off in order to have a long evening for darning stockings.

"It isn't dark yet, Aggie," said Rose sleepily as she was tucked into bed. "Is the wind blowing?"

"I don't know. Why do you ask that question so much, child? Are you sick, or is it play and too much shouting that makes you hoarse?"

"Nothing," said the drowsy child. "I wish the wind would blow."

"Daughter, I'm called to the country, and may be gone till ten o'clock," said tired Doctor Warner. "Better get one of the neighbors to stay with you. The wind is beginning to spring up and we may have a storm."

But Agnes preferred to stay alone with her stocking darning. Several of the neighbors had politely hinted the same things that Mrs. Dewell had said, and she did not want any of them with her. "Of course I'd be glad to see Almira back, but she must learn to know her place," she mused as she rushed the needle back and forth, making unsightly bunches in her

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For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Singing By the Way

By Eben E. Rexford

Ho, comrades, heavenward faring,
Let's sing in cheerful strain,
A song to lighten labor
And soothe the heart of pain.
A song so full of gladness,
So blithe with help and cheer,
That weary wayside pilgrims
Will gain new strength to hear.

Life holds for most, my comrades,
More happiness than pain,
God gives a week of sunshine
For every day of rain.
So, trusting in the wisdom
Of His eternal plan,
Let's face the rain or sunshine
And do the best we can.

Oh, let us sing, my comrades,
Of blessings by the way—
Each cloud's a silver lining,
There's blue beyond the gray!
Ah, as we sing about it
The shadows break apart,
And all the world's in sunshine
Because we're light of heart!

—*Sunday School Times.*

High on the Rock

Over in the State of Virginia is a wonderful bridge, formed by some great upheaval of nature. Its walls, high and arching, have been carved over with the names of those who have visited the place—names cut into the soft rock by knives in the hands of men ambitious to leave this conspicuous record of their coming.

Far above the head of the tallest man some of these names are chiseled in the rock, so that only by getting up on a ladder or some other lofty thing can one read the letters. It almost seems as if some of the visitors had a strong desire to see how high they could reach and leave their mark on the natural bridge. But if one only climbs high enough, he can read them all.

This is true of many things. Let us think of it a moment. Education has many a treasure in store for the one that works for it. And still another thing is true: high as we may rise, there is still something a little higher. But we may reach it if we are in earnest.

Then, too, God has written some wonderful things high on the rock for us if we have a heart and a purpose to climb where they are. How beautiful are the words of His Book! Mount as high as we will, ever away over our heads there are greater beauties. Only to the one who has the will to climb are these beauties revealed. Some men never seem to get much good out of the Bible. To them it yields few treasures. Why is it? They have not worked for them as they might. They have not climbed the Rock to read what God has written there. It takes effort to do that. The heart must have a single purpose, or it will fail. God had a purpose in writing what He has in His Book. That purpose was to make men true and strong and to save them from evil. The way is set down there so plainly that it cannot be missed by any one anxious to find it.

Climb high for education. Work hard to know all you can about the world. It is God's world, and He wishes us to enjoy it and make the most we can of it. But, best of all, strive hard for the words written high on the Rock for your guidance thru life. There are the real beauties, the beauties which shine forever. Climb high. —*The Visitor.*

Temperance and Health Among the Jews

In a most interesting article on the physical conditions of the Jewish race in the June number of *Knowledge*, Mr. Israel Cohen makes the following pregnant remarks: "The salutary effect of dietary and hygiene regulations is supplemented by moderation in alcoholic indulgence; for, altho the Jew drinks wine for the ceremonial of sanctification on Sabbaths and feasts and takes spirits on all festive occasions, he knows how to set a discreet limit to his appetite. There are no Temperance Leagues in Jewry, and yet in no other community is the number of drunkards, or those suffering from alcoholic excess, so small in proportion. The perfect repose, both of body and mind, secured by the Sabbath and by the more important festivals which amount to thirteen days in the year, affords an excellent means of recuperation from toil and worry for these religious celebrations are free from those drinking bouts which desecrate what should be the solemn days of other communities."—Mr. Cohen makes a mistake in his sweeping condemnation of all other religions, and his idea that the festivals of non-Jews are accompanied by drinking bouts. If he had pointed to the observance of religion and of religious observances among vast numbers we should have had nothing to say. But the abstemiousness of the Jews is a familiar fact. Under these circumstances it is not suprising that the Jews everywhere have a lower rate of mortality than the people among whom they live, even tho they generally dwell in the most crowded and insanitary districts. As regards infantile mortality, which it is generally recognized as more or less affected by the drinking habits of the parents, investigations have shown that all districts which are mostly inhabited by Jews, altho in nearly every case overcrowded and insanitary, have the lowest rate of child mortality.—*Temperance.*

The People's Book

Dr. George Elliott in his inspiring little book, "Biblical Criticism and Preaching," which, by the way, every minister ought to read, says:

"No higher service can be rendered by the minister in this critical crisis for the Church than to utilize it in arousing a new interest in Bible study. When the Book was looked upon as verbally inerrant it frequently became too sacred to use; it was banished from the study of the parlor table; it became a magic talisman whose presence in the house extended safety and sanctity quite apart from its contents. The quickening of the historic spirit in modern thought has awakened a revival of interest in the Book of God. Such renewed study has always been the signal of spiritual revival. Before the invention of printing the rare copies of Holy Scripture were chained to the reading desks of the churches. A vicious theory of its composition had again chained it to confessional systems; but reverent criticism is again unchaining the real revelation of God found in the sacred records. The liberated Book, once a priest's book, then the preacher's book, now the professor's book, must become the *people's* book. Give the Bible a chance to speak for itself, and it will arouse a religious response which will be the real remedy for the peril and shock caused by radical criticism. The Church which emulates the Berean nobleness which 'received the word with all readiness of mind, and searched the Scriptures daily,' will win a knowledge which will with open mind welcome all new light breaking forth from the Book, and a faith that cannot be shaken by the changing forms of that knowledge."

To Get Out the Spot

"It takes more than one coat of white paint to cover up a black spot," said an old philosopher. And he applied the idea, too. "It's easy to spoil a reputation, an' hard to git it clean ag'in."

If it were only the other way round, how nice and easy it would be to be good. But the wise old man was right; and perhaps it is not so unfortunate, after all. If it were so easy to be good that no one had to make an effort, it would soon be a very tame affair. It is the fight, the struggle, and victory of it; the trying to win against difficulties, that strengthen our moral muscles, enable us to conquer temptations, and make us worthy victors in the end.

But in the fight care must be exercised unceasingly against getting the black spots of failure. They are hard to take out. They may not be glossed over, or painted over, for then they are bound to show thru. The only way to get them out, when they are there, is thru Him in whose name the warfare is waged, and for whom the reputation is to be made and kept spotless. —*East and West.*

Denominational

Indiana District

The Evangelical Women's Societies

of Cincinnati and Vicinity held their seventh-semi-annual meeting on Wednesday, October 13, 1915, at the First German Evangelical Protestant Church (Cummingsville), Cincinnati. The morning session consisted of devotional exercises, the discussion of business matters and a conference on the various objects in which the organization is interested; in the afternoon there was an address by Pastor S. F. von Rague, Middletown, O., and a "Character Sketch," by Mrs. H. Belmer.

The Organization is but three and one-half years old, but has been able to contribute to different worthy causes; $75.00 being contributed at this meeting to the Jubilee Offering. Mrs. Edw. Nagel is president, and Mrs. C. Hunsche, secretary. The more than 200 members present sent greetings thru the HERALD to all the other Evangelical women's societies in the hope of arousing interest in similar meetings in all cities having more than one Evangelical Church. Our readers are no doubt interested just as much in these meetings as in those of young people's societies, Sunday-schools and Brotherhoods, and the EVANGELICAL HERALD will gladly give space to matters of general interest reported from such gatherings. We are quite sure that Mrs. Hunsche, 1803 Highland Ave., Cincinnati, O., will gladly give any desired information as to methods of organization and work.

West Missouri District

The Jubilee in Kansas City

The Evangelical congregations of Kansas City and vicinity, St. Peter's of Kansas City, Mo., St. Lucas, Independence, Mo., and Zion, Kansas City, Kansas, and their pastors felt that the only way to commemorate the Jubilee of our beloved Synod was by a union service. Consequently all plans were made, a hall rented, programs printed and the morning of the 17th of October found the members of the three churches on their way to the meeting place. In spite of the rainy weather about 500 people were in the seats for the morning service. The program furnished by our Synod was carried out; Rev. J. Sauer preached an impressive memorial sermon, Rev. H. Vieth gave a short review of the history of our Synod; and song and prayer brought the three congregations together as never before in the Evangelical consciousness.

Basket lunches for dinner and supper enabled the members of the three congregations to remain together all day and make it a day long to be remembered. The sun came out and after all the day was as beautiful as the service.

In the afternoon short talks were given on the different activities of our Synod. Rev. J. Frank from the Pastors' Home in Blue Springs spoke on "Home Missions," Rev. Vieth on "Foreign Missions," Rev. P. Moritz on "Young Peoples Work" and Rev. J. Sauer on "Benevolences."

In the evening, laymen of the three churches, Mr. J. Frohwerk of Kansas City, Kans., Mr. H. Bauer of Kansas City, Mo., and Mr. Chr. Bessmer of Independence, Mo., made interesting speeches.

A united choir from the three churches and the individual choirs helped to beautify the day. All who attended will be sure to have a greater love and devotion for our beloved Synod and a better understanding for her principles and work. *H. V.*

South Illinois District

Quincy, Ill.

On the afternoon of October 17, St. Peter's Church, Quincy, Ill., dedicated the handsome new parsonage recently completed. The credit of the achievement belongs to the Ladies' Aid Society, which paid half of the price of the building site, and, not satisfied with this, asked leave to build the new parsonage also, a task which was accomplished without asking assistance from any one. The building of the parsonage is but the first step in a larger enterprise, the removal of the entire church property from the unsuitable surroundings to a more pleasant and fitting location at Thirteenth and Payson Sts.

The parsonage is a two-story pressed brick residence with all modern conveniences and designed to meet all the requirementts of an up-to-date and busy pastor and his family. The cost was over $5,000.

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On the other Side of the Earth

The woful Ignorance and age-long Bondage of Indian Women constitute an Appeal which the Church dare not ignore. The Completion of the High School at Raipur means much for educational Efficiency

India's Appeal

The sad conditions existing among India's millions constitute a constant appeal for help to the Church of Christ. The woeful ignorance of the common people makes the need of missionary effort in that country all the more imperative. "Until quite recently girls were not educated at all," writes Miss Wobus, "not even taught to read or write, except in very rare instances, such as that of Pandita Ramabai, for, as the wise men of the country say, 'they are as stupid as oxen; they cannot be made to understand.' The statement is quite untrue, however, as our little girls at school are very bright and attentive. Let me give you a few statistics. Of 1,000 inhabitants of India fifty-eight can read, of 1,000 Christians 214, (of 10,000 Hindu women seventy-six, of 10,000 Mohammedan women forty-three) of 10,000 Christian women 352. Christianity, in the comparatively short time of its stay in India has done more than the educated priestly class has done in the preceding centuries. The Brahmans practically control the other castes, as they alone are versed in the holy writings, which would be defiled if the lower classes studied them. Theoretically there is no obstacle to the individual rising by personal effort, but practically there are many. Because one born in a lower caste must remain what he is, he has no ambition to work for a better position in life. If a boy's father is a silversmith, he will become one also; if he is a coolie, that is what the son will be. So, in the beginning all ambition is killed.

"This too, however, is being changed thru the mission schools. The Christian boys can and do rise higher than their fathers. For instance, we have a boy, the son of a gardner, whose father had very scant education, and can read only a little. The boy passed his examinations at the Government Normal School, and is now employed by the Government in one of the city boys' schools. But to this day the Chamar is so despised by the high-caste Hindu that if his very shadow falls on a Brahman, he is unclean. In the villages we visit, the Chamars live in their own section known as the *Charmar-para.*

"One day it happened that I needed the sweeper to come to the school after all the girls had left. She came, and passed near the *chaprasin* without touching her. The old woman turned to me with a reproachful look, saying: "Miss Sahib, why did you let this sweeper come before I had left? Now I am defiled and must take another bath before I can take my meal." I could not see the reason for this, but she replied that since the sweeper had passed so near her, she was unclean, as sweepers are considered especially defiling.

"Then there is the condition of bondage in which Indian women are held. The so-called purdah-system is a great curse. When the Mohammedans invaded India, they brought with them their *Quran* (Koran), their holy book. According to it they were allowed to have more than one wife; they also kidnapped women; if they desired to possess the owner of a beautiful face and form they would use any means whatsoever, to get her into their posession. So the Hindus were forced to keep their wives and their growing daughters behind the *purdah*, a curtain or screen, so as to hide them from the gaze of the public.

"In those parts of India where the Mohammedan power was felt, no self-respecting Hindu woman of today will let herself be seen by any strange man, nor in fact, by any man except a member of her immediate family. The story is told of a missionary who, on being called to visit a sick woman, was not allowed to see her, for by showing herself to a stranger her caste rules would be violated. When the missionary said he must feel her pulse, the servants set up a screen, and the woman thrust her hand thru a hole cut in it. In the same way the tongue was examined! Again, if some of the Zenana women are anxious to see the *Sahib*, who is to marry their "Miss Sahib," they may stand behind a curtained window, while the unsuspecting *Sahib* is asked to take a walk on the verandah.

"We can easily see how such a system excluded woman from taking any part in any affairs outside of her home, and how she sank deeper and deeper into seclusion and degradation. Because girls must kept in seclusion, we have no pupils in our city school over ten years of age. Let me give just an instance of the burden the little ones often have to bear. Little Lakshmi, perhaps nine years old, did not come to school one day. Upon inquiring I was told her mother was ill. After a few days I went to see her. Then I found little Lakshmi in the small court-yard scouring a number of large brass vessels; I knew then that she had to cook for the family. When asking how her mother was, she answered: "I have a little brother, and mother is inside with him." She took me into the house, and there I saw her mother with her little son; and her older daughter, about fourteen, also the proud mother of a boy. And for this reason little Lakshmi could not attend school, but had to look after the family needs. The family were very high-caste people and could not eat food cooked by servants.

"Forty Millions of India's women are thus confined by the purdah system to their *zenanas;* condemned to a life of seclusion, likened by a Hindu lady, quoted in Mr. Eddy's India Awakening, to that of a frog in a well: everywhere there is beauty, but they can not see it."

This and That About the Work

From the Field

Pastor Hagenstein's last letter, like his former missives, is cheerful and for this reason gladdens our hearts. "I have as yet experienced no unjust or unkind treatment," he writes, "everything remains as heretofore and I have no reason to complain. Our work continues from day to day. Many people call on us daily for medicine. What a consolation, at this time, to know that we have a Savior from whom no one can separate us, and a heavenly father who cares for us." The relatives of our missionaries ought not to worry about their safety, especially in view of the fact that nearly all of them are American or Swiss citizens. And above all for the reason that the Lord protects His work and His laborers.

A statement of a correspondent of the Madras *Mail*, which also appeared in the American press, containing unfriendly references to our German missionaries in India, has met with disfavor and is strongly contradicted. It seems that this correspondent was not quite sure of his ground, as he signs himself as "A Missionary," in quotation marks. His missionary calling therefore appears to be doubtful. But a true missionary, who would not hide his indentity by quotation marks, replied to his statement, as reported in the Calcutta *Statesman* of July 13, with the following reproof: "The writer of the article signed "A Missionary," in which he urges that all German missionaries now at liberty should be interned or deported has no brief to speak for us missionaries. His narrowminded, revengeful and unjust expressions are unworthy of all the best British traditions. I am compelled to write this in order to protest against such sentiments. The writer speaks solely for himself, and has no authority from any missionary organization to express the hope that every German missionary, man or woman, should be placed in safe keeping until the end of the war and then be transported to some other country. His contention is not true and no one hopes to see it carried out. There may be individual missionaries who would like to see the government proceed without consideration for any one; for this terrible war has aroused sinful passions to a frightful degree, so much so, that the most unexpected things may be looked for. But no one has the right to speak for the entire missionary body unless he is authorized to do so."

From Mrs. Sueger's letter we note that an examination for Bible women has been held, with Pastors Goetsch and Feirerabend as the examiners. One of the Bible women, Rupra, has finished her second course and two others, Magdalena and Phulmani, their first course. At the same time several Bible women of Miss Kettler in Raipur are approaching their fourth examination. May all these candidates prove capable and earnest in their work.

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South Illinois District

Concluded from Page 4

The Men's League donated all the sewer and cement work. The beautiful bronze semi-indirect lighting fixtures, and the curtains and fixtures, were contributed by the Sunday-school, while the magnificent mantle in the living room is the gift of the Sunbeam Circle.

Besides the pastor, the Rev. Paul Langhorst, Pastors H. J. Leemhuis of Salem Church, and A. W. Fruechte of St. Paul's Church, the architect, Mr. Geo. Behrensmeyer, the contractor, Mr. Ernest Lux, the president of the Ladies' Aid Society, Mrs. Will Rasche, and the president of the St. Peter's Church, Mr. Henry Wolf, took part in the ceremony.

Mission-festival was observed in St. Peter's Church on October 10. Rev. Kanzler of Pana was the speaker in the morning. The evening service was largely attended by the sister congregations: St. Paul and Salem. Rev. H. Leemhuis spoke in German and Revs. Fruechte and Kanzler in English. The Offering amounted to $34.03. *P. L.*

Commission on Industrial Relations Report

The Peril of vast Funds controlled by a few Men. Educational and Social Service Activities in the Interest of "Big Business." Labor Organizations at a Disadvantage in the Courts

III

The rapid increase of farm tenancy in the Southwest is dwelt upon. Statistics are given to show that in 1880, Texas had 65,468 tenant farmers, comprising 37.6 per cent of all the farmers in the State. In 1910, tenant farmers had increased to 219,571, comprising 53 per cent of all farmers.

The prevailing system, that of share-tenancy,—under which the landlord receives one-third of the grain and one-fourth of the cotton,—is declared to work great hardship. The entire family must work in order to make both ends meet. Hopeless debt and exorbitant interest rates (from ten to twenty per cent) are oppressive, and tenants are not compensated for improvements they make upon the property.

The recommendations of the commission provide for long time leases; for compensation of the tenant for improvements and cropping systems which will maintain the fertility of the soil; for Federal and State bureaus to help in the distribution of labor; for a sound rural credit system; for modernized rural schools and compulsory education; and for the revision of taxation to exempt improvements and to tax unused land at full rental value.

"Industrial Dictatorship" Scored

The charge is made that thru stock ownership and control of credit the manufacturing and mining transportation industries have come under the denomination of a comparatively small number of enormously powerful financial institutions, denominated in turn by a very small number of powerful financiers.

It is stated for example that in the United States Steel Corporation, which had in 1911 about 100,000 shareholders, 1.5 per cent held 57 per cent of the stock, while final control rested with a single private banking house. The report declares that a careful and conservative study shows 2,651,684 wage-earners employed by corporations controlled by six financial groups with a captilization of nearly twenty billion dollars. The Morgan First National Bank group alone is credited with control of corporations employing 785,499 persons. A cablegram from J. P. Morgan to E. H. Gary is quoted to indicate the effectiveness of this control with reference to settlement of wage questions.

These "industrial dictators" are charged with ignorance concerning every aspect of the industries they control, except the finances. They are criticized for determined opposition to organization of employes.

Foundation Funds should be controlled by the People

The funds given to the Rockefeller and Carnegie Foundations, says the report, amount to at least $250,000,000, yielding an annual revenue of at least $13,000,000, "which is at least twice as great as the appropriations of the Federal government for similar purposes, namely, education and social service." In the case of the Rockefeller Foundation the control of these funds is declared to be in the hands of John D. Rockefeller, Jr., and two members of the personal staff of John D. Rockefeller, Sr., who constitute the finance committee, and the majority of trustees are described as salaried employes of Mr. Rockefeller or the foundation, who are subject to personal dictation and may be removed at any moment. The report declares that the foundation funds "represent largely the results either of the exploitation of American workers thru the payment of low wages or of the exploitation of the American public thru the exaction of high prices. The funds, therefore, by every right, belong to the American people."

The unlimited power granted by their charters to these foundations are criticised in the words of President Schurman of Cornell, himself a trustee of the Carnegie Foundation. The lack of public control is made clear, and a warning from past experience is drawn from the case of the insurance companies.

The "entrance of the foundations into the field of industrial relations, thru the creation of a special division by the Rockefeller Foundation," is given particular attention and the report characterizes it as "a menace to the national welfare to which the attention not only of Congress but of the entire country should be directed." The report declares that the Rockefeller investigation of industrial relations has no scientific or social basis but was originated to promote the Rockefeller industrial interests; that the letter inviting Mackenzie King to undertake the work stated that Messrs. Rockefeller and Green in "their purely corporate capacity as owners and directors of large industries" desired his aid; that the investigation forms part of what Mr. Rockefeller in a letter to Ivy Lee called the "union educational campaign" referred to by Mr. Bowers as "the fight for the open shop"; that Mr. Rockefeller planned to utilize in this campaign literature containing statements which he knew to be untrue and misleading—as for example, the numerous misstatements in a sermon by Newell Dwight Hillis and in an article by Prof. John J. Stevenson; and that the investigation of industrial relations is not made in good faith, inasmuch as its director states that he will not make public his findings concerning conditions in Colorado.

Freedom of the Press and of Teaching interfered with

The purpose of Mr. Rockefeller to influence the public press, says the report, is shown by his employment of an experienced publicity expert, and his "evident interest in the ownership or control of a number of publications." Two are named as having been subjects of inquiry by his secretary. These are the Pueblo *Star Journal* and *The Nation's Business*. The report fails to state, however, whether any money was granted to either.

In support of the contention that the foundations and private endowments of institutions for education influence their beneficiaries, the following examples are cited: the adoption of a definite line of policy by the Bureau of Municipal Research in New York to meet the conditions imposed by Mr. Rockefeller in connection with proposed contributions; the abandonment by several colleges and universities of sectarian affiliations and charter clauses relating to religion in order to secure endowments from the Carnegie corporation, and pensions for professors from the Carnegie Foundation for the Advancement of Teaching.

It is further charged that wealth is developing a degree of control over the teachings of professors. Two instances are given of professors dropped this year from their positions, no valid reason being made public. Both were witnesses before the commission. One was a professor of law in a state university who had acted as council for the strikers in Colorado and whose dismissal had been publicly urged by the coal operators upon numerous occasions. His statement has been uncontroverted, says the report, that he had been warned not to testify before the commission if he desired to be re-appointed. The other dismissed professor is described as active in fights for child labor legislation and other progressive measures, and as author of a recent book comparing income paid for property ownership with income paid for all classes of service. Trustees of the university with which he was connected are declared to be interested in corporations which have bitterly opposed progressive legislation.

The recommendations of the report with reference to foundations urge that a Federal law be enacted requiring all incorporated non-profit-making bodies whose present charters empower them to perform more than a specific function and whose funds exceed $1,000,000, must secure a Federal charter. It is suggested that this charter provide for definite limitation of their funds not to exceed the largest amount held by any such body at the time of the passage of the law; for definite and exact specifications of powers and functions, with heavy penalty if powers are exceeded; for provision against accumulation of funds by compounding unexpended income and against expenditure in any one year of more than 10 per cent of the principal; for rigid inspection of investments and expenditures; for complete publicity thru reports to government officials; and for provision that no work not mentioned in the articles of incorporation shall be undertaken without unanimous consent and approval of the trustees nor unless Congress be informed thru a communication which shall be published in the Congressional Record.

Further recommendations are that Congress shall provide for a thoro investigation of all endowed institutions both secular and religious, "whose property holdings or income exceeds a moderate amount," and that appropriations for the Federal government for education and social service shall be increased as the only effective means of counteracting the influence of the foundations.

Legislation and Court Procedure favor Employers

A portion of the third section of the Manly report deals with unions and the law. It declares that American court decisions have had the effect of restricting the activities of labor organizations, depriving them of their most effective weapons—the boycott and the power of picketing; while the weapons of the employers—power of arbitrary discharge, of black-listing, and of bringing in strike breakers—have been maintained. An additional weapon, says the report, has been placed in the hands of employers by many courts in the form of sweeping injunctions, which render punishable acts which would otherwise be legal, and which deprive workers of the right to jury trial.

The effect of the Clayton act, designed to deal with the situation, is considered doubtful. Two lines of possible action are indicated: to restrict the rights and powers of employers to correspond to those allowed to trade unions; or to remove all restrictions which now prevent the freedom of action of both parties to industrial disputes. The first method, says the report, has been tried repeatedly and has failed absolutely. The second which legalizes strikes, lockouts, boycotts, black-listing, the bringing in of strike-breakers, and peaceful picketing has been successful, according to the report, thru the enactment of the British trades disputes act. Accordingly it is recommended that the principles of this act be enacted by Federal and State laws.

After a discussion of violence and policing in times of labor disturbance, recommendations are made with a view to the removal of causes which lead to violence and to the promotion of impartial and effective police action. They provide for strict regulation of interstate shipments of arms, of detective agencies, and of sheriff's deputies, and for uniform State codes governing in detail the activities of the militia and its relation to civil authority.

The problem of migratory labor is given attention and it is suggested that the Interstate Commerce Commission report upon feasible plans for providing transportation at low rates, that States, cities and the Federal government co-operate in the establishment of sanitary workingmen's hotels; and that similarly, colonies or farms be established for the rehabitation of "down and outs."

Investigations conducted under the direction of George E. Barnett are the basis for conclusions concerning the methods of trade unions, their advantages in raising wages and shortening hours, and their evils such as output restriction not necessary to safeguard health, jurisdictional strikes and graft—which unionists must work to eliminate.

Immigration restriction along the lines of the Burnett-Dillingham bill is recommended. Other sub-

jects treated at length in the report are: unemployment, methods and policies of employers' associations, scientific management, prison labor, immigration, labor conditions in colonial possessions and Chinese exclusion.

The supplemental findings and recommendations of Commissioners Lennon and O'Connell, signed also by Chairman Walsh and Commissioner Garretson, are devoted to an explanation of their dissent from the recommendations concerning mediation plans set forth in the Manly report, in the report to the commission by Professor Barnett, and in the report of Commissioner Commons, and are also devoted to a vigorous defense of labor organizations against the criticism which appears in the supplemental report of the employer members of the commission.

The labor members favor the development of the mediation and conciliation work by the Department of Labor and the extension of the Newlands act, as suggested by the Manly report, and declare that new governmental machinery is unwise. In particular, they express the opinion that the plan for the creation of an industrial commission to undertake the administration of labor laws grants to the commission powers far in excess of those exercised by the president or the governor of any state. Such a commission, they assert, would be bureaucratic and a subversion of democracy dangerous to the social and civil liberty of all citizens.

The evils which the employer commissioners named as existing in trade unions, are declared to be "in no sense causes of industrial unrest," as alleged by the employer commissioners, but "on the contrary, are evidences of existing industrial unrest and are evils that are incidental to a situation wherein labor has at times been forced to fight with such weapons as it could command for advantages and rights that in justice should be freely accorded to the wage-earners . . . The union, fighting for its right to live, is sometimes forced to tolerate acts that would not be countenanced if its entity were secure and its energies were not absorbed in fighting for existence."

For these evils and for the improvement of the conditions of the workers, strong union organization is urged as the one true remedy.

The Kingdom's Advance

AT HOME

Seventy-fifth Anniversary of Broadway Tabernacle

Broadway Tabernacle, the oldest Congregational church in New York, will soon celebrate the seventy-fifth anniversary of its founding. The pastor is the Rev. Dr. Chas. E. Jefferson. As late as 1840, when the Tabernacle was founded, Presbyterians were declaring that Congregationalism could not live outside of New England, and they so made the first Tabernacle pastor, the Rev. E. W. Andrews, feel the effect of their conviction, that he declared that he would return home, and give up the New York project, were he not so far from that home, and the distance so great to travel. The distance described was that from New York to New Haven!

Upon President Lincoln's first call for volunteers in the Civil war, New York city held about the same opinions that it did later when draft riots prevailed for nearly a fortnight. The first Sunday after the call the Rev. Dr. Joseph P. Thompson, the second Tabernacle pastor, preached a sermon on the war, and after it called for subscriptions to equip a regiment. On the communion table of the Tabernacle there was placed that morning $30,000, an amount far greater than the same sum today. The incident greatly encouraged President Lincoln, and was one of the first dramatic ones of the war.

The present Broadway Tabernacle is the third edifice erected by the congregation, each time in a new site. Its plant is among the most modern in any city, and the congregation is one of the pillars of American Congregationalism, itself never more vigorous than today. And that vigor is even greater outside of New England than in, notwithstanding Presbyterian arguments in times past that it was elected to serve anything west of the Hudson River.

Panama Congress Stirs Protestant Episcopal Church

The Panama Congress on Christian work in Latin America, set for next February in the city of Panama, threatens a breach in the Episcopal Church. A mere flurry at first, it has spread thruout the country, and has set the Highs and Lows at odds as they have not been in years. The matter came to a decision at the fall meeting of the Episcopal Board of Missions last week, when delegates were appointed to attend the Congress. In arriving at this decision differences of opinion were so great that five members of the Board resigned as a protest. A statement is now to be issued, addressed to the Episcopal Church and signed by a committee of the Board, setting forth the nature of the Congress, as the Episcopal Board's majority sees it, and its aim, and outlining instructions which the Board has given its delegates. The statement is to be issued at once, and is intended to allay, if possible, the serious apprehension that is said to exist in the Episcopal Church thruout the country.

The leader of the opposition in the Board, and of the resignations which followed, is the Rev. Dr. William T. Manning, rector of Trinity Church, New York. It is said that thirty Bishops in all oppose the action taken. Three Bishops resigned in protest, and two other clergy. No layman quit, altho several prominent men from New York, Philadelphia and Boston opposed their Church co-operating in the Congress.

The Episcopal Church is leading in Church unity, i. e., from the ecclesiastical point of view. The Rev. Dr. Manning, who leads the opposition against co-operation at Panama, is the prime mover for unity thru the World Conference on Faith and Order. His committee has called at Garden City, Long Island, in January, a conference of all churches of North America. Roman Catholics have been invited, but have not replied. Many of the Protestant bodies have replied favorably, and the Congregational National Council voted to send delegates to Garden City. The meeting was planned to prepare for larger world plans for unity. Now it is openly said by Protestant leaders, notably Baptist and Presbyterian, that the Garden City meeting will be a frost.

The Congress on Christian work, set for a February date in Panama, represents Protestant educational, missionary, and medical work in all Latin America. This work is extensive, especially on the part of Presbyterians and Methodists, and plans are in hand for larger things. Possibly a Christian University may be founded at Panama. Those who oppose the Episcopal Church sending delegates and taking part are those who favor Church unity. These people say that union of Protestant bodies does not mean Church union. That includes, if ever brought about, union of Protestants, Greeks, Anglican and Roman Catholics. Now to tie up the Protestants alone means, say the Highs in the Episcopal Church, to offend Greek and Roman Catholics. They want union, but union of all Christian bodies. They also profess to fear some propositions that are announced to be brought forward at Panama by Protestants.

The secretary of the Congress on Christian Work in Latin America, answering severe criticisms, has issued a statement in which he says that in these days when diplomats, students, scientists, bankers and commercial organizations are getting together for Pan-American conferences, it would seem to be a matter of rejoicing to all interested in the world's advancement that Christian forces are uniting to emphasize the fact that a real Pan-Americanism must be based on these deeper fundamental spiritual verities which affect friendship far more than all commercial and political relationships: and that the churches are sufficiently awake to realize the large part that Latin America is to play in the world's future and is anxious to help her make this great influence a spiritual one. Besides high church Episcopal leaders, the Congress has also been attacked by the Roman Catholic Bishop in Panama, who charges that the meeting is held to proselyte, and that its insinuation is that Catholic religion in Latin America is insufficient to meet the needs.

Press reports from Panama have stated that the president of Panama has withdrawn permission to use the National Theatre for public meetings, and the National Institute for entertainment of delegates. Concerning this report the Congress secretary says in his formal statement that no notice withdrawing these permissions has reached the Congress authorities, and that even if such permissions be withdrawn, the Congress will be held in Panama just the same. There is no disposition on the part of the Congress projectors to give up the plans or to go elsewhere for the sessions. He states that there are large numbers of Protestant Christians in Central and South America, and that very few of the republics have any state religion. Therefore, if these Christians desire to hold a Congress they can do so. He affirms that he has received every assurance that delegates to the Congress will be well received and comfortably cared for.

ABROAD

The Armenian Massacres—Other Facts

The reports that continue to come in concerning the Turkish atrocities in Armenia, reference to which was made in these columns last month, seem to increase rather than to mitigate the horrors of the situation. While the facts concerning the action of the Turkish government are undoubtedly correctly reported, particulars slowly coming in from German missionaries in Armenia reveal additional facts as to the provocation which have heretofore not been published in English, and which help to illuminate the situation very considerably. No doubt the massacres are partially in the nature of a religious persecution, but the political considerations seem to have been at least just as prominent, if not more so.

An official declaration published by the Turkish government in June states in explanation that British and Russian envoys have been continually active in many parts of Armenia stirring up revolt against Turkey. As soon as Russian soldiers, with the beginning of hostilities, had come into the Caucasus region, Armenian leaders began to destroy Turkish villages and murder the inhabitants. The Armenian inhabitants of Zeitun even took up arms against the Turkish governor and surrounded his palace, as a consequence of which the government was obliged to suppress the incipient revolt with all the forces at its disposal and to arrest the leaders. Documentary evidence proves that the revolutionary committees, with headquarters in London, Paris and Tiflis enjoy *the direct protection of the British, French and Russian government*, and numerous investigations have shown that Armenians have been systematically equipped with Russian bombs, arms and munitions. The Armenians thus arrested were turned over to the Turkish courts for punishment. That the government does not contemplate a campaign of extermination against Armenians appears from the fact that of the 78,000 Armenians residing in Constantinople, only 235 have been accused of complicity in the conspiracy against the government.

In order to understand the entire situation, it should be remembered that the adoption of the Turkish constitution in 1908 also filled the Armenian people with the hope of better days, a hope which was bitterly disappointed by the terrible massacres that were visited upon them the following year, in which over 30,000 persons perished. In the village of Wan, from where some of the most shocking atrocities are reported, a strong revolutionary movement, supported by Russian intrique, has been evident for a number of years. Russian emissaries were also active among the Kurds, with the evident intention of bringing about such a state of anarchy in the entire region as would furnish a pretext for intervention on behalf of Armenia for religious reasons. Naturally numerous Armenian bands joined the Russian forces at once wherever they appeared. While the Turk forces succeeded in overcoming the revolt in the villages and outlying districts, this was not possible in Wan itself, where the Armenian quarter had been turned into a veritable fortress. When the Russians approached Wan the Turkish forces retreated, and complete anarchy resulted until the arrival of the Russians restored some semblance of order. In the western villages a portion of the Armenian population has resisted the Turkish government on the strength of French and British promises of assistance, believing that the liberation of Armenia from the yoke of Turkey would soon be realized. As a penalty the Turkish government has now decreed the forced deportation of the entire Armenian population, which has resulted in untold suffering on the part of many innocent ones with the guilty. The people are forcibly taken away from their homes and whole regions are being depopulated. The inhabitants have been driven away from their harvest fields and shops and forced to leave at a few hours notice, without sufficient food or clothing for the long journey before them. The situation is all the more serious as there are no other tradesmen and laborers to take the places of those deported or slain.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

November 21, 1915. Twenty-fifth Sunday after Trinity

First South Illinois District Sunday School Convention

To further the work of our Sunday-schools, the South Illinois District at its last conference resolved to organize a District Sunday School Association, and instructed the District Board to issue a call for a District Convention. For a time it seemed as tho it would be impossible to have the convention this year, for lack of a meeting place. But now the hospitable St. Paul's Church at Nashville, Ill., thru its pastor has come to the rescue.

Therefore, we send out this call for the First South Illinois District Sunday School Convention to be held at *Nashville, Ill., beginning Sunday after Thanksgiving Nov. 28, 1915 at 10 a. m.* Each Sunday-school is entitled to two voting representatives. Let as many Sunday-school teachers as possibly can attend this convention. Every teacher who desires to attended, is requested to notify Rev. J. H. Buescher as soon as possible, so that the necssary quarters may be provided. Let's all go and make it a success for the building up of the Sunday-school work.

The South Illinois Sunday School Board,
D. Buchmueller chairman.

Helps for a Good Meeting

Rev. Henry Katterjohn

THANKING GOD

M. Nov. 15. Praise. Ps. 63: 1—11.
T. Nov. 16. Fruit of our Lips. Heb. 13: 10—16.
W. Nov. 17. Fruit in our Lives. John 15: 1—11.
T. Nov. 18. Glorifying God. Matt. 5: 13—16.
F. Nov. 19. Blessing Passed On. 1 John 4: 1—11.
S. Nov. 20. One "Thank You." Luke 17: 11—19.

Sun., Nov. 21. Topic—The Way in Which God Wants to Be Thanked. Ps. 67: 1-7. (Thanksgiving meeting.)

Suggestions to the Leader

The leader can easily find abundant material for his treatment of the topic. The *Herald*, the *Tidings*, the *Companion* and even the *Junior Friend* are rich with suggestions and illustrations of our theme. Let the leader read carefully all that these papers contain and adapt it to the treatment of the topic in this meeting.

I would suggest that the treatment of the topic be assigned to several different members of the society. Let one tell of the blessings we have received as a *nation;* another of the blessings the *community* in which you live has received, a third of the *individual* blessings. Why are *you* individually thankful?

But let no one forget to point out the *obligation* these blessings involve. Our thanksgiving must be a thanks*living*.

The room ought to be decorated, and an appropriate program rendered.

The Topic Presented

Thanksgiving Day is only properly observed when it becomes a *think*-day. The words *thank* and *think* are intimately related, the first being a derivative of the second. We canot *thank* properly unless we *think* right about the experiences of the past.

What ought we think about, if we would be thankful?

1. We must *think of God* from whom all blessings flow. Let this fact, that God is the Giver of all good gifts, become firmly fixed in our minds. Our thoughts must go heavenward on this day. As we view the many experiences, the blessings and bounties of the past year, we cannot feel otherwise than that only the Divine Hand could have led us as we were led.

2. We must think of *our blessings* and learn to recognize in all experiences the hand of God. Whatever *serves to strengthen us* is a blessing. That may not always be a source of pleasure to us, bitter experiences may have been necessary to strengthen the inner man, to develop within us a sense of right and wrong, a love for righteousness and truth. Do not pick out the pleasant experiences, those that gave us pleasure only, let us think of *all* the experiences, both pleasant and disagreeable, that have served to make us spiritually strong.

3. We must think of our *neighbor and his needs.* Our thoughts must include the *purpose* of the many blessings that have been given us. Why did God bless you? Why did He give you just the things you have received? Why did He give you more than to others, and yet give you less than He gave others? What is the purpose of God's dealing with you? These and many other questions engage our attention. *Think* about these things.

Our blessings serve more than the mere selfish end of benefitting us personally. We are to be *the medium* thru which others are to be helped. The blessings are a test of our love for others and for God. The *use* to which we put our blessings will determine the final judgement of our life.

If we *think* on these things, then our thanksgiving will be a thanksliving.

Some Questions on the Topic

1. Why is it sinful to complain and to find fault?
2. How does God show His providence in our lives?
3. What is the effect of the complaining habit?
4. How does the thankful spirit help others?

In what different ways can we thank God?

Some Scripture on the Topic

Gen. 35: 1; Ex. 12:14-17; Lev. 23: 14; Deut. 26: 10; Psalm 48: 11; 50: 14; 98: 1; 105: 1,5, 42; Rom. 2: 4; Eph. 5: 4; Phil. 4: 6; Col. 1: 12; 1 Thess. 5: 18; 1 Tim. 2: 1.

A Prayer

We thank Thee, our heavenly Father, that the spirit of thanksgiving is still alive in our hearts. The many blessings move us to think of Thee, the Giver of all gifts, of the purpose and aim of these blessings, and of the needs of others. Help us to think of these things, that our thankfulness may prove itself in our living for others. Thou, our Saviour, didst give Thyself for the sins of the world. May we give ourselves that others may know Thee to be the Saviour and Redeemer. May our lives help others learn to praise Thee. Amen.

The Advanced Quarterly's Lesson

Moses' Farewell and Death. Deut. 34; Psa. 90

Daily Bible Readings

M. Nov. 15. Deut. 34: 1—12. The Death of Moses.
T. Nov. 16. Deut. 3: 18—29. Moses Forbidden to Cross the Jordan.
W. Nov. 17. Deut. 4: 1—14. Exhortation to Obey God's Law.
T. Nov. 18. Deut. 31: 1—13. Preparation for Death.
F. Nov. 19. Deut. 31: 14—29. Commission of Joshua.
S. Nov. 20. Deut. 32. Song of Moses.
S. Nov. 21. Matt. 24: 15—28; 1 Thess. 4: 13—18. Church Year Lesson.

Golden Text:—"*Precious in the sight of Jehovah is the death of His saints,*" Psa. 116: 15.

Moses' work was done. He had reached the full limit of a long life, whether we measure it by the Oriental standard of events or achievement or by our modern standard of the number of years. His life was a great life because it stood for a supreme service, a service which only a great man could have rendered. His life was a rich life, richer perhaps than any other human life ever was because it was the expression of a larger part of God's love and wisdom and power than probably any other human life. He had led God's people from slavery to freedom; he had brought them to an at least rudimentary knowledge of their position as the children of Jehovah; had given them a form of government; had established unique and permanent religious institutions and had molded an unorganized host into the semblance of a nation. The chosen people were now on the point of entering the land that had been promised them, and there was no further need of his services. Even if sentence had not been pronounced upon Moses in the manner that we have learned, he would probably have been removed from the field of his labors in some other way, as the specific work entrusted to him had been accomplished. What remained to be done was a task for which his presence and his help was no longer needed.

There is no greater poem in human literature than Psa. 90, "the Prayer of Moses the Man of God." "The sad and stately music of this great psalm," says Dr. Maclaren, "benefits the dirge of a world. How artificial and poor, besides its restrained emotion and majestic simplicity, do even the most deeply felt strains of other poets on the same theme sound! It preaches man's mortality in immortal words. In its awestruck yet trustful gaze on God's eternal being, in its lofty sadness, in its archaic directness, in its grand images so clearly cut and so briefly expressed, in its emphatic recognition of sin as the occasion of death, and in its clinging to the eternal God who can fill the fleeting days with ringing gladness, the psalm utters once for all the deepest thoughts of devout men. Like the God whom it hymns, it has been for 'generations after generation' an asylum."

Both the season of the year, the time of melancholy days, "of wailing winds and naked woods and meadows brown and seer," and the solemn lessons of the closing Church year remind us most forcibly of the time when we too shall have reached the allotted limit of our life on earth, whether it be threescore and ten, or even by reason of strength fourscore years, or whether we be called hence before the first or the second score has been completed. The poets have told us many beautiful things about death, as they tried to hide its hideous face behind some cluster of flowery language, or to decorate it with the crown of heroism, the halo of the saint of the wreath of gayety. But it is all in vain. Only when we see the God who is back of death and bigger than death; only when we comprehend that death is the working out of God's immutable law and is therefore a part of God's great plan for the ages; only when we realize that it cannot, therefore, of itself mean the destruction of any essential human element, nor a hindrance or termination of the growth of the divine life that makes man the image of God, can we form a true estimate of its meaning to the world and to human life.

If God is the fountainhead of life, the source of true wisdom, the personification of perfect love, and if death is a part of His plan for the world, then the godly, i. e., *those who are in line with the life and the will and the purposes of God*, have no reason to fear death. However they may dread its approach, and however they may mourn the wounds it causes and the losses it brings, it is nevertheless a means of salvation and elevation. For the ungodly, death is the most terrible thing, because it is but the precursor of the judgment. For the godly, it has thru Christ Jesus become the gateway to the higher life, the final and full redemption from sin and the world.

Evangelical League of Kansas City and Vicinity

The Evangelical League of Kansas City and Vicinity circuit held its annual convention on October 24th in Eudora, Kans. (Rev. F. Stoerker.) Of the eight societies that are members, seven had sent delegations and four other societies were also represented. And I wonder whether our eastern friends realize just what that means to us in the west. One delegation had to leave on Saturday; another left Sunday morning at five, paid a $3.00 fare and did not get back till Monday morning. But they had no regrets, for the convention was worth all it cost.

At 10 o'clock the pretty new church in Eudora was filled; in the quiet hour, led by Rev. P. Moritz, the young people of the district prepared their minds and hearts for a great and profitable convention. In the morning service, which followed, the pastor of the local church, Rev. F. Stoerker, preached an inspiring sermon on the convention theme: "Thy Kingdom come." The choirs of Eudora and Independence, Mo. furnished the music.

The afternoon session was a very busy one. Five addresses were given: Rev. H. Vieth: "The Challenge of the Kingdom," Mr. E. Miller: "The Challenge in Regard to Sunday School Work and Social Obligations"; Rev. H. Katterjohn: "The Challenge in Regard to Educational Considerations"; Rev. A. Warskow: "The Challenge in Regard to Missions"; Rev. P. Moritz: "The Challenge in Regard to Young Peoples' Work." They were fruitful of information and inspiration and gave our young people something to think about.

The sectional conferences and the union conference gave opportunities for the discussion of topics of vital interest to our young people.

The evening service with its fine sermon by Rev. H. Katterjohn on the "Final Consummation of the Kingdom" rounded out a beautiful and profitable day.

The ladies of the church in Eudora have a reputation for lavish hospitality, and they certainly upheld it on convention day.

The delegations went home with a lasting impression of a great convention and a will to work out their problems under this new inspiration. *H. V.*

This and That about the Work

Continued from Page 4

The news regarding the dedication and transfer of the new high school in Raipur, will doubtless interest our readers. The building is not only beautiful but also most serviceable, so much so that it is being included in a collection of model educational institutions to be published by the Government.

The dedication took place on August 11th, at 8 a. m., and besides our own missionaries, Pastor Gass and his assistant, Pastor Seybold, addresses were also delivered by the highest civil official of the Raipur district and two educated Hindus, Rai Bahadur Mr. Chaudari and Rai Sahib Mr. Thaker, president of the district board, a lawyer by profession. Both of these gentlemen spoke highly of the services of our missionaries and the educational facilities of India. That the school system has a great deal to do with our missionary work in Raipur was evidenced by the fact that not less than 300 pupils of the grammar and high schools attended the dedication. All rooms were filled to their capacity. It is especially gratifying to note that the attendance at high school is good and steadily on the increase. Four years ago we started with nine young men. The year following we entered thirteen which increased to twenty-five. Last year we enrolled eighty-five and our four classes now contain 127. This proves that there is a strong demand for higher education and also that great things are expected from our missionaries and their efforts.

May the high school and the hostelry connected with it prove not only the means to impart useful worldly knowledge, but also bring many a man to the true knowledge of Christ and make him a successful leader among his people.

At Home

No doubt our friends have been anxious to know something definite relative to the sending out of missionary workers this fall, and the members of the Board were also compelled to curb their impatience. It was not an easy matter to take definite action. For more than a year the Board has been in correspondence with the Rev. Ferd C. Schmidt, who had accepted the call but had been prevented from going last fall on account of the war. During the past year he has made use of his time by preparing himself still better thru close application to his studies, but conditions have not been improved as far as traveling has been concerned. Nevertheless the Board has resolved to send Rev. Schmidt this fall, if he would consent to go. This he has declined to do, altho such refusal has caused him a long inward struggle. His reasons were so convincing, however, that the Board was obliged to respect them and has relieved him of his pledge and has released him back for active service in the Synod. Tho we consider the sending of additional laborers of prime importance, we must regard this refusal as according to the Lord's will, and we can only pray that He may send us many more able and willing workers to do His bidding. Let us therefore, since an increase of our working forces has been denied us, strive the more diligently to hold what we have had to prepare ourselves for the time when the Lord will request our service.

Miss Graebe has been encouraged by the good news that the physician has found only a slight trace of her illness still remaining. She is to undergo another examination in December and lives in hopes that she may soon return to active work. In the meantime she is taking a course in the Brooklyn Missionary Training Institute, where she was originally prepared for her missionary work.

Miss Wohus is still uncertain whether she will be able to return on a steamer via Japan, as the entire transportation has been sold out for some time past. She longs to get back to her work especially in view of the fact that her substitutes have been overtaxed. Unfortunately the Pacific Steamship Company has discontinued service, and the Japanese line is the only means of transportation at the present time.

We understand that a new help for Sunday-school teachers is to appear on January 1, with the title, *The Evangelical Teacher*. Of special interest to us is the fact that it will contain a separate department for missions, giving hints and methods how to arouse interest in the mission work for teachers and pupils. This should be a sufficient incentive for our missionary friends to work for a wide circulation of this publication.

A new English pamphlet has been compiled by Miss Graebe and is published by the Board for the purpose of creating interest and supplication for the cause of missions. We want numerous friends who will *pledge themselves* to make regular and combined supplication for our cause, and who are willing to receive promptings and suggestions from time to time. This pamphlet is to be a guide and help along this line. Orders will be taken by the general secretary or by the author, Miss Graebe, *No. 57 Troutman St., Brooklyn, N. Y.*

Pastor Nottrott is making good use of his time while here by agitating the missionary cause at home. He was unable to take out his naturalization papers before he took up the work in India and is therefore not an American citizen, which now renders it unsafe for him to return to India. Since September 15th, Pastor Nottrott has been accompanied by his wife on his various tours thru Indiana and Michigan, and she has had an opportunity to speak at many Ladies' Aid Society meetings and Sunday-schools during last time.

Rev. G. M. Poth, 4281 Tholozan Ave., St. Louis, is the business manager of our missionary quarterlies, the *Fliegende Blaetter* and *Our Work*. It would afford him great pleasure and serve the missionary cause greatly if these publications would receive a greater circulation. Just now, as the new year approaches, is the proper time to subscribe. The easiest way to obtain subscribers is to have some friend of the cause or some society order a sufficient number for the entire congregation and to distribute same at the church door as the people file out. The price is quite nominal. One hundred copies, appearing four times a year, can be purchased for $1.50.

P. A. M., GES. Tr.

When the Flag of Truce Waved

Continued from Page 3

haste. For years she had mended the tiny holes in her own stockings, but the gaping rents in the knees of the small hose overflowing from the basket beside her made her think there was much to learn before one could be said to be ready to graduate in darning.

A hoarse cough aroused her from her reverie and two minutes later she was bending over Rose, who was struggling for breath. "It's the croup," said a familiar voice behind her. "Give her to me." And with a sigh, Agnes relinquished her charge to Miss Almira, who had come into the room unobserved.

In the anxious hours that followed Agnes found that Miss Almira knew her place in the household. Long before the doctor returned, the suffering child was resting comfortably and her hand clasped that of her faithful old friend. "I'm glad you're back, auntie," she said. "Sister made us all promise not to hang out a towel, but I opened the window to let the curtains blow out. I wished all day that the wind would blow. Did you see my sign?"

"Then you didn't send for me?" demanded Miss Almira, turning to Agnes. "I saw the signal just at dark and started right away."

"No, I didn't, because I didn't know enough to," said Agnes humbly. "Aunt Almira, please stay with us?"

"Bless your heart," said the good woman, taking the girl in her arms, "I didn't do exactly right either." And the two relieved mortals wept together, but their tears were all tears of joy.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The President's Thanksgiving Proclamation

It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of National thanksgiving has been, while a year of dicipline because of the mighty forces of war, and of changes which have disturbed the world, also a year of special blessing for us.

Another year of peace has been vouchsafed us; another year in which not only to take thought of our duty to ourselves and to mankind, but also to adjust ourselves to the many responsibilities thrust upon us by a war which has involved almost the whole of Europe. We have been able to assert our rights and the rights of mankind without breach of friendship with the great nations with whom we have had to deal, and while we have asserted rights, we have been able also to perform duties and exercise privileges of succor and helpfulness which should serve to demonstrate our desire to make the offices of friendship the means of truly disinterested and unselfish service.

Our ability to serve all who could avail themselves of our services in the midst of crisis has been increased, by a gracious providence, by more and more abundant crops; our ample financial resources have enabled us to steady the markets of the world and facilitate necessary movement of commerce which the war might otherwise have rendered impossible; and our people have come more and more to a sober realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distresses and disasters.

The extraordinary circumstances of such a time have done much to quicken our national consciousness and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to be guided. Out of darkness and perplexities have come firmer councils of policy and clearer perceptions of the essential welfare of the nation. We have prospered while other peoples were at war, but our prosperity has been vouchsafed us, we believe, only that we might better perform the functions which war rendered it impossible for them to perform.

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 25th of November next, as a day of Thanksgiving and prayer, and invite the people thruout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 20th day of October, in the year of our Lord, one thousand, nine hundred and fifteen, and of the independence of the United States of America one hundred and fortieth.

Woodrow Wilson.

By the President: Robert Lansing, Secretary of State.

An Increase of Spiritual Power

If you, Mr. Pastor, or you, Mrs., Miss or Mr. Sunday-school teacher, officer or society worker, could get something that would make your work in your preaching, parish, your Sunday-school and society work count for deeper and more lasting spiritual results; if you could find the key to unlock hearts that had so far been closed to the Gospel message, or the power that could make those yield who had so far seemed immovable, you would lose no time in making use of such a help. Of course you wouldn't. If you did you would not only be foolish, but unfaithful.

It is just this help which the Laymen's Missionary Movement is aiming to give by means of the campaign now going on. You could make no greater mistake, Mr. Layman, or Mr. Pastor, than to think that the National Missionary Campaign had in mind only the needs of the millions of the unevangelized heathen in foreign lands, or those of the unchurched masses in our own country. Please do not overlook the fact that the first two sentences in the statement of the Movement's aim are: "to intensify Christ's kingship in the lives of His followers; to increase the efficiency and spiritual power of the local church." Every sincere church member is bound to be interested in such a purpose, for it gets down to the bedrock of Christianity as a religion, not merely of form or creed, but of *real life*. What distinguishes Christianity from any other religion and exalts it far above any religion conceivable is the fact that it is satisfied with nothing less than the kingship of Jesus Christ in the lives of His followers and with the efficient spiritual power given out by such lives in their intercourse with one another and with the world. What is back of poorly attended church services, of insufficient and unorganized church finance, of a Sunday-school that has gotten into a rut and no longer attracts attendance, of society meetings that do not "get anywhere," and of all the petty rivalries, quarrels and selfish scheming that is discouraging and disgusting faithful pastors and workers in so very many of our churches, is nothing else than the lack of Christ's kingship in the lives of those who are supposed to be His followers. All these deplorable phenomena are but the symptoms of a deep-seated disease that is slowly but steadily eating out the life of the churches which it attacks. All the training and organizing and all the feverish activity that may be developed in such a church will be utterly useless, if there is lacking in it the one supreme motive that must give energy and direction to it all.

THE BEST SONG

That song is sweetest, bravest, best,
Which plucks the thistle-barb of care
From a despondent brother's breast,
And plants a sprig of heart-ease there.
—Andrew Downing.

This supreme motive of all our church work is supplied only thru *the personal allegiance to a personal Lord.* "This is the real task of the Church of Christ, because it was the task to which Jesus Christ addressed himself. Its completion has been His passion and His purpose ever since He first gave the Great Commission.

"And in this deeper, more personal relationship to Jesus Christ men are finding their supreme constraint to finishing the task which He so dearly loved, and in which He invested His life even unto Calvary. The movements of history and the gracious operations of the Holy Spirit, the higher missionary standards and the lessons of these days of war, find their deepest significance only as in them and thru them and back of them we see one whose appearance is like unto the Son of God, and whom we hear saying, 'Behold, I have set before thee a door opened.'"

And this is the Person and the Purpose which the National Missionary Campaign emphasizes first.

This week (Nov. 7-14) conventions are being held at Philadelphia, Mitchell, S. D., Milwaukee, and Portland, Me. The remarkable thing about the Buffalo convention, October 17-20, was the large attendance at the morning and afternoon sessions. The enrollment was 2,013 men, 225 of whom were from out of town. At Detroit, October 21-24, practically all the 1,703 registered delegates were present at the night sessions, with many parties from out of town present. The Pueblo convention, October 24-27, on the basis of population, of the city, had the largest percentage of delegates, 450, which was about one per cent of the population. The Pittsburgh convention, October 24-27, was second only to Chicago in the number enrolled, 2,712. A feature of the singing at this gathering was that of a quartet of policemen. The enrollment at Denver, October 27-31, was 700 on the opening day.

The Issue for 1916

In one of its recent issues *The Outlook* voiced the editorial opinion that "the Presidential issue for 1916 is very simple. It is not the tariff. It is not finance. It is not the relation of capital to labor. It is not the regulation of the trusts. It is the question of National defense. Shall our citizens be protected abroad and our country protected at home? The party which makes this issue the first article of its platform, and the candidate who regards it as the public question of paramount importance and whose deeds as well as his words are consistent with such a platform, will, in our judgment, be successful."

In his New York address, last week, President Wilson seemed to proceed from the same theory, when he advocated an army "adequate to the constant and legitimate uses in times of international peace," and in order to "be prepared, not for war, but only for defense," and asked for the hearty support of the country, of the rank and file of America, of men of all shades of public opinion, as for something "that is vital to the life of America itself." The details of the military and naval program which have been given out by the administration at different times involve an expenditure of about $700,000,000 during the next five years, to say nothing of the un-American idea at the bottom of the proposal. We are therefore not surprised to see Mr. Bryan and many other influential Democrats attack the whole plan as a reversal of American tradition and policy.

The proposition is made doubly odious by the false presumption on which it rests. The vast and continuous increase in the armament of European nations not only did not prevent war, altho the statesmen of all nations professed to need the armament only in order to preserve war, but has rather made war inevitable just as soon as the preparations had gone far enough on one side to make victory seem probable. The United States cannot afford, and the American people will not sanction, such a course, of which the administration's program would be but the beginning. And why is such a program needed now, when there was no need of it, apparently, three years ago, tho conditions in Europe, with all the European nations armed to the teeth, were even more dangerous to American safety? Has the President become so infected with British ignorance and prejudice, as to fear that Germany, steadily gaining in the war as she is, intends to "impose her terribly wrong and dangerous policy of militarism and oppression" upon the rest of the world? It is a cause for satisfaction that Congress is soon to meet, and that, if such a notion exists in the mind of the President or his advisers, it will soon come to the surface in the debates that will certainly follow. In our opinion the causes for the industrial unrest that have been brought out by the reports of the Commission on Industrial Relations, reprinted in these columns recently, furnish far more vital and important issues for 1916 than the problem of National defense which the administration proposes.

THE MODEL PRAYER
VI. The Father's Way

"And forgive us our debts, as we also have forgiven our debtors," Matt. 6: 12.

As the daily bread ministers to the natural life, so the forgiveness of sin ministers to the spiritual. And the spiritual life needs forgiveness of sins for its fruitful development as the physical life needs for its welfare the things comprised under the daily bread. Sin is the one outstanding universal fact that is back of all wrong conditions in the world. The things we see going on about us from day to day are conclusive proof of the actual reality and the terrible power of sin as a force in human life, and the voice of conscience is sufficiently clear and convincing as to our own individual share in the grand total of human guilt. In the eyes of the holy and almighty God even the most godly and consecrated of men is merely a debtor who can never meet the obligation of a pure and holy life which he owes to the Creator in whose name he has been fashioned.

Forgiveness is God's way of dealing with human sin. True, He did not *say so* when sin first came into the world, because men would not have understood Him. And men could not have understood Him because they did not understand the true nature of sin. Mankind had to learn what sin meant by way of bitter experience. Sin brought its own punishment because it was opposed to the will of God, and the will of God alone meant welfare and happiness. But from the very beginning God had forgiveness of sin in mind. Tho He condemned sin, He was patient and long-suffering toward the *sinner*. He did not destroy the human beings He had created, tho that would have been the simplest way of abolishing human sin. Instead, His leadings and His revelations sought to lead men to such an understanding of the nature and power of sin, that they might learn to avoid and to loathe it and seek His help in overcoming it and in securing salvation from it. Thru all the ages of God's dealings with man it has become plainer and plainer that God does not deal with men after their sins, nor rewards them after their iniquities. As the heavens are high above the earth, so great is His lovingkindness toward them that fear Him; as far as the east is from the west, so far does He remove their transgressions from them. The only hope of human salvation lies in God's grace and mercy, which aboundeth above the guilt of men. And that is why we ask in this petition that God may not regard our sins, nor refuse forgiveness on their account.

To *recognize* the need of forgiveness is the first step in the conquest of sin. There could have been no hope for the unmerciful servant, Matt. 18: 21-35, if he had not recognized and admitted his indebtedness by falling down and worshiping the king and begging him to have patience until he could pay all. A denial of the debt would not only never have moved the king to compassion, and secured release and forgiveness, but would only have made the servant's lot and punishment worse. And so the prayer for forgiveness involves an *admission of guilt;* where there is no need for forgiveness it were idle to pray for it. There is no string to the release and pardon extended to the servant by the king. The king's heart is touched by the servant's humble plea; his compassion makes him relinquish the legal claim he had upon him, and he released him and forgave him the debt, large as it was. He knew also that his servant would never be able to pay what he owed anyway.

That is God's way of forgiving sin, absolutely, sweepingly, unconditionally. But the servant forfeited the happiness which his unexpected good fortune brought him by his own *meanness*. Yes that is the proper word, for a meaner man never lived than one who, after having his own indebtedness of ten thousand talents (about $10,000,000 in our money) canceled outright brutally insists on getting his paltry hundred shillings (about $16.50). By his mean and unworthy conduct he showed such a lack of appreciation of the kindness shown to him by the king, that the latter, after he heard of the matter, would have denied his own sense of fairness and righteousness if he had not revoked the clemency he had extended and meted out the full punishment to the sinner.

One naturally wonders how the servant could forget the benefit he had received the moment he caught sight of the fellow-servant who owed him a hundred shillings. It was only because he had not yet understood that the amount of his indebtedness is far larger than any he can ever hope to earn; he deludes himself with the idea that if his lord will only give him a little more time, he will be able to pay him all. It is this conceited notion that leads him to exact full payment from his fellow-servant. If he had realized his own utter helplessness in the face of the enormous obligation to his king, he would not have deemed the hundred shillings worthy of consideration.

That is the human way of regarding sin. We live on from day to day along the lines of least resistance, according to the natural bent of our disposition, thinking only of the present, of self, of the earthly every-day life. Suddenly God lays hold of our life and demands a reckoning. Some disappointment, loss, affliction, sorrow or bereavement disturbs the even tenor of our way and reminds us again of the God who holds our lives in the hollow of His hand. We learn to pray once more; we claim God's willingness to forgive and seem to experience all the blessedness which full forgiveness implies. And then, later on we lose it all in a moment by our own meanness toward others. When you see a man or woman insisting on their "rights," determined to get everything that is coming to them; when they are inclined to cherish every little grievance and meditate revenge for every real or fancied wrong, you may be sure that they are servants who have not realized the incomprehensible vastness of their own indebtedness toward their Lord; who are utterly unaware that they are worthy of none of the things for which they pray and have not deserved them; that they are still self-conceited enough to suppose that they are able to pay in full whatever they owe to the King of kings if He will only have patience. They have not experienced real forgiveness of their sins—even tho they may *think* they have— because they are ignorant of the real nature and greatness of their guilt. Notice the final fate of the unmerciful servant and the solemn words with which the incident closes: "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

The greatness of God's grace and mercy, revealed to us in His willingness to forgive absolutely for Christ's sake the enormous indebtedness of our transgressions against Him, means nothing to us is of no avail, unless it develops in our own hearts the readiness and the determination "heartily to forgive and willingly to do good to those who sin against us."

Her Thanksgiving Opportunity

By Sarah N. McCreery

I

Miss Hetty Davis opened the pantry door and looked at the four mince pies, the plum pudding, and the turkey that graced the second shelf. "I suppose it was foolish," she said aloud, "but I just have to bake up things for Thanksgiving."

She closed the door softly and went back to her chair by the grate. She leaned her head on her hand and gazed at the glowing embers, but her thoughts were far back in the past. She was recalling the days when the big house was filled with laughter on all holidays, and when a whole dozen mince pies were needed for the hungry guests. Things had changed and Miss Hetty was alone in the old home, the last of her family. "Everybody seems to have their special friends for Thanksgiving dinner, and there is nobody who really needs help," she murmured at last. "The children at the Orphan's Home are well cared for; the newsboys have a dinner provided, there is no place where I am really needed—"

A knock at the door interrupted her musings.

"Could—could you give me something to eat?" was the hesitating question, when Miss Hetty opened the door. The light fell on the features of a young man, not more than twenty years old, whose face was pathetic and appealing.

Miss Hetty looked at him doubtfully for a moment, then the firm line about her mouth relaxed a little. "I make it a rule not to feed tramps," she acknowledged, "but I believe I'll make an exception in your case." At the word "tramp" the young man winced, but Miss Hetty did not notice it. "Just step to the other door on the porch," she continued briskly, "I'll let you into the kitchen."

The young man was soon warming himself by the radiator. Miss Hetty looked at him sharply from time to time. "What's your name?" she asked, as she placed a steaming pot of coffee on the table, and motioned him to a chair.

"It's—" he stopped.

"Now, don't tell me if you are not going to give me the correct name," admonished Miss Hetty.

"I was unwilling to tell you, because I am ashamed of being a tramp," rejoined the young man looking with frank eyes into hers. "My name is August Sterling and that's the truth, I don't lie, I haven't got so low as that."

"That's a good point," Miss Hetty assured him. Then she went into the pantry and brought out a mince pie. "I'll never eat them all," she explained as she cut a generous slice. "How did you happen to stop here for food?"

"I went to almost every house in the block, but I couldn't get a bite," he confessed. "I came here because of that," and he pointed to the mince pie.

"Because of the pie?" Miss Hetty asked in amazement.

"Yes, I was across the street, and when you took the light and looked into he pantry, I could see the pies on the shelf. I said to myself, I'll ask once more and perhaps she won't refuse. I was discouraged and almost faint with hunger."

"And I didn't refuse," she interrupted. "I am glad I gave you the mince pie and all the rest."

"And so am I," and August smiled for the first time. "You don't know what you have done for me, I mean beside simply giving me something to eat. I can only say that I am grateful; I have forgotten how to make nice speeches."

"That is a nice speech," Miss Hetty assured him. "Where will you stay tonight?" she asked suddenly.

August shrugged his shoulders. "Last night it was under a hay-stack, and tonight I will crouch where I can find shelter."

"No, you won't," was Miss Hetty's answer as she left the room. She came back with half a dollar. "Take that and go to the Salvation Army Room and get a bed, there will be enough left to buy you a good breakfast. I want you to have something to be thankful for, when you wake in the morning."

"You will never know what this means to me," was August's remark, as he went out into the darkness.

"I wonder just what he meant by that," Miss Hetty knitted her brows in perplexity for a minute. Then she opened the door and called, "Come back here, please."

In a moment August stood before her with his hat in his hand. "I am going to do a strange thing," she said, "I am going to ask you to come back tomorrow and eat your Thanksgiving dinner with me. I don't know why I do it, but I have a feeling that it is the right thing to do. I would eat alone and you would likely beg yours, so I'll furnish the dinner and you will be company for me."

"I can't come, you wouldn't want to eat with a tramp," he objected quickly.

"I wouldn't ordinarily," she replied frankly, "but on Thanksgiving Day we do things differently from other days, and something makes me think you were not always what you are now," she added.

"That's true," he returned. "I may tell you tomorrow what I have been," and with a murmured "Thank you" he went down the walk again.

The next morning Miss Hetty was up early and she sung blithely as she put the turkey in the oven and prepared the vegetables for dinner. She set the table with its best glass, china, and silver. "I will give that August boy something to remember anyway," she said as an excuse for what she termed her own foolishness.

The turkey was cooked just right, when the guest arrived. His clothes showed an effort to look as neat as possible. In a short time the two were seated at a table that was filled with good things. Miss Hetty tried to make the boy, as she termed him, forget his circumstances. She was surprised at his fund of information about places and things.

"I have been around quite a bit," he said in explanation, when he saw her evident surprise, as he related some interesting facts.

At last, full justice was done to everything from the turkey to the plum pudding, then August pushed back his plate and sat in silence. "This is a very different Thanksgiving from what I expected to have," he said finally, "and I think I ought to tell you how much you have done for me. It is the only way I can repay you."

"Do tell me," Miss Hetty returned softly.

"Since I have been out in the world," he began, then he hesitated as if to choose his words.

"Let's go into the living room where we can be more comfortable," suggested Miss Hetty. "Now go on," she said, when they were seated again.

To be Continued

What is Life For?

What is life for—to get as much as possible out of it for one's self? This is certainly not the Christian's standpoint. It is the narrow, the selfish viewpoint of the man of the world—the man who has never even felt the touch of the divine impulse to love and to give. So narrow, so dead, is such life that only the divine touch can awaken it.

What then? To give, because it is expected of Christians? To give only what we cannot well use for ourselves, keeping the best and choicest of life's gifts for our own gratification? Wealth, education, culture, these are too valuable to be consecrated to the use of the Master! Let the woman who can do nothing else enter Christian work. Of course, there will be other things, a really cultured person can do without sacrificing her worldly prospects—such as teaching a Sunday-school class when convenient, or leading a meeting occasionally. Faugh! the cold-blooded selfishness of this attitude repels even more than the utter blindness of the unawakened soul.

But if we have ever truly felt the touch of the Christ life upon our soul, we have realized the princely quality of real giving; and if we have not money to give we will give life—give it royally, gladly.

There is no enlargement of soul in a commercial transaction, however honest and honorable it may be. The world measures a man's worth by what he gets; the Kingdom measures him by what he gives. A man must take from the world in return for what he gives it, a shelter for his head, food and clothing for his comfort and health. If he must also sell the service of brain and heart for fine broadcloth, for costly equipage, for jewels and the luxuries of the table—that is the pity of it. But if he can live superior to broadcloth and damask, and give to the world royally of his manhood—that is the glory of it.

And the Church calls for women who can give thus royally; women of such unquestioned ability that cynics will not dare measure the value of the service by the dole that is received for it; women who can wear a gown of serge like a queen's robe and never deem it sacrifice.

Then, we need such women, especially trained for service. Women who are not only good, but good for something—something definite and special. We want women of culture, women of character, women of education. Then we need women of training—kindergartners, nurses, business women, teachers of domestic science, physical culture, teachers of all kinds of useful and practical things, above all—*teachers—leaders.*

There are many such women, facing just now the last period of their school or college courses. Young women, are you satisfied with your present outlook upon life? Are you planning to do the best things you are capable of—the noblest, the most unselfish things that are worth while? You are hesitating, weighing the chances, counting the cost, and thinking perhaps of sacrifice. Little sister, there is no sacrifice in His service. If God is calling you to His great white harvest field, accept the call with uplifted face, as a royal commission not less honorable than that of any queen on her throne.—*Isabelle Horton.*

The Memory-Day

It is common for travelers among the mountains of the east, as they wend their way between the rocks or thru narrow and intricate paths, to notice their guides every here and there placing a stone on a conspicous bit of rocks, or two stones, one upon another, At the same time they thank God for help so far and pray for safe return.

We are at just such a memory-spot of the year, as we observe a general thanksgiving day. And it will be accompanied by many sincere vows. But how many will make these vows practical? David had the real idea of thanksgiving. "What shall I render unto the Lord for all his benefits toward me?"

G. B. F. Hallock, D. D.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Thanksgiving

By Edward Octavus Flagg

Thru wisdom's cloud which hides Thy will,
O Lord, in vain we seek to peer,
But that Thy love our cup doth fill
A golden overflow makes clear.

And hence our annual thanks we give
For twelve-month blessings we receive,
The raiment, food by which we live,
Whatever may our wants relieve.

We thank Thee for our Ship of State,
That has thru many a storm survived,
'Mid rocks and shoals of pride and hate,
In safety at the port arrived.

We thank Thee for religious power
That lifts its crest o'er varying creed,
For charity in constant flower
That blooms above all withering need.

We thank Thee for the mind's resource,
In city and in hamlet found,
That those oppressed may steer their course
'Neath hope's bright star to freedom's ground.

We thank Thee that the lonely, Thou
In common interest dost unite,
While dearer seems the nuptial vow
Amid this genial hour's delight.

We thank Thee for our home-lit joys,
For peace and health, a lively mart,
For manliness of even poise,
For all good things of head and heart.

The Helping Finger

The car was not crowded, but the tired little woman who scrambled on at a busy corner a few days before Thanksgiving found difficulty enough in finding room for both herself and the unwieldly paper parcel she carried, as more active passengers took posession of the empty seats. As she finally wedged herself into a space at the extreme edge, the string, none too securely tied about the parcel, slipped off, and for the next few minutes the stiff fingers were busy trying to retie the knot that seemed so unwilling to stay in place.

The smile that ran along the seat did not make the task any easier, but just as the string had slipped out of the trembling hand for the third time, a firm, neatly gloved finger was placed on the center of the refractory knot, and in a moment it was securely tied, and a bright-faced girl nodded cheerfully in acknowledgment of the awkward words of thanks, as the owner of the parcel hurriedly left the car to transfer to another line.

"Member of some Helping Hand Society, I see," remarked an acquaintance as the car slowed up at the next block and the girl made ready to step off.

"No, only a Helping Finger Society, with a membership of one," the girl laughed back as the car moved on. "Some cases don't require the whole hand, and—"

The remaining words were lost, but into more than one heart the little sermon had crept, and more than one resolve was unconsciously made to give, if not the whole, surely at least one finger of a helping hand to make the way a little smoother for some fellow-traveler.—*Exchange.*

I'll Cheer You with this Light

By C. A. S. Dwight

During a damp, foggy evening along the New England shore, a summer resident who had been skirting the beach in a rowboat was struggling at the oars, trying to drive his little craft thru the waters despite the drag upon it of a heavy object towing on behind. It was a dismal evening, and he was tired and weary of his attempted task. But just when his depression was greatest he heard the voice of his little boy hailing him from the beach. Looking thru the gloom he could discern the faint glow on the shore, while his boy called encouragingly, "Papa, I'll cheer you with this lantern!" The heart of the father was gladdened, and his work after that seemed light, for so great is the power of loving sympathy that it illumines all shadows and lightens all tasks.

"I'll cheer you with this lantern!" We, all of us hold in our hands some instrument of blessing, whether it be a lantern or not, by the use of which, if we are alert to note the changing necessities of those about us, we can every now and then cast a gladdening or directing ray over life's dark waters, or extend some other "help in time of need" to a troubled brother.

Every Christian should be in the cheering-up business—and there is enough of that business truly to be done in the world! Many a man now toiling wearily at the sweeps, and depressed by the surrounding fogs, waits to hear some friendly voice ring out thru the darkness, "I'll cheer you with this light, and walk before you to the harbors edge!" Keep the lower beach lights of faith and hope and love brightly burning, for there is no telling what spray-drenched mariners may next need their cheer and comfort and revealing radiance beckoning to the desired heaven.

Forget It

By C. M. Carter

The evilly treated child of God must never forget to forget. The last step in forgiveness of an injury is to forget it, and this last step is the one which brings peace; yet many people halt just before the last step and thereby suffer distress of mind. Of course Christians forgive all who injure them. To do otherwise is to put themselves in the greatest peril. No, the trouble does not lie in lack of forgiveness, for a Christian not only dare not refuse to forgive, but it is literally impossible for him to do otherwise from the very nature of his new and changed heart. Hot water not only will melt ice, but it is impossible that it be otherwise. A heart right with God must be right with men, even men who do despitefully. But until a Christian also forgets he will not be at peace within.

Christians are much more forgiving than they think. It is not the lack of a forgiving spirit which worries them, it is the lack of forgetting. To forget the undesirable thing is an art to be cultivated. An expert "forgettery" is one of the most valuable and delightful assets. One cannot be happy in this sometimes ugly and unkind world without it. There are conditions when it should be even worked overtime. But it pays.

The last step in forgiveness, the last step at the top of the stairs which brings one into the bedroom of rest, which so many fail to take, and therefore lose the joy of it, is to forget the injury and with it unkind thoughts of the one who wrought it. "Their sin will I remember no more;" "For thou hast cast all my sins behind thy back." Good. God not only can remember, but he also can forget. The child of God will have much to forgive as he travels his pilgrimage here upon the earth. "There," and there only, do "the wicked cease from troubling." He will find it much harder to forget than to forgive, but he can do it; and if he would walk with light step and joyous heart he must never fail to remember to forget. And it strikes us that Thanksgiving time is an especially good season in which to practice forgetting.—*The Standard.*

A Work of Necessity

A very small girl was observed by a friend of the family eating a certain cereal preparation. She seemed to eat with great effort.

"Don't you like that, my dear?" inquired the friend.

"Not pertick-ly," replied the little maid.

"Why do you eat it then?" persisted the inquirer.

The daughter of the house paused with spoon on edge of bowl. "It's got to be eaten," she answered gravely. "The groceryman gives mamma a rag doll for every two packages she buys, and it's got to be eaten every morning."

And she continued to eat the cereal.—*Jr. C. E. World.*

Denominational

Weal and Woe

of Retired Evangelical Pastors and Widows of Deceased Pastors

In connection with the Jubilee of our Evangelical Synod the Readers of the *Herald* have undoubtedly heard many expressions of appreciation for the noble deeds of the founders and pioneer workers of our Church. They served the Lord amidst many hardships and trials and it is meet that we should honor their memory.

While we tell of their zeal and love, however, let us not forget that quite a number of these men of early days, some of whom knew the founders and worked together with them, are still living in our midst. Our Church owes its remarkable growth to their untiring labors also, and now that they are old and feeble, we have a duty to fulfil on their behalf. Gratitude and our sense of honor demands that we comfort them and provide for their welfare when in need in old age.

Surely these will be the sentiments of every one who reads the following letter in which one of our aged teachers tells of his experiences.

"Praise be unto Jesus Christ! My dear Pastor:—

In the following lines I wish to chat with you about my experiences, just as if you were here with me. I am getting along pretty well just now. I suffer from bronchitis, asthma and an abdominal disease. Some time ago my physician told me to drink a little wine every day to gain strength. He said that this would do me more good than all his medicine. But where shall I get wine without sufficient money? The physician ought to study James 2, especially verses 14-16. I must always have a supply of medicine on hand, which costs me $2.50 a month. I ought also to have a better abdominal bandage, but that would cost $8.00, which I cannot spare. Since several years I am unable to earn any money. Oh, that anxiety for food and clothing will come!

I am sorry to say, that I can do nothing for our Zion Church at this place, where I hold membership. The thought puts me to shame, but I can not help it.

But enough of lamentations! I am not used to complaining and do not like to do so. The sum you are sending for my support from the "Fund," keeps me out of dire want. My two daughters also assist me as much as they can. But nevertheless I must say that, a worn-out school-master that I am at the age of 73, I must suffer much affliction and want in my old age.

I came to America in 1865. My parents died very early. At the age of two I lost my mother. I had two step-mothers and was finally brought up by an aunt. With Brother Moeckli I came to Missouri and Brother Nollau induced me to go to Cincinnati to a college for teachers. In school and church I served in the following places: Newburgh, Ind., Quincy, Ill., Lippe and Huntingburgh, Ind. In Lippe I ruined my health by over-work. There I was in charge of the church and school for almost a year, after Rev. Warth had died. I was teacher, pastor (I would read sermons), organist, superintendent of the Sunday-school, director of the choir—and janitor. In the school I had from 80 to 100 pupils. My salary was $350.00. My wife often helped me in school. Now I am old and feeble. The physician calls my disease "prolonged consumption."

Aye, my dear brother, I am having hard times in my old age. But I trust in our rich God. He has sustained me in many tribulations and troubles until this day. He will stand by me, until He sends the final summons.

Regarding the future, I ask and hope only for the necessary support from the Fund and the merciful help of our dear Father in heaven, who answers my prayers and petitions. To the triune God be honor, praise and thanks.

I also thank the members of the Board. May the "Fund" prosper.

With fraternal greetings

Yours

H. S., Teacher.

Another brother writes very briefly and tersely with a very pratical expression of his sympathy and interest.

Dear Brother:—

Your "Weal and Woe" department prompts me

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THE VALUE OF DEACONESS WORK

Is the Deaconess Work worth while? The Ministry of Mercy in Hospitals has been of incalculable value to Evangelical People. Other Lines of Service would make the Work still more valuable

A Paper read at the seventh Conference of Evangelical Deaconess Homes by Pastor C. Held, Louisville, Ky.

I

That such a question can be asked at this time would seem to indicate that pastors, congregations and even the whole Church are neither clear nor convinced concerning the benefits and blessings which they receive thru the Deaconess work. And we may rightly presume that this is the reason why the Deaconess cause does not receive the prominent place, attention and support which it deserves. And we may further infer also, that, because we do not appreciate the blessings that accrue to the Church, the Deaconesses are not forthcoming in such numbers as the demand requires.

For we live in a commercial age. Our pastors and people reason thus: We are asked to give our money and time, our daughters, yea, ourselves to the Deaconess work. What shall we have for it? (Matth. 19) Does it pay? We might answer that Christian people do not ask such questions, but that they attend to this work as to every other Christian cause because God wants it, because Christ gaven an example of cheerful, voluntary self-sacrificing service in His life and death. Or we might assume an altruistic attitude and say with Goethe: "Do good for the sake of good."

All this is well, but Christian people will nevertheless persist in asking: "What good does it do me, —this Deaconess work?" And since our blessed Lord did not rebuke Peter, but answered the question in the parable of the Workers in the Vineyard, so let us not become impatient or irritated, but set forth the practical and ideal benefits which are offered to us individually and collectively by and thru the Deaconess Work.

The Field for Deaconess Work

The Diaconate appears first, in the newly organized Christian Church (Acts 6), when the number of the disciples was multiplying rapidly, and there arose a murmuring of Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. It was then that seven men of god report, full of the Spirit and of wisdom, were appointed to serve tables, while the apostles continued steadfastly in prayer and in the ministry of the word.

Is it not a lamentable fact that the preacher of to-day must so often forsake prayer and the ministry of the word, and serve at tables? There is no time for meditation because of the rush of business. The modern Christian church is a complex machinery of widespread, minutely specialized organizations and departments. Their management requires the superhuman abilities and herculean efforts of the pastor, and we might add, that the evident trend of the times is centrifugal, that is, Christian people are rather driven *away* from the sincere faith and the personal heart-communion with Christ and their church. Evangelical people are too often satisfied to swing around at the circumference of Christian living, they are content to preserve a certain form of godliness, a shallow exterior varnish according to Christian tradition and custom. There is need of much personal work, investigation, visitation, persuasion, of feeding the little lambs and of going after the stray sheep. To meet this situation, we have all kinds of trained and untrained, paid and unpaid volunteers, workers and leaders, expert secretaries and assistants; above all, the great army of Sunday-schol teachers. But who could be of so much assistance to the pastor as the intelligently trained deaconess? She could take a great burden from the pastor by visiting the sick, the shut-ins, the negligent church-goers and Sunday-school members. Deaconesses could be the right hand of the minister, and in many instances she can do as well and sometimes she can do better than the minister, because she can bring both physical and spiritual relief. Therefore, we should have deaconesses in every parish, or at least, in every smaller circuit. Increased efficiency in every phase of congregational work, increased attendance at Sunday-school and the church services, and a correspondingly increased spiritual deepening of the whole congregation would be the result.

Referring to the origin of the Diaconate, we notice that the principal cause for its institution was the alleged neglect of the destitute widows; and there were, undoubtedly, also the poor refugees and other inexperienced Christians, who needed temporary assistance and advice. And we know that our Lord's prediction remains true—the poor we always have with us. But what is worse, the widows and the poor, the unfortunate and the misfits in our churches, are not always intelligently cared for. We have no systematically organized charity in our churches; in many instances, none at all outside of some sporadic instances of relief work, or efforts for social betterment and domestic improvement.

The Church has lost its Hold

We have delegated one of the three principal expressions of the religious life as Christ enumerates them, (Matth. 6—alms-giving, prayer and fasting), to the State or municipal authorities, to fraternal organizations, or to the Catholic Church. In the struggle for existence and self-preservation, our Church has permitted her noblest and most Christ-like activity to become a barren ideality. In the eyes of many the Church has lost her greatest opportunity for usefulness; our Evangelical Church has therefore, lost its hold on the people.

While we might find other ways and means to restore to the Church her legitimate and most powerful agency for the relief of distress, want and suffering, there is no doubt that the apostolic institution of the Diaconate still could render invaluable service in reaching the masses of our people. Endowed on the one hand with that sympathy which is not only human and natural, but regenerated and invigorated by the sympathizing Saviour, and trained, on the other hand, to detect the needs of suffering humanity, the deaconess can bring relief, advice, instruction and encouragement. And she may incidentally stop the mouths of those who ask cynically: "What is the Church doing for the relief of the wrong and oppressive social conditions?"

What a power for our Evangelical Church is the Deaconess who goes out into the homes where the Lord has afflicted His people; or where they have gotten themselves into trouble; or where they have received a bad start in life, by inheritance or negligent training; or where they have become discouraged in the management of their affairs thru mishaps, reverses or accidents. Yes, the widest sphere for the beneficent influences are opened to the deaconess, to rescue the perishing, to care for the dying, and those who simply do not know how to make and to manage a Christian home. These unfortunates must be reached, and their depressing conditions can be best remedied by the godliness which is profitable for all things, having the promise of the life which is now, and of that which is to come. This godliness develops a high standard of efficiency because it develops their quickened conscience to the realization of these very simple, but tremendously important convictions: "God sees me, God hears me, God wants my best efforts. God helps me, God holds me to account. I am God's stewart and co-worker."

The Deaconess Service

If St. Peter says (1 Pet. 3, 1), that wives may gain their husbands (for Christ) by their behaviour without the word, then in a like manner we can say that the deaconess not only may, but does win souls, and reached out into the estranged masses of the people and brings them into touch with the Church, not by storm, earthquake and fire, or by much preaching, exhorting and lecturing, but by their meek and quiet spirit.

While this phase of Deaconess work has not yet been developed to any great extent, and while the beneficent possibilities are therefore, not really recognized by our people, they are fully convinced by the blessings which they receive at the hands of the *hos-*

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Weal and Woe

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to give my mite (it was $5.00) to those who are poorer than I am. Please do not mention my name. I am not suffering want as the others are. Oh, that our Synod might do more for those who are actually in need. However, the Lord provides for us.

Fraternally yours,

L. H.

From Newport, Ky., we received the following letter.

Dear Sir:—

Inclosed please find $1.00 for the Evangelical Ministerial Pension and Relief Fund.

Have read your article in the *Evangelical Herald* and regret that I cannot be of more service to this worthy cause.

Very Respectfully,

E. A. P.

It is not necessary to state that these two letters gave the writer great joy. Unfortunately, however, this joy is greatly tempered by the deplorable fact that, as our treasurer reports, on August 1, the sum contributed by church offerings and special donations amounted only to *one-fourth* of the amount required this year to give to the forty-six pastors and fifty-four widows the special relief promised them. Therefore we plead with all readers of the *Herald* to remember our "Fund" with a more liberal gift than heretofore, when the offering is received on Memorial Sunday.

Should any one wish to make a special donation or a bequest, without knowing just how to go about it, let him not hesitate to communicate with the undersigned, who will cheerfully give all information.

The Soliciting Committee,

J. Schoettle, Chairman,

432 Kellum St., Scranton, Pa.

New York District

Hamburg

Sunday, October 31, was a red letter day for St. James German Evangelical Church of Hamburg, N. Y., for it was the day set aside for the dedication of the new pipe organ.

At the German morning service Pastor H. M. Wiesecke of the local church offered the dedicatory prayer and Pastor C. Bachmann of Cattaraugus, N. Y., preached the dedication sermon. The English evening service was featured by the sermon by Pastor P. Zwilling of Buffalo, N. Y., by the vocal solos by Mr. Wm. Daw and the excellent work of Prof. Emil R. Keuchen who presided at the organ at both services.

The two-manual organ is of tubular pneumatic construction thruout, is most pleasing in appearance and tone qualities and a credit to the builder, the Hinners Co., of Pekin, Ill. Other improvements of the church property such as installment of electric lights, new altar and pulpit hangings, a new cement sidewalk in front added to the festive appearance of the church. A further cause of gladness is the fact that when the Carnegie promise of a donation of $500.00 is fulfilled, and all subscriptions are paid in, the total expense, amounting to about $1,900.00 is met. The offering of the day, amounting to $54.00, was taken for the Jubilee Fund of our Synod. May the good Lord prosper St. James and enable us to serve Him with ever increasing love.

H. M. Wiesecke pastor.

Buffalo

On Sunday evening, October 24, the eighteen Evangelical churches of Buffalo under the auspices of the City Federation of Brotherhoods held a union Jubilee and Reformation service in Elmwood Music Hall. There were 1,800 people in attendance. Rev. F. L. Dorn, Ph. D. of Cincinnati spoke in German, and Dr. Rev. W. F. Werheim of Buffalo in English. A mass choir of over one hundred voices rendered appropriate anthems. It was an impressive, elevating service.

The union teacher training class began in September with 120 in attendance. Those that graduated from the elementary class last year are taking the advanced course under the same teacher, Rev. P. Frankenfeld. A new elementary class with Rev. M. P. Davis as teacher was formed. The classes are about equal in size. The classes meet weekly on Tuesday evenings at the Y. M. C. A. An Alumni Association of the graduates with Mrs. E. Schmidt as pres-

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The Gary Plan of Religious Instruction

A new educational Opportunity opened to the Church. Will the Church be able to grasp it and make the most of it?

Many attempts have been made to secure opportunities for week-day religious instruction without trespassing on the time claimed by the public school or violating the principle of separation of Church and State. Mr. Wm. A. Wirt, superintendent of schools in Gary, Ind., the industrial city built up in a decade by the United States steel corporation, has evolved a plan that seems to offer a modus vivendi. The following, reprinted from *Religious Education*, the journal of the Religious Education Association, is the best exposition of the principles underlying the plan that we have seen. The next issue will have an account of what the plan did for the churches of Gary itself.

No consideration of the so-called "Gary Plan" would be complete without a tribute of admiration for the remarkable man who is making a bold attempt to realize in practice what has long been a dream of educators. Mr. Wm. A. Wirt, superintendent of the public schools at Gary, Ind., has developed a system of education which contrives to bring the schools into co-operation with every civic agency which they can serve or by which they can be aided. Thus, for instance, the schools call upon the industries of Gary, to the end that the children in the school may receive a vocational or a prevocational training. The arts that are used in Gary are similarly called upon. By a special arrangement the work performed by the pupils in the library and on the playground is in the same way made part of their official school activities. The arrangement is two-fold. In return for this co-operation by outside agencies, the school buildings and equipment are placed at the disposal of a much larger clientele than those who have hitherto enjoyed their use. The school buildings and the ample playgrounds about them are used from eight to five each week-day, also all the year around and in the evenings, and they serve not only for their usual purposes but as continuation schools as well as civic centers.

Many individual features of the system have been tried out elsewhere with varying degrees of success. The virtue of this particular enterprise consists in the detailed system of management completely worked out and put into practice by Mr. Wirt. Among other agencies, Mr. Wirt has called upon the churches of Gary to co-operate with him in furnishing the children of the schools with religious instruction. On certain days of the week, the children are permitted to attend religious instruction in their own churches and church schools. This idea in itself is not new and finds its prototype in European practice. This is the particular phase of Superintendent Wirt's plan of correlated school work in which we are interested. It easily suggests itself as a problem with far-reaching consequences. The question as to whether it is possible to introduce this system in a great many communities is dependent upon the attitude that the American people will take toward four vital problems connected with the plan. First, the Gary plan resembles a system used in Europe but pronounced unsuccessful in Europe by many educators. Again, it crosses the plans of educators who try to teach morality without religion. In the third place, it touches upon the dangerous problem of separation of Church and State. After these three problems have been solved, the practical obstacle of expense must be considered. Probably this, the greatest obstacle, can be most easily overcome.

The Gary Plan and Its European Prototype

The so-called "Gary Plan" of religious education has its roots in a stratum of educational theory that lies beneath the ideas prevalent in the United States. In Germany, France, England, and elsewhere systems similar in purpose, but different in method have been introduced. In these countries too we find it customary to put at the disposal of the children certain periods of the school day or school week for receiving religious instruction at the hands of their own religious teachers. In Europe every State originally supported the religious schools of its particular State Church. In those countries where the dissenting Churches have gained sufficient power, they too have wrested from the State the right of support for their own dissenting churches and their own religious schools. In this curious way it has come about that some of the principal countries of Europe maintain a system of general education that makes provision for the religious education of the children of different religious denominations. In some cases these schools are even maintained out of funds collected by the State in the shape of an educational or of a general tax. The Gary plan offered as a solution for the problem of religious education in America resembles this European method in many outward respects, but differs from it, inasmuch as it endeavors to adhere to the American principle of the separation of Church and State.

One of the principal objections made against the Gary Plan is that itts prototype in Europe, and especially in Germany, has not met with success. This lack of success, however, may be due to causes which do not destroy the value of the system. Certain it is that the method of teaching a subject should be considered entirely apart from the method of providing time for the subject in the curriculum. There are some of us who believe that the objection made to the religious instruction of the youth in Europe is characteristic of religion in general as it is taught in some of the countries of Europe. This is the substance of the quarrel between the liberal churches in America and the illiberal, orthodox churches of Europe. In calling attention to the shortcomings of European orthodox pulpits, our American liberals have similarly maintained that there is taught in them a "surfeit of religious doctrines, maxims, hymns, forms, and ceremonies." It would be unwise to conclude that the Gary Plan will be unsuccessful in America because its prototype has been unsuccessful in Europe Elementary religious instruction in America will be successful to the same extent that religion is successful in America—not more but certainly not less.

Morality Without Religion

The Gary Plan addresses itself to the solution of a problem peculiar to the American Sunday-school. Much of the opposition to this plan comes from a class of educators who do not see the necessity for improving religious school conditions in this country. They think that these religious schools can be dispensed with and morality taught without religion. England and France are the two most important countries where a conscious and definite effort has been put forth to teach, in the public schools, a system of morality entirely disassociated from religion. The United States is the third great country where the introduction of a similar system has been attempted. Thus far the experiments have yielded very unsatisfactory results. The promoters of these plans have given various reasons for this apparent failure. The religionists, on the other hand, have maintained that the failure is well deserved because it is impossible to teach morality without the religious sanction. In speaking of the failure of these various attempts to teach a morality detached from religion, we make an altogether empiric observation. Theoretically it must be quite patent to all, that the playground exercises and the lessons in mathematics are rich with opportunities for indirect moral instruction. But the practical, class-room application of this principle lacks vitality. We succeed at best in imparting a knowledge of what is right. We do not succeed in transmuting that knowledge into life.

The Bugbear of Church and State

The bugbear of Church and State will probably suggest itself to those who consider this plan. At the very outset, any attempt to arrange the school hours in a manner to make room for religious instruction is bound to be regarded suspiciously by those who fear the unholy alliance of Church and State. As the plan is carried out in Gary, Ind., it gives occasion for no such fears. The school does not compel the pupil to attend religious instruction or any particular religious school. The choice of attendance, as well as the choice of religious school, is left to the parents. The religious schools are not situated in the public school buildings, nor is the instruction given by public school teachers during their school hours, or as a part of their public school duties. The public schoo

merely requires the pupil to attend the religious school designated by his parents. If the parent does not desire to have his child attend religious school, the child's time is otherwise employed by the public school. If this careful arrangement could be universally adopted, and there seems to be no reason why a less careful method should take precedence, it would still involve an apparent union of Church and State. Say what you will, the boards of education would have to consider and make time-provision for the subject, "Religion," and there is no doubt but that many conscientious members of such boards would consider the very subject "Religion" taboo in the deliberations of a board of public education.

The Spirit of the Law

This involves a serious question. What is the spirit, not the letter, of American legislation with respect to Church and State? There are many ways of defining the separation of Church and State. All parties will agree that there should be no alliance between the State and any particular Church. However, does the spirit of American legislation require that the State ignore all religions or that the State take cognizance of all religions and treat them all upon a footing of equality? The latter interpretation seems to be the one most in harmony with the charchacter of the men who wrote our Constitution. They were not a class of men who opposed religion. On the contrary, they were theists, fighting the presumptions of sects and churches—but not the claims of religion.

This interpretation has the grace of historic continuity. The State Church originally conducted and supported its form of religious education. With the growth of powerful minorities, the various denominations each wrested for itself consideration that once was given only to the State Church. This practically nullified the theory of a State Church. If such an institution still persists, it can only be interpreted as a case of atavism, or as the Church of the majority under an ancient historic title. The fathers of this country who wrote our Constitution coined this sentiment into law. They made it illegal for the State to unite with any Church, not on the principle that religion was bad, but on the principle that all religions are equal before the law. The American principle of the separation of Church and State does not mean the hostility of Church and State, but the maintenance by the State of religious neutrality. The American government is the protagonist of no one Church, but welcomes the activity of all Churches.

The Problem of Cost

The Gary Plan encounters many other difficulties. In practice the most serious difficulty is the unexpected expense to the churches which take advantage of this plan. The expense of conducting a school on Sunday morning is comparatively trifling. The building is generally already heated for the services to be held in the church auditorium. The monetary value of the teacher's time is very little on Sunday. These two items alone constitute a large difference in cost. Very many of the Sunday teachers are altogether unavailable on week days. However, I cannot believe that the American people will fail to make monetary provision for the adequate religious education of their children when the opportunity is afforded to them.

These are the problems that the Gary Plan promises to solve. By changing the hour and day of religious education it attempts to secure more time for the subject. By assigning it to a week-day it endeavors to give dignity and importance to an otherwise neglected Cinderella. By assigning it to a time convenient for the minister, it is presumed that the religious school will secure a degree of expert supervision, which it has not enjoyed in the past. By taking public cognizance of the existence of religious schools, it hopes to induce many more parents to send their children to such schools. If the Gary Plan would succeed in securing one-half the advantages here enumerated, it would be worth serious consideration.

The Kingdom's Advance

AT HOME

Executive Committee of Federal Council Meets at Columbus

The annual meetings of the executive committee of the Federal Council of the Churches of Christ in America are assuming almost equal importance with the quadrennial meetings of the Federal Council itself.

This year the committee will meet in Columbus, Ohio, and at the same time several of the most important commissions will hold their annual sessions, the chief of which will be a three-days conference of the commission on the church and country life, of which Hon. Gifford Pinchot is the chairman.

The country church will receive predominating consideration because of the rural survey of the entire State of Ohio, which is being directed by Rev. Charles O. Gill, the secretary of the commission, who is now making his office headquarters in Columbus. Speakers include Fred B. Smith, Harry F. Ward and other leaders.

Last year the public meeting was addressed by Hon. William Jennings Bryan, then Secretary of State, and this year President Wilson will address the Council at a great meeting in the interests of the rural churches on Friday evening, December 10. It is expected that President Wilson will also sit as a delegate representing the Presbyterian Church.

The meetings will be held from Dec. 8-10, and the churches of Columbus are making elaborate preparations for entertaining the executive committee and the various Commissions.

Young Mormon Quits

The National Reform Association and other forces interested in the fight on polygamy are rejoicing at the enlistment of a recruit whom the leaders regard as the most valuable personal reinforcement that their cause has received in several years. This new worker is Vernon J. Danielson, a Mormon elder who has broken totally with Mormonism, and has dedicated his life to awaken his fellow citizens to the political and moral menace of that impious cult. Already Mr. Danielson has made a deep impression on the churches of western Missouri, among which he has been speaking for several weeks.

Mr. Danielson's home is in Independence, Missouri, but he spent his boyhood and early manhood in Utah, where his father started an agricultural implement factory. The business prospered, and it was afterwards removed to Independence, where there is a strong Mormon settlement. There the son became a partner in his father's company, but a large minority stock was still owned by Morman church officials back in Utah. Young Danielson was traveling in Texas, selling his farm machinery, when he got a sudden and surprising summons from his father to come home. Arriving in Independence, he was told that orders had been received from church headquarters in Salt Lake City for him to go as a missionary to the British Isles. Danielson first rebelled, but when he found his mother in terror lest his disobedience to the church would bring on the family the curse of God, he relented and went to Salt Lake to receive the necessary ordination as elder.

But he went abroad with many misgivings, which increased as he honestly tried to teach the doctrines of the Mormon system. He was so thoroly disturbed that he even consulted a Protestant minister in Britain about joining an orthodox Church there. He found himself, however, so carefully watched by his Mormon superiors that he gave up the thought of breaking loose and plugged ahead at the work until a friend in the United States wrote him that he had better come home—that his father had lost the business completely. Danielson could not believe it, for his father's letters had said nothing of any trouble. But when he reached home he found it all too true. Under threats and cajolery his father had signed away the whole factory plant to the minority stockholders in Utah. The old gentleman was entirely out. The son wasn't long in guessing who had procured his appointment as a missionary, and why they wanted to send him away.

Danielson immediately entered suit to recover the business, and announced his vow of relentless antagonism to a system which could be worked to do his father this shameful injustice. Senator Frank J. Cannon has known the Danielson family for a long time, and certifies without qualification the father's honesty and the young man's sincerity. Danielson proves a forcible public speaker. He is especiallly interesting in his revelations of the grotesque and sensuous endowment ceremonies thru which, like all good Mormons, he passed in the temple at Salt Lake City. His oath to keep secret these experiences he regards as invalidated by the wickedness he has discovered among the leaders of this pretended church of pretended saints.—*The Continent.*

Congregationalists in National Council

The Biennial National Council of Congregational churches alternated with sessions of the American Board of Foreign Missions and the American Missionary Association to fill in the week from Wednesday, October 20, to Wednesday, October 27, in New Haven Connecticut.

Honorable Henry M. Beardsley, former mayor of Kansas City, was elected moderator unanimously.

The principal business before the Council was a report by a commission under the chairmanship of President King of Oberlin, appointed to consider the consolidation of boards. The American Board of Foreign Missions and the Congregational Board of Ministerial Relief were, however, not touched in the recommendations. But the report provided for the consolidation of the Home Mission Society and the Church Building Society, and also for the combination of the Education Society and the Sunday School and Publication Society. Charter difficulties were overcome by directing that the societies combined should elect identical directors, and these directors should choose one general secretary with authority over all branches of the work.

Of the two combinations the first mentioned is to be named the church extension group, and the second the education group. The American Missionary Society, which heretofore has ministered to mountaineers, negroes and Indians, was left out of any consolidation, but was instructed to transfer its mountaineer work to the church extension group. This will leave the "A. M. A." to labor among negroes and Indians only. The Sunday-school missionary work of the Publication Society was regarded as also belonging properly to the church extension group, but difficulties hinder its immediate transfer, and the two organizations were instructed to confer with a view of facilitating the exchange later.

The most sensational occasion of these meetings was the evening when Dr. Charles F. Aked of San Francisco and Dr. George A. Gordon of Boston spoke on peace. Dr. Aked vehemently denounced all European governments alike as equally sinful in their responsibility for the present butchery in Europe. He also declared that the United States was to blame for not interfering to stop the bloody struggle, claiming that the American government might end it all within a month or two. Dr. Gordon dissented very forcibly.

ABROAD

Famine Menaces Palestine

Food is becoming scarce thruout Palestine, especially about Beirut, where prices have doubled and tripled and flour has been apportioned out by a flour commission. Carts, horses and mules have been requisitioned by the army, and the railways are busy moving troops. There is a suspicion among the natives that the government is acusing the flour shortage, because wheat is plentiful in the interior. However, the Turkish governors have done very well, considering that most of the residents are passively hostile toward the Constantinople sultan. Even the citizens of enemy nations have been permitted to live almost unmolested in Beirut and in other cities on the coast, but from the interior the missionaries, and especiallly all the Jews, of belligerent citizenship have been expelled or deported to Damascus or other cities where, however, they enjoy a fair liberty. Djemal Pasha, minister of marine and general of the fourth army, is now general of Syria. He is strong, and sometimes arbitrary, but on the whole he has shown wisdom. Many natives who have relatives in America or in other foreign parts have been called before the court martial at Aleih in the Lebanon to be questioned in regard to letters to them which contained criticism of the government. An immense amount of property in Syria and Palestine belonged before the war to nationals now enemies of Turkey, including schools, convents, churches, hospitals and other missionary establishments. In confiscating this property the Turkish government has but followed the precedent set by the Russians in their German provinces, and by the British in German East and West Africa and in India. The property confiscated in Palestine includes the extensive Russian properties north of Jerusalem, the church, school and episcopal residence of the Anglican Bishop, the magnificent Jesuit university in Beirut with its medical school and priceless library, and the British hospitals at Nazareth, Tiberias and Damascus.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

November 28, 1915. First Sunday in Advent

An Appeal

For several years our *Evangelical Companion* has raised the means for the support of the school at Simga, India, where the brown boys of India are being trained and taught under the fostering care of our own missionaries.

Christmas times suggests to us the needs of others. The greatest gift we can give to the boys of India is a Christian education. Our *Evangelical Companion* knows of no task that is more worthy of our efforts than this one. The editor of the *Companion* therefore, appeals to our Sunday-schools, asking for a gift for that far-away school.

Will you not present this plea to the members of your school, with the request that some definite sum be given for this work?

Perhaps a Sunday offering, duly announced in advance, or the united gifts of the individual classes, might be set aside for this work?

I leave the manner in which the gift is to be raised to your own discretion. I only ask that the amount to be given by your school be forwarded to the editor of our *Companion* before February 1st, when the money will be forwarded. May your Christmas be a *white* Christmas indeed, because of your remembrance of the needs of others.

Gratefully yours,
Henry Katterjohn
Editor of the *Evangelical Companion*

Helps for a Good Meeting

Rev. Henry Katterjohn

MISSIONS AT HOME

M. Nov. 22. The Foreigner. Mark 7: 24—30.
T. Nov. 23. Educational Work. Jer. 31: 31—34.
W. Nov. 24. Sunday Schools. Acts 28: 30, 31.
T. Nov. 25. A Mission to Sodom. Gen. 19: 1, 2, 15.
F. Nov. 26. Aid to the Sick. Mark 2: 1—12.
S. Nov. 27. Civic ideals. Ps. 24: 1—6.
Sun., Nov. 28. Topic—Home-Mission Work to Be Done in our Community. Luke 14: 15-24.

Suggestions to the Leader

It is the leader's duty to point out the work that the members of the society ought to do. If every Christian Church is a missionary enterprise, directed to win others for Christ, then the young peeople's society is one agent of that Church, whose duty it is to help carry out Jesus' great commission. The work of our society is not done by the society as a whole, but by the individual members of the society. But that these individual members may learn *what* to do, and *how* to do it, the society organizes the work. Has your society a vision of the work that remains to be done? Has it canvassed the field thoroly? Does it know how many children of your community are not in Sunday-school? How many young people and grown people who are not in the church? Does the society know of the poor who depend on your help and assistance? Did you ever go out to visit the shut-ins, the old folks in our infirmary or County Home, or even those who are in prison?

Invite the various committees to discuss their work. The Lookout committee might speak of their efforts to win young people; the Calling committee might speak of the unchurched people in the community; the Sunday-school committee of the children to be looked after; the Benevolence committee of the benevolences of the church, the home and foreign mission work etc. Ask the pastor to indicate in what particular manner he may need the help of the members of the society. Remember, you are organized to serve Christ and your Church and to help the pastor. Every pastor has an abundant amount of work which you can do for him. His heart usually aches because there is so much to do,—and he cannot do it alone.

The Topic Presented

1. *Constraining the people*

Home missions includes the work at home, in the homeland, home-community, the home-church, the home-society. The Gospel is a glorious message, rich not only in promise but in fulfillment. Wherever it finds a place and opportunity there it regenerates the lives of men and women, and reconstructs the social and economic life of entire communities.

The acceptance of the Gospel is not dependent on entrance conditions. It says to all, "Come," and he who comes will in no wise be cast out. It seems strange that people must be *constrained* to come into the kingdom. It is strange, because the Gospel offers such unusual blessings, foreign as to their value, to the human understanding. We have forgotten to think in divine terms, so thoroly are we wedded to the world and her enterprises. The entire nature of man must be reconstructed if he would understand the heavenly promises, and would realize that the value emphasis is not to be placed on material and physical things, but on the heavenly and divine things. Men seemingly run away from God as readily now as Jonah did when he received the divine commission. That is the human tragedy, that men cannot and do not understand the meaning and purpose of God's will, and realize the importance of God's revelation.

Jesus' command is to *compel* the people to come in. If they come not voluntarily we must constrain them, force them, persuade them somehow, of the need of accepting the precious Gospel message of Jesus Christ. We compel the child to take the health producing medicine. So must we force people, as the importunate widow did the unrighteous judge, to accept the blessed gift of life.

2. *Which is our mission field?*

In larger cities we think of our unchurched districts. The churches plan to establish mission churches in such regions. There will be ample opportunities to serve in the capacity of teachers and leaders in such mission schools.

In country regions similar opportunities present themselves. Perhaps there are centers *so remote from the church* that the children, and adults too, never come to the house of God. If people do not come to hear the Gospel, let us carry the Gospel to them.

There are the *children and youth* of your community outside of the religious influence of Sunday-school activities. Your society ought to plan to canvas every year your entire parish, that you may learn to know every man, woman and child of the community and their church relationship. If you know what ought to be done in your community, you can better plan to do it.

There are the *shut-ins* of your community. You find them in the homes, sick-chambers, asylums and institutions, hospitals and sanitoriums. I know of one sweet woman who visits regularly the sick in one of our great hospitals with her zither. She has the faculty to sing accompanied by that sweet toned instrument. Her voice has grown as sweet as her instrument, and the patients have learned to long for her coming. How much sunshine she brings into the wards barren of joy, the Father in heaven only knows.

If you look for opportunities of service you can find them. God suffers no willing worker to stand idle.

Some Questions on the Topic

What qualifications are needed for doing home-missionary work?

Why is it not enough to give to foreign missions without working at home?

Name some opportunities of home mission work in your own parish?

What effect will such work have on yourself?

Name the various Home Mission enterprises of our Evangelical Church?

Some Scripture on the Topic

Jonah 3: 1-9; Psalm 69: 7, 8; Isa. 2: 2, 3; 49: 6; 65: 1;, Matt. 8: 11, 12; John 4: 35, 36; Acts 2: 39; 10: 34, 35; 1 Tim. 2: 4-6; Heb. 13-13; Rev. 7: 9, 10.

A Prayer

We pray that Thou, heavenly Father, wouldst open our eyes that we may behold the glory and wonder of Thy Gospel. May we rejoice in the proclamation of the message of salvation to those living outside of the shadow of the cross. May we recognize every opportunity for well-doing, that thru us the foundation of Thy Kingdom may become firmly established in the home-land. Men hunger for the bread of life and know it not, they wait for the truth and see it not. Make us rich in divine treasures and strong in our efforts that we too can break to the hungering world Thy Bread of Life, and can show to erring ones the way to salvation. Amen.

The Advanced Quarterly's Lesson

The Advent Song. Psa. 24.

Daily Bible Readings

M. Nov. 22. Psa. 24. The Triumphant Entry of Jehovah.
T. Nov. 23. Psa. 27. Longing for Jehovah.
W. Nov. 24. Isa. 25. Jehovah Reigneth.
T. Nov. 25. Micah 5: 1—9. The Promise of the Messiah.
F. Nov. 26. Matt. 5: 1—9. The Blessedness of the Kingdom.
S. Nov. 27. John 1: 1—18. The Glory of the Kingdom.
S. Nov. 28. Matt. 21: 1—9; Rom. 13: 11—14. The Church Year Lesson.

Golden Text:—*"Blessed are the pure in heart for they shall see God"* Matt. 5: 8.

The thought of spiritual preparation for the coming of the Saviour at Christmas tide is certainly a timely and a helpful one. The early Christian Church regarded such a period as neccessary in order to emphasize the difference between the natural spiritual condition of man and the results to be achieved thru the coming of the Son of God into the flesh and thus instituted the Advent season, the four Sundays preceding Christmas. Just as every house is fittingly prepared and decorated to welcome the guest of honor, so the hearts of those who would receive the blessings of Jesus Christ and His great kingdom are to be prepared so that they may be in a fit condition to receive their King. And where men have not yet received a vision of what the coming of Jesus Christ into their lives means, they are to learn that His coming means the departure of the old selfish life and spirit, and the establishment of a new, higher and purer way of living.

Psa. 24 has been well chosen to emphasize this thought. It is a processional hymn celebrating the entrance of Jehovah into His house and based upon the event narrated in 2 Sam. 6. Dr. Maclaren thus describes the ascent of that procession bearing the Ark of the Covenant.

"The procession is climbing the steep ascent to the gates of the ancient Jebusite fortress recently won by David. As it climbs the song proclaims Jehovah as the universal Lord, basing the truth of His special dwelling in Zion upon that of His world-wide rule. The question (verse 3), so fitting the lips of the climbers, is asked, possibly in solo, and the answer (verses 4-6), describing the qualification of the true worshippers, possibly a choral, is followed by a long-drawn musical interlude. As the barred gates are reached, a voice summons them to open (verse 7). The guards within, or perhaps the gates themselves, endowed with consciousness and speech by the poet's imagination, ask who it is that thus demand entrance (verse 8a). The answer is a triumphant shout from the whole procession (8b-10). But the question is repeated as if to allow of the still further reiteration of Jehovah's name, which shakes the gray old walls; and then, with a clang of trumpets and clash of cymbals, the ancient portals creak open, and Jehovah enters into His rest, He and the ark of His strength."

The Old Testament idea of the rule of Jehovah over His people has been expanded and ennobled in the New Testament idea of the kingdom of God which Jesus Christ has proclaimed and established. It is *the rule of God thru Christ in the hearts and the affairs of men* which is to extend over all mankind and into all the relationships of men to each other. Every time we observe Christmas we are reminded of this fundamental purpose in the coming of Jesus Christ into the world, and we do well to make fitting preparations for His coming into our hearts. If His rule is already established there it needs to be deepened, strengthened and extended. No matter how long we may have been under the influence of the Gospel, no matter how much care we may have taken to have our lives conform to the will of God, there is always the need of a more perfect growth in grace and knowledge to counteract the evil tendencies, thoughts and desires that constantly arise out of the naturally sinful heart. While there is probably none who could say that he has absolutely clean hands and a pure heart, the desire after them both is probably latent in the hearts of every human being, and if this desire is cultivated and strengthened the hands will grow constantly cleaner and the hearts always purer, so that we may be sure of the blessing of God upon our efforts, Matt. 5: 8; 7: 7, 8.

Jesus Christ also has a claim upon all those who have not yet received Him into their hearts and lives.

They are His own, redeemed, purchased and delivered from sin, death and the power of Satan, and *His work will have been in vain*, as far as all these are concerned, unless they take advantage of the salvation He offers and cleanse their hands and purify their hearts. As followers of the Master it is *our business* to help prepare the hearts of such and win them for our Lord and Saviour. The Christmas season offers especially favorable opportunities for such preparatory work. If we let the peace and joy and beauty of the Christian life shine from our words and deeds, thus reflecting the glory of our God which is revealed in the angel message and the child in the manger into the lives of all with whom we come into touch, it will be easier for the spirit of Christ to conquer, cleanse and convert many of those who are still out of His reach. Will you do it?

Baltimore Circuit League Convention

The Baltimore Evangelical Young People's League and the Sunday School Association met in convention September 7—9, at St. Luke's Church of that city, Rev. F. H. Klemme, the pastor. It was the fifth annual league convention and the twenty-fifth semi-annual Sunday-school convention, and for the first time they were held jointly.

The League

It was just ten years since the organization of the League. A little history therefore would not be out of place. The League is a different organization from what it was in the first years of its existence. In the first five years the League met quarterly in business, social and religious mass meetings. During 1910—11 the sessions were held once a month on Sunday evenings in different churches, and addresses delivered by pastors and laymen. These led up to the convention in September, 1911. From that time on the annual convention has taken the place of the quarterly meetings. Since 1912 the League has been affiliated with the National Evangelical League. Fourteen societies with a membership of about 500 and representing seven cities are on the list.

The convention was opened on Tuesday evening with song service, Scripture and prayer. A welcome on behalf of the entertaining society was extended by its President, to which the President of the League, Rev. Chas Enders, responded. Rev. H. Streich of Buffalo, N. Y., preached the convention sermon on the subject "The Challenge of the Synod's Diamond Jubilee to the Evangelical League". The keynote was progress. He urged the young people to carry on the many branches of work, which have been established during the seventy-five years of the Synod's existence. A special treat was a Bible Study conducted by Rev. O. Guthe of Richmond, Va. His theme was the denominational motto, "In Essentials Unity; in non-Essentials Liberty, in all Things Love." After a short business session, Mrs. E. Kuenzler, who attended the Elmhurst Summer School, gave the impressions which she received in a most interesting manner.

By way of recreation and diversion a most delightful automobile trip was made thru the beautiful Green Spring Valley and suburbs of Baltimore.

Returning we again had the pleasure of listening to a very instructive address by Rev. Streich on "The Purpose of an Evangelical Young People's Society". The society is not a social club; it is not a financial undertaking, nor is it simply to hold young people and keep them out of mischief. These are necessary but only secondary; they are not *the* purpose. This is rather 1) To teach the way of God, 2) To train in service, 3) To transform into the image of Christ. Rev. W. Bourquin of Brooklyn, N. Y., followed with an address on "The Christian View of Giving". It should be 1) Considerate—Inconsiderate giving does more harm than good. 2) Giving should be practiced as a Christian grace. 3) Give as a means to a higher end, viz, to gain confidence and influence the life. 4) Giving should develop into a habit.

Wednesday evening was devoted to missions. Sister Augusta Janssen, in training for Deaconess Work at the Mother House in St. Louis, spoke on "Deaconess Work as an Opportunity for Service". The quiet example of a life consecrated to the Master made a telling appeal. In an inspiring address Rev. Lehmann of Columbus, Ohio, brought us face to face with "Our work in India and the Present War". The precarious position in which our missionaries find themselves, and the situations arising out of the war make fervent and unceasing prayer, regular and increased giving a greater necessity than ever.

Two new societies were received into membership. Among the resolutions adopted were:

1) We render special thanks unto God for the blessings which have come to us thru the League during the ten years of its existence.

2) We are deeply grateful to God and our fathers for that which we now hold dear—our Evangelical Church, and that we are privileged to celebrate its Diamond Jubilee. We are in hearty accord with the plans, both of the denominational officers and of the Baltimore Pastors' Circle, and urge all League members to do their utmost to carry out the same as to Jubilee Offering, celebration in the local churches and the Hippodrome meeting.

3) Inasmuch as the fields of the young people's societies and Sunday-school work are so closely related, we indorse a union convention next fall.

4) We urge all societies affiliated with the League to appoint committees to campaign for subscriptions for our denominational publications, which have special reference to young people and Sunday-school problems.

5) We feel that the success of our convention is due in no little respect to the painstaking efforts of our worthy President, Rev. Chas. Enders and the other officers and herewith render our sincere thanks for the work done during their terms of service.

Rev. J. Otto Reller was elected president and Miss P. Gleichmann re-elected corresponding secretary.

The Sunday-school

In the afternoon at 2:30 P. M. the Sunday-school sesion of the joint convention was opened with a prayer conducted in German by Rev. F. E. C. Haas of Amsterdam, N. Y. Prayer was offered in behalf of our educational institutions, young people and Sunday-school work, as well as home and foreign missions by several pastors. Appropriate hymns were interwoven into the program.

Mr. W. Schmeiser, president of the Sunday-school convention, then took charge of the session and announced Rev. E. G. Kuenzler of St. John's, Baltimore. The subject of his address read: "The Teacher's Home Work—The advantages which the Trained Teacher has in Preparing the Lesson". Among the advantages brought out were Skill, Adaptation, Responsibility. The suppleemntary theme: "The Teacher's Home Work—Keeping in Touch with the Scholar outside the Sunday-school", was treated by Rev. Bourquin. Rev. Streich conducted the round table on "Sunday-school Organization", in which a number of helpful things were brought out. The closing address of the afternoon was given by Rev. F. H. Klemme, pastor of the entertaining church, on "A Graded Sunday-school, with the helps which our Denomination can furnish at present". The speaker took us thru the field of graded lesson material and demonstrated very aptly how several of our courses cover the present needs. Emphasis was also placed upon the importance of religious education in the Sunday-school for the welfare of the scholar and the life of the Church.

The evening session was introduced with a song service, Scripture reading and prayer by the President. Two addresses were delivered, one by Rev. T. Lehmann on "The Adult Bible Class as a Home Basis for Missions". The necessity for personal evangelism was emphasized—each man an apostle in soul-winning. In the closing address on "Bible Study as it affects the Ideals of a Christian", Rev. Bourquin appealed to us to keep our ideals high,to purge them of all dross in the searching light of Bible study and by the purifying fire of the Holy Spirit.

Greetings from Rev. Theodore Mayer, our general secretary, were read, and the joint convention came to a close in song and prayer. The attendance at the afternoon session was eighty-five, and in the evening 212.

"Be ye doers of the word and not hearers only, deluding your own selves".

The Value of Deaconess Work

Concluded from Page 4

pital deaconess. Our people feel safe in the care of the deaconess when they are ill. They prefer to be placed into an infirmary where they need not be apprehensive of being neglected, or molested and disturbed in their most sacred feelings and convictions. They appreciate this security doubly at a time when they expect to receive comfort and strengthening in their faith. We need scarcely say any more on this subject. But we would support our people in their determination to have and to hold more Deaconess hospitals. We are told that we have an abundance of good hospitals, and that we can neither do any more, nor any better than others. We are not convinced, however, and still less prepared to concede the correctness of this assertion, but we grant it for the sake of argument. Suppose that our hospitals are no better equipped than the city hospitals and Catholic infirmaries. Suppose that our sisters were no more expert nurses than the trained nurses or the nuns. We still believe that there should be Evangelical hospitals for Evangelical people. We believe also, that God will show us a way to overcome the obstacles that are in our road. We believe that He can turn the hearts of our pastors and people, that He can open their pocketbooks and treasuries, and that He can direct our young women and widows to bring a living sacrifice unto their Lord, His church and His people.

New York District

Continued from Page 5

ident has been formed to keep up the interest. The annual banquet will be held November 17.

The church councils of the Buffalo churches, without forming a definite organization, have agreed to meet at the call of the city pastoral conference to discuss church affairs. The first such meeting was held July 11, at Bethlehem Church. The Jubilee offering was the subject of discussion. The next meeting will be on the second Sunday afternoon in December at St. Mark's Church, when matters of importance to our Evangelical churches will be discussed. Mr. C. Sieckmann is secretary of this body.

At the last pastoral conference plans were made for a four week's campaign in the interest of our educational institutions during the early part of Lenten season. Rev. S. John will be chief speaker. Meetings will be held in the different churches, and union meetings will be held for the men, the women, and the young people and Sunday-schools. Rev. M. P. Davis is chairman of the Arrangement Committee.

H. L. S.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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Booker T. Washington

The close of the Civil war left the Nation with a number of problems on hand that tested its ability and intentions to the utmost. None of them were more important than that of the Negro race just emancipated from slavery. The great statesmen of the day, and the small politicians also, did their best to bring about a solution of this problem as they thought it should be solved; no one, however, could have known at the time that a little West Virginia Negro boy would do more to bring about the best possible solution of this pressing national problem than all the statesmen and politicians of the period put together. The death of Dr. Booker T. Washington at his home in Tuskegee, Ala., last Sunday morning serves to bring this fact home to the American people once more, perhaps even more forcibly than his life and work has done.

Dr. Washington was born in slavery near Hale's Ford, Va. in 1857 or 1858, the child of a mulatto slave and a white man. After the emancipation of his race, he came to West Virginia, where he was employed in a salt furnace and later in a coal mine, obtaining his first instruction in a local night school. He walked 500 miles to Hampton Institute, General Armstrong's famous school, where he defrayed his expenses by janitor service, graduating in 1875. After four years of teaching and further study he was appointed an instructor in Hamilton Institute, where he was successful in directing the Indian department, which Gen Armstrong had just inaugurated, and introduced and took charge of the night school, which soon became an important feature. In 1881 he was appointed to establish a colored normal school at Tuskegee, Ala., the State legislature having granted an annual appropriation of $2,000 to be used for the salaries of instructors. He opened the school in a dilapidated shanty and a church, with thirty scholars and himself as the only instructor. Tuskegee Normal and Industrial Institute now owns 3,500 acres of land and occupies nearly a hundred buildings valued at about $500,000, with nearly 2,000 students and about 200 instructors. The gospel of honest toil and practical education which has been taught there for nearly twenty-five years has exerted an inestimable influence for good upon the lives of many thousands of the best members of the race and has given an entirely new aspect to the Negro question. Dr. Washington has developed the work of Tuskegee Institute until it is in every way worthy of a place beside Fisk University and Hampton Institute, and probably exerts an even greater influence. Dr. Washington's achievements as an educator not only brought him the honorary degrees of M. A. from Harvard University, and LL. D. from Dartmouth College, but also placed him among the distinguished citizens and the great men of the United States. His work has blazed a path for Negroes that educators among the white race are more and more beginning to follow. In spite of poverty, race prejudice and discouraging environment he has persevered in the great task he has undertaken, and he lived to see the ideals for which he had labored so thoroly planted thruout the country that there can be no doubt of their permanent contribution to the welfare of his race and his country. The opportunities which the United States afforded to Booker T. Washington for the realization of his great vision go far toward balancing the great wrong which the greed and the prejudice of its citizens have inflicted upon his race.

In a notable article in the *Century Magazine* not long ago, Dr. Washington rightly scored an attempt to pass and enforce laws intended to make and to keep one man superior to another, whether he was intrinsically superior or not, "only as white and black learn," he said, "to adjust in a spirit of fair play and justice their individual and racial interests, and to feel the importance of their fundamental common interests, can both races grow and prosper. No individual and no race can succeed that sets itself against the common good."

The Evangelical Teacher

During the past week there has been sent out to the pastors of the Synod a prospectus of a new periodical, "The Evangelical Teacher." To those who may have felt that the Church which has gotten along without such a journal for seventy-five years could probably have gotten along without it for some time longer, we would say that "The Evangelical Teacher" is designed to be far more than merely "another paper" which Evangelical people are expected to read. It is a journal with a definite object that could not have been met as it should be met in any other way. With the extension of the Bible Story Lesson series, and the growth of Evangelical Sunday-school work, there was pressing need of a regular publication that should be able to give sufficient space to a discussion of the Bible Story Lessons for the teacher. The more the Bible Story Lesson Course became recognized as *the* Evangelical Sunday-school Lesson course, the greater became the need for a teachers' help devoted entirely to the development of this series, so that the teachers who made use of it would no longer be at a disadvantage as compared with those who used the International Uniform Lessons. It was absolutely necessary that the entire field of Evangelical Sunday-school work should be covered in a systematic and authoritive manner, so as to avoid the confusion of ideas that existed in very many instances, make possible the adaption of modern Sunday-school methods to the needs of Evangelical churches and schools, and promote the most efficient kind of Sunday-school work in every kind of school.

Recognizing the great importance of the Christian instruction that is being offered in the week-day schools, (the catechetical class, summer and Saturday schools), in so large a number of Evangelical churches, and being desirous of relating the Sunday-school work as closely as possible to all the other methods of Christian education, The Evangelical Teacher will give due attention not only to the needs of the Sunday-school teacher, but to every form of Evangelical teaching. It will seek to promote, deepen and extend the entire teaching activity of the Evangelical Church by stimulating, standardizing and systematizing week-day and Sunday-school instruction as well as the necessary co-operation with both in the home and in the family. It will be a magazine for the heart and the life, the work and the preparation of Evangelical pastors, teachers, parents and workers of every kind who are concerned with teaching. It will aid the teacher, raise the standard of Christian instruction and promote the efficiency of every form of Evangelical teaching. It aims to give all our pastors, teachers and workers a new and larger vision of educational needs and opportunities in our churches, and to quicken all for this greater responsibility and the glorious achievement of developing more and stronger Christian characters as the net result of all our educational effort.

A THOUGHT FOR THE WEEK

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The Oil of Joy is very cheap, and if you can help the poor with a Garment of Praise, it will be better for them than blankets.—Henry Drummond.

The Christian Idea of Preparedness

No doubt the discussion as to National defense raised by the President in his New York address will continue to agitate the press and the politicians of the country until a vote in Congress has disposed of it in one way or another. We are opposed to this propoganda, first, because we do not believe in the efficacy of the method that is being advocated, and second, because there is reason to suspect that those who began the agitation were actuated chiefly by commercial or professional rather than by patriotic motives. There is not, we think, any reason for agitating this question at this time, all the less so, as such a discussion is very likely to be misunderstood in Mexico, South America and Japan, where any action strengthening the United States in a military way is being watched with suspicion. The presence of a large force of trained citizen soldiery and abundant provision of munitions and machinery of war are far more likely to bring any country nearer to war than to prevent it from being involved in war. The whole history and development of the United States has been such that the world has a right to expect this country to take the lead in acting upon the belief that war is unnecessary, rather than in following a precedent that tends to make war inevitable.

The Christian idea of defense, which is the only one this paper can consistently and conscientiously advocate, is very clearly laid down in Matt. 5: 38-42, in connection with the related passages. A thoro discussion of the meaning of this passage would take us too far afield, and we can only refer to the example set by Christ himself on those occasions when there was danger of His being attacked by His enemies. Take the cleansing of the temple (John 2: 13-16; Matt. 21: 12, 13), when he alone armed only with a scourage of cords, stood up against the temple traders, who, with the highest Jewish authority in the land behind them, could have easily overcome Him, as far as brutal strength was concerned; or the matter of paying tribute (Matt. 22: 15-22), when his enemies had conspired against Him with a devilish craftiness from which no escape seemed possible; or the betrayal, (John 18: 3-11), when the armed emissaries of the government authorities went backward and fell to the ground before the simple and straightforward declaration of righteous innocence, tho it was utterly helpless as far as weapons of defense were concerned. All these incidents go to show that innocence and righteousness are forces before which human authority or force of arms is utterly powerless. Christ's confidence in Himself, and in His righteousness and innocence, made Him invulnerable and forced His enemies to attack Him unprovoked, an act by which they condemned themselves for all time and exalted Him far more than any other human effort could have done. And if the United States, in her intercourse with other nations, can preserve that clean conscience and attitude of friendly service which has always been the greatest pride of her best citizens, she will need no other defense, but will attain a position of world-leadership which no other attitude could give her. We are well aware that this idea seems utterly chimerical to statesmen and politicians and their followers, who look only on outward appearances, and we do not expect any political party to take it up and make an issue of it. But we believe in it nevertheless, because it has God and His word back of it, and must and will finally overcome the world.

THE MODEL PRAYER

VII. The Father's Test

"And bring us not into temptation," Matt. 6: 13 a.

The object of a test is to reveal the weak points so that they may be either eliminated or developed and strengthened. Examinations at school are not devised by the teacher for the purpose of tormenting the student, nor for the sake of humiliating him, but rather for the purpose of showing him his deficiencies and spurring him on to do his best to overcome them. The articles that have been subjected to the greatest, most rigid and thoro tests are the articles that will give the largest amount of satisfaction. That is why the familiar phrase: "Best by test" is supposed to appeal to the average mind. Something that is known to have stood the test naturally deserves preference over that which has not. It is often uncertain, however, whither the tests thus advertised have been rigid enough to bring out *all* the weak points of an article, and, if so, whether the weak points thus disclosed *have* actually been brought to the highest perfection attainable, and whether the test has really been applied to *every* article placed upon the market. It is only the most thoro and comprehensive tests that really count.

Being absolutely perfect Himself in every particular, God is naturally interested in developing the human beings He has created in His image to the highest state of perfection also. In leading His children toward such a moral and spiritual perfection God necessarily makes use of tests for the purpose of developing efficiency and perfection in righteousness. All that exists continues to do so only because it is able to withstand the destructive forces at work in the world, and only as long as they are able to do this. And the very destructive forces themselves, such as the elements, and the wear and tear of everyday life in the material world, are not in operation for the purpose of destroying that which exists; they are merely so many constant tests which, in the divine order of things, aim only at the greatest possible efficiency and usefulness by removing that which is unfit for the best and highest purposes. Even failure and destruction have their part in the development of all that is good and beautiful. Just as a school examination does not take place in order to show up the disobedience of the scholars, but in order to incite them to the most diligent and earnest effort and the best work of which they are capable, the weakness and depravity of our own nature, and the seductive whisperings of the evil one, together with the contact with the wickedness of the world about us, are, in the divine order of things, not intended to harm and to corrupt, but rather to stimulate and strengthen the desire for that which is true, honorable just pure, lovely and of good report, and to spur us on to a more determined struggle for the best possible righteousness everywhere. And the world would be a much more beautiful place to live in and the demoralizing forces would not be nearly as powerful as they are, if men had always accepted them as tests that were to be met victoriously rather than as forces to be reckoned with and submitted to.

However, the chief device of Satan, the archenemy of God and man, for leading men away from God and their final perfection consists in turning these testing-times thru which we must pass in our moral and spiritual development into *temptations*, by means of which he accomplishes his purpose of destruction. The fall, a test which our first parents did not pass, has poisoned the very fountains of our beings with corruption, and prepared and inclined our hearts for evil, so that it easily responds to the wickedness of the world and that which is in the world.

The evil that we see and hear from day to day thus becomes a constant temptation to fall below the best and highest that is in us. Frequently alluring promises of gain or pleasure in one form or another make it doubly difficult to resist the call of our evil nature. The thoughts and desires thus aroused gradually lead on to actual sin, and make godliness, righteousness and joy increasingly difficult and finally utterly impossible. What makes these testing-times especially dangerous is that as a rule we are not *prepared* to meet them. If we were always wide enough awake to *recognize* the test before it is too late, and enough *in earnest* about winning out, most of them would probably give us little trouble. The student who has prepared himself for the examination need have no fear, and the alert and earnest Christian can always conquer the enemy. If we would only always realize that every evil thought and desire that enters our hearts is *a test* that calls for our best and most determined efforts in behalf of truth, purity and happiness, half the battle would be won.

And the other half could be won very readily by remembering, and by acting upon the reminder, that God is able and willing to protect and keep us, that Satan, the world and our own flesh, may not deceive us, nor lead us into sin, infamy and vice; mistrust, unbelief and despair; and tho we be assailed by them we may nevertheless conquer and finally obtain the victory over them. In resisting temptations we are fighting God's battles, and no one who fought for Him has ever been left in the lurch. He will not suffer anyone to be tempted above that He is able, and will, with the temptation, make also the way of escape. Faith in the power and promises of God to save and keep from harm; unswerving devotion to the divine ideals of truth and righteousness, and determined, prayerful effort to conquer the hosts of wickedness will always gain the victory that overcometh the world.

Keep your eyes open for the tests; one may be upon you at any minute and the victory depends on your seeing it in time. Cherish a constant and sincere determination to win in any struggle that may come; immediate readiness for defense goes a great way toward beating off attack. Keep your weapons, the Word of God and prayer to God, always at hand and ready for use; it is usually too late to find and use them effectively when the battle is on.

Her Thanksgiving Opportunity

By Sarah N. McCreery

II

"I was about to say that I got into bad company after I left home. I didn't settle down to some good, honest work, and finally I begun to tramp. Just the last few weeks I have been dissatisfied and ashamed of the way I was living, and I determined to 'straighten out.' I made up my mind that I would come to this place and get work and try to live a respectable life. I reached here two days ago; the first day I went from place to place asking for work, but I was refused. That night I was ready to give up and tramp again, so I started for the country—that was when I slept under the haystack. A farmer gave me a good breakfast and I worked to pay for it, I felt better and determined to try my luck again, so I came back, but the second day's hunt was as unsuccessful as the first. By six o'clock I was almost exhausted with hunger, for I had eaten nothing since morning. I resolved to beg my supper so I went from door to door asking for food, but only a short, 'I haven't anything to give you' was all I heard. When you went into your pantry and I saw the pies, I said to myself, 'I'll ask once more and if that woman gives me something to eat I'll try to stick to my determination to 'straighten out'—if she refuses—I'll go to the dogs perhaps! And you know the rest."

The tears were coursing down Miss Hetty's cheeks unheeded. "I didn't realize so much depended on whether I gave you something to eat or not. I am very thankful that I didn't refuse!" she ejaculated.

"And I am too," August returned. "You kept my feet in the right path, when I was ready to give up, and your kindness gave me new hope and courage. You are the friend in need— and dire need at that—and you have helped me thru to-day."

"And only yesterday I thought nobody needed me. I imagined there was nobody whom I could help. I am so glad that I didn't miss the opportunity when it came to my very door," and Miss Hetty's face shone. "My boy, I am so glad you told me all this, for I want to help you more than ever. You have had a good education, I can tell that by your language. Tell me if you have a home, and why you left it, if you have."

The tears were in August's eyes now. "I have a good home, and I left it because I was a fool," he said shortly.

"It is not too late to show that you have grown wise, is it?" suggested Miss Hetty gently.

"Perhaps not," he admitted. "I graduated from High School very young," he said abruptly, "and had a year in college. My father said I must go to college or work in his store, I didn't want to do either, so I took things into my own hands and left home. I said I would go where I didn't have to be under authority and obey laws, but I have found out there are laws everywhere that must be obeyed. People don't respect a person who is not doing the best he can, either. I have not written home for two years, and I have the best mother in the world. When I make a success of something, I'll have the courage to go back and ask to be forgiven."

"I do not wonder that you feel ashamed for having left your good home," was the frank response, "but if you wait until you make a success of something and then go home, you won't be showing any great courage. Write and tell your folks that you intend to do better, ask their forgiveness, and have their help to aid you in your fight, for you will find it will be a fight to overcome the bad habits that you say you have formed," was Miss Hetty's advice.

August shook his head. "I wouldn't have the courage," he insisted. "I realize that it is a fight that I have before me, I haven't tasted drink for a week, but it is not because I didn't crave it. No, I wouldn't have the courage to write to my folks," he repeated.

"One prodigal did," responded Miss Hetty. Then she went to the table and got her Bible. She opened it at the fifteenth chapter of Luke. "You read about another boy that left home, while I wash the dishes."

It was growing quite dark when Miss Hetty returned from the kitchen. "I have been thinking that it would be nice to telegraph your parents and let their day end in real thanksgiving. You see the other boy seems to have sent word to his people. If you did this, it would strengthen your resolution to do right."

"I am afraid to do it," was the reply.

"Isn't your mother as kind-hearted as I am?" Miss Hetty questioned.

"Yes, oh, yes," August replied quickly.

"Well, if you were my son and you would tell me these things, and say you were ready to do better, I would forgive you fully and freely."

"But I couldn't tell all that I have told you in a telegram," objected August.

"No, but it would open up the way so you could tell it. I will send the telegram if that will make it any easier for you," Miss Hetty offered.

"Oh, Miss Hetty, you make things look plain and easy!" August exclaimed impulsively. "If I could talk things over with my mother, I know she would see them as you do, and she could explain everything to my father. I believe I will do as you advise, this is the second time you have given me courage."

"We will telegraph right away before you have time to change your mind," said Miss Hetty quietly, as she procured a pencil and paper.

In a short time August was on his way to the telegraph office with a message to his parents that read: "August is with me. He will stay until I hear from you. Hetty Davis."

When August returned he found that Miss Hetty had further plans. "You are to stay right here until you hear from your folks," she informed him. "You will not want to do it, so I have some work I will get you to do. That will make you feel independent," she said when August opened his lips to speak. "Now don't borrow trouble, and worry over what you shall say to your folks; wait until the time comes and you will know what to tell them—you knew what to tell me."

Miss Hetty prepared a lunch, and after it was eaten, she sent August to bed for a good night's rest. The succeeding days she kept him busy helping about the house. As the hours went by, and no response came to the telegram she began to fear lest she had aroused a false hope in the boy's heart. Four days after Thanksgiving, a knock came just as breakfast was finished. Miss Hetty hastened to the door. A sweet-faced woman stood there, who at once caught sight of the young man behind Miss Hetty.

"August!" she exclaimed.

"Mother," he returned.

Miss Hetty, without a word, went out and closed the door, leaving them alone. It was two hours before August came in search of her. "Mother, this is Miss Hetty Davis," he said when they returned to the room. "But for her, that telegram would have never been sent. She gave me courage to tell all that I have told you."

"August has explained all that you have done for him, Miss Davis," Mrs. Sterling said, "and it is a debt that can never be repaid. Mr. Sterling and I shall hope, however, to be able to do something for you some day. August is going home with me," and the voice trembled with joy.

"I'm going back home to go into father's store," August interrupted, "and try to atone for some of the sorrow that I have caused my parents. It would be easier to begin anew somewhere else, but I owe it to them to go home. And, Miss Hetty, I am not going to try to repay you, perhaps the chance would never come, but I am going to pass your kindness to me along to somebody else. When I find a young man who needs help, I'll help him, as you did me. I can tell him my experience and that will be an encouragement."

"I don't want you to repay me, August, except by doing as you have determined. The debt isn't all on your side, your coming did me good, and I am never going to imagine again that there is nobody who needs my help. I just took it for granted that nobody needed me, I didn't look for a place or a person to help, so I shall always be thankful for this Thanksgiving opportunity and the lesson that it has taught me."

"Unto Every Good Work"

When a man is saved he is saved to something. The mediæval conception of religion was that in its supreme development it was intended for show but not for service—like the skeletonized leaves which our grandmothers used to prepare with so delicate a touch, soaking out the softer parts, bleaching the chlorophyll and mounting the remaining tissues on wires. When it was all done, it was just fit for the parlor to be put between the front windows under a glass case. It was an idealized leaf, but all the life was gone out of it. It could no longer contribute to fruit or flower. The "holy" men of all religions have usually been shut in a cell or mounted on a pillar or put somewhere else where the world could not jar them. They were for exhibition, not for use. But the biblical idea of perfection is for use rather than for exhibition.

Every man who has tried a dozen razors and rejected eleven, knows that all iron is not capable of taking an edge. Ask any maker of fine instruments and he will say that iron from Norway is good for such uses and iron form the Mesaba range for something else, but no ore has yet been discovered just right for all purposes. It is a wonderful thing to say that the man of God is capable of adaption to all the divine purposes among men—that he may be "furnished completely unto every good work," as Paul has it. There is work to be done in the pulpits, the schools and the fields, and no man can do either work so well as a man with the grace of God in his heart. It takes a child of God to make a slum-worker or a visiting nurse or a missionary to Africa.

The press fills column after column with the hardships endured by explorers who have sought the pole, but Hans Egede, the first missionary to Greenland, passed not one winter or two or three among the Eskimos. He gave his life to them and God gave him the people. So clearly are these truths demonstrated by experience that many a dying man of the world, wishing to do something for the race he is leaving behind him, bequeaths his wealth to some organization of religious men or women, knowing that whether it be preaching the Gospel or caring for orphans or rescuing the victims of vice it is the Christian only who is "furnished completely unto every good work."

But even more important is it to note that Paul believed that spiritual culture only could develop in a large way these glorious results. He did not deny that many good ends might be obtained from nature-study or the pursuit of science, but he believed that abundant measures of grace were reached only by those who used the means of grace to that end.

Not long ago the papers reported the death of a man who had been known for his wealth and his eccentricities. He was a curious compound of the philosopher and the fool. He purchased every improved tool that was for sale at the grange store, but he never used any implements which had not been used by his grandsires. He owned the best self-binders, but they were kept under a shed. He never used anything but an old-fashioned "cradle" himself. He owned corn "cultivators," but he stuck to the hoe for his own use. He even bought a "vibrator" which could turn out twelve hundred bushels of wheat from its spouts, but he pounded out his wheat by means of a flail as his ancestor did two hundred years ago.

That man has thousands of doubles in the relig-

Concluded on Page 7

✳ For the Heart and the Home ✳

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Thanksgiving

By Margaret E. Sangster

What time the latest flower hath bloomed,
The latest bird hath southward flown;
When silence weaves o'er garnered sheaves
Sweet idyls of our northern zone;
When scattered children rest beside
The hearth, and hold the mother's hand,
Then rolls Thanksgiving's ample tide
Of fervent praise across the land.

And tho the autumn stillness broods
Where spring was glad with song and stir,
Tho summer's grace leaves little trace
On fields that smiled at sight of her.
Still glows the sunset's altar fire
With crimson flame and heart of gold,
And faith uplifts, with strong desire
And deep content, the hymns of old.

Fellowship Class at Work

"What about this license that is out for a saloon to open on the corner below this?"

It was the monthly business meeting of the Fellowship class. Twenty young men made up this class. The church of which it was a part was in a semi-downtown district thru which a number of boarding houses were scattered. Up to this time, however, the church had hardly seemed to be aware of this fact, at least not aware of it as a fact in which it was in any way concerned.

But this new element in the situation had suddenly arrested the attention of this class. "I overheard the proprietor talking the other day. There is to be an orchestra of really skilled musicians, and various other features to attract young men. It's the young men in the boarding houses around here they're after," Howard West pointed out gloomily.

"They'll get them too," Wesley Lane prophesied more gloomily. "You can't wonder at it either. These young fellows are away from home with no place to spend their evenings but a cold, cheerless little six by ten room. I don't know as it is strange if they do go into the only warm, bright place that is open to them."

"The reading room and gymnasium downtown are always open to them. If they want to, they can go there," someone remonstrated.

"I'll tell you what I think— reading rooms and gymnasiums are certainly fine and do an immense amount of good, but there's something else needed." All turned interested faces when Charley Bailey began to talk, for they knew that this was a subject on which he could speak with authority. He had come to the city a stranger five years before and had lived in a boarding house ever since. "I don't know what I should have done if it hadn't been for the gymnasium and reading room when I first came to the city," he went on. "But in spite of them I was a most desperately lonesome fellow. They are good, but they can't take the place of home life. Many an evening I tramped the streets, so homesick and lonesome I was nearly desperate. I could look thru the windows where shades were not drawn and catch glimpses of pleasant home groups, and I felt bitter, that in a city of Christian homes there was not one where I could be made welcome. Of course, I was unreasonable, but you'd find some excuse for me if you knew how it feels to be shut out that way. I don't doubt that other young fellows feel just the same that I did, and I believe that if Christian homes were open to them at least half the saloons would go out of business. More than half of the fellows who go to those places go because there is nowhere else for them to go."

There was a little silence when he stopped speaking. The truth of what he had said had come to the others with force. "We represent nearly twenty Christian homes in this community. We ought to be able to do something," one finally said thoughtfully. "The others in our homes would help. We know that we could count on them."

"What we do should be done, or rather begun, right away. We want to be on the ground before the saloon opens," another suggested. There were other suggestions and further discussion of ways and means, but no set plans were adopted as was usually done when they took up any new work. It was simply understood that each home represented should work in its own way.

Here and there a party was given or a parlor entertainment, to which all of the homeless young men in the neighborhood were invited—not a general invitation, but each one individually. But a majority of the families—and these the most successful workers—simply opened their homes to these outsiders as they would to any of their friends, inviting in from one to eight or ten for a home evening. Sometimes a group of those who were musical was gathered together and formed into an orchestra or a double quartet that was to meet once a week to practice. Sometimes games, crokinole, or checkers, or parlor quoits were the attraction. Often there was simply a home evening. The fact that they were among friends who were interested in hearing of their successes and disappointments, of the pleasant and disagreeable happenings that they were meeting, made these, perhaps, the most enjoyable evenings of all to these homeless young fellows who had not found anyone interested in them for many a long week.

What were the results? First of all, the saloon moved out of that neighborhood before the end of the year; there had not been customers enough to make it profitable. Even many of the young men who in the past had been in the habit of sometimes taking a glass had not been near the saloon. The knowledge that these new friends of theirs expected better things of them and the desire not to disappoint them kept them away. Nor was this all. Not only were they saved from yielding to the baser temptations, but among these new influences they developed stronger and finer characters, some of them Christian characters. There is no way of measuring all the results.

There is the same need, to a greater or less degree, in every neighborhood. If all Christian homes would see the need and the opportunity and each do its share toward meeting it, it would go far toward solving a good many problems.

The Watch for Souls

By J. W. Weddell

The church is called to it. Heaven is all alert for the lost. Angel harps quiver, the word of God is full of reiterant cries, "Turn ye, turn ye, for why will ye die?" Come, for all things are now ready." "Ho, every one!" The Spirit of God is abroad, brooding and breathing. Jesus Christ himself is at the right of the throne, his finished work with him, waiting, yearning for response. Why does it not come? Why is refreshing withheld?

Is it because the Church is not watching with its divine Master? "Couldst thou not watch with me one hour?" Christ says from the edge of his passion.

We are asleep with reference to the peril of the lost, a peril real and portentous; asleep also, with reference to the inestimable worth of a soul saved. It is the unwatchfulness of Christians that halts the work.

That friend at your side—when have you ever spoken to him about his personal salvation? When have you in any way indicated an interest in the souls of those nearest and dearest?

On the contrary, how often indifference to spiritual verities, or, what is worse, levity and frivolity regarding the things of the other world has turned aside the truth from its proposed impression and persuasion?

It may be an unprepared mind before the service, a trifling whisper or disturbing glance when the sacred message is being delivered; critical or distracting remarks after the sermon—any one of these may stand in the way. There the eternal destiny of a soul was in the balance, and you were careless and thoughtless, and the opportunity was lost, perhaps the soul lost.

"Couldst not thou watch with me one hour?" Take it home; make it practical and personal— this hour of opportunity, this hour of church service or prayer. Are you with your Master in the watch for souls?—*The Standard.*

Denominational

The Educational Institutions

Elmhurst College

At the beginning of the new school year, Sept. 8, forty-four new students were admitted. In the opening service in the evening Dr. Irion based his address upon 1 Kings 3: 5, 9, "Ask what I shall give thee.....And Solomon answered, Give Thy servant therefore an understanding heart." Pastor Werning, Chairman of the board of control, conducted the installation of Prof. J. E. Schmale, who responded with a brief address. The new students were cordially welcomed and formally received into the student body. On the morning of September 9th the work was begun in all the departments and classes, and has since been carried no without interruption. We trust that the year's work can be continued in the same spirit and be richly blessed. To that end we daily lift up our eyes to the mountains from whence our help cometh.

The total number of students is now 176 and all the classes are filled. The faculty realizes that they are to prepare the future ministers of the Gospel for their life work, and that, besides the instruction in the various branches of knowledge, the development of Christian characters is of equal importance. It is our aim to accomplish both these aims prayerfully and with faithful effort. May God bless our endeavors.

The entire institution and its work, with its large household, needs the intercession and the continuous support of the whole Church, so that our efforts may succeed and that we may be able to give our students what they need for body and soul. As Christmas time approaches, we therefore again commend our institution to the kindness of our friends who have so faithfully remembered us in the past, and to all who may read these lines.

Eden Seminary

The new school year at Eden began on the same date as that at Elmhurst College, and was opened in the customary manner in the seminary chapel.

The repeated interruptions of our work are not to be classed as disturbances, since all of them fitted in very well with the course of the work as a whole. On September 19, an exceptionally fine autumn day, we observed the customary Seminary Day, and on October 15th and 17th our students took part in the Jubilee services at Mehlville and in the St. Louis Coliseum, as has already been reported. Of course the student body also observed the occasion in special services in the chapel, Prof. W. Baur delivering the Jubilee address in the services on October 17th, setting forth the meaning of the word Evangelical. The following day was given over entirely to the alumni meeting and banquet which has also been reported in these columns, and in greater detail in the Jubilee number of the Keryx.

In appreciation of the services done by a number of students, who volunteered to teach English classes last year under the immigration secretary of the Central Y. M. C. A. of St. Louis, the various foreign associations invited the whole student body to an entertainment and social on the evening of September 30.

The arrangement whereby students at Eden are enabled to make their A. B. degree at Washington University, St. Louis, in conjunction with their work at Eden, will gladden the hearts of all who are interested in the progress of our educational institutions. Graduates of Elmhurst and Eden are also permitted to enter Washington University without first doing special undergraduate work, each case, however, to be taken on its own merits. Prof. Press deserves great credit for pushing these arrangements to a successful completion, thus lining up the work done at Elmhurst and Eden with that of standard higher institutions of learning.

From November 15 to 17 Pastor W. N. Dresel, of Evansville, Ind., chairman of the Superintendents' Division, International S. S. Association, is delivering a series of lectures at the Seminary on: 1. The Place and Function of the Sunday-school in the Evangelical Church; 2. The Organization, Gradation, Management and Equipment of the Sunday-school; 3. The Pastor and the Sunday-school, and 4. The Sunday-school and the Pastor. A detailed outline of these subjects may be helpful to many of our readers in obtaining a proper view of the relation of Sunday-school work to the Church, and we are therefore publishing the syllabus in the next issue.

THE VALUE OF DEACONESS WORK

It is a splendid Object Lesson of real Christian Service and a natural, noble and honored Field of Usefulness for Women

A Paper read at the seventh Conference of Evangelical Deaconess Homes by Pastor C. Held, Louisville, Ky.

II

And that leads us to mention another blessing that finds its fullest illustration in the Deaconess work; namely, *the complete self-surrender*, the consecrated service, the humble devotion to the best interests of our fellowmen, for Jesus' sake; the linking up of our lives with the lives of our fellowmen, thru our connection with the Master. That means the realization of the Kingdom idea of our blessed Saviour. We, of the Evangelical Church, must learn that lesson. But I see that a storm of protest is brewing. You say: "Do we not know that? Do we not practice that?" Yes; we know, and we practice in part, but will you deny that we could not do more? Can you deny that many, too many congregations, people and pastors have not even made an effort?

Where do we find real self-denial, cheerful self-sacrifice, humble service among Evangelical people? Oh, yes, we have many hard workers for socials, suppers, picnics, fairs, concerts and theatricals. They make and beg articles of all kinds, for our bazaars; they run upstairs and downstairs, in town and out of town to sell tickets. Men even stand in the kitchen perspiring over the coffeepots, roast boilers and potato boilers. We spend many hours practicing for a concert or a play, and we have thousands of people who willingly sacrifice themselves to drink coffee, eat ice cream, or supper, and are even ready to dance and play euchre for Jesus' sake and the advancement of His Kingdom!

But where do we find the men who, like Peter, for the exercise of practical Christianity, leave their work to become fishers of men; the industrious Tibithas full of good works and alms deeds which they do; the intelligent Phoebes who succor to many; the widow who will offer all she has, even all her living; the men and women who will practice the pure religion and undefiled before our God and Father, to visit the fatherless and widows in their affliction?

Let us be honest. Is it not a fact that two out of every three Evangelical people attend church service whenever they find it convenient; they give whenever they have anything left over; they want to live unto themselves first, and incidentally unto Him who died and rose for their sake (2 Cor. 15)? The Kingdom of God to them is eating and drinking, and not righteousness, and peace and joy in the Holy Spirit.

Have we lost the Idea of Cheerful, self-sacrificing Service?

How many or rather, how few of true Evangelical Christians are there living in the world, but not being of the world? Of denying ourselves of certain, perhaps legitimate enjoyments, so that we might find time for Christian activities, with a clear head and a pure heart for efficient work? To deprive ourselves of some luxuries that we may have something to give toward the expenses of the King's business? To gather up carefully, the broken pieces that nothing be lost, and everything possible saved.

Where are the parents who teach their children that the ministry and the diaconate are desirable vocations? Where are the boys and girls who volunteer when God calls for their service?

If it is not so, then why the accumulation of a $100,000 debt on our institutions; why the suggestion that we relieve ourselves of the responsibility for our Foreign Mission; why the dearth of ministers and Deaconessess?

We have lost the ideal of Christian faith, which blossoms forth in cheerful, self-sacrificing service. God grant that we may find our lost ideal in this year of the Diamond Jubilee!

We look down with something of pity in our hearts, upon our stepbrethern and sisters of the Catholic persuasion. But with all their false doctrines, in their self-sacrificing service, they are not far from the Kingdom, because with them the Church is first and they do things, their work prospers.

We *talk* about unity! We *talk* about doing something; we talk about work; we hold Jubilee services, Reformation services, meetings, conferences, confirmation exercises, we preach, we discuss and pass resolutions; we have societies, associations, unions and a perfect torrent of beautiful, grand and eloquent talk is turned loose upon a long suffering humanity, until we are talked to death, and the man or woman who can talk the most is, apparently, the greatest in the Kingdom. We are flooded with literature until we are almost drowned and our eyes become dim from reading. We get enthused and resolve to do things—but our mountain-high efforts and enthusiasms bring forth the dwarfed, stunted and sickly looking baby of Evangelical service and sacrifice.

Deaconesses are Doers of the Word

Our deaconesses, contrary to women's customs, are not saying much, they are not gushing over with effusions of sentimentality; they are very reticent concerning their intentions, but they *do* things, and it is of these that our Lord says: "Come, ye blessed of My Father, inherit the Kingdom prepared for you."

Yes. let us emphasize at this time, that our deaconesses present to pastors and people an impressive object lesson in the art and science of *cheerful, humble self-sacrificing, Evangelical service for Christ and His Church.*

And that other object lesson is no less emphatically brought to our attention: *What Christ can do* with a life linked up with Him; what he can make out of a woman who consecrates herself to His service—who permits Him to use her as an organ of His grace. We may safely assert that all of our deaconesses are rather above, than simply on the level, of average intelligence. But we may also say, without hurting their feelings, that nearly all of them, if left to themselves, would have remained on the level of woman's usual sphere. However, now that Christ has called them, and they have linked their lives with His life and thru Him, with the lives of their fellowmen, they at once rise above the common level of their sisters, and become distinctly the handmaidens of the Lord, who are a blessing wherever they go, and whose names are spoken with a benediction by may a heart that has been the beneficiary of their ministrations.

And if the chief end of our lives and our activities be the glorification of Christ, then the Deaconess work furnishes an object lesson and demonstration, in this direction. Yes, herein chiefly, because deaconesses do their work, not for gain or praise, but that the King might be glorified, souls might be saved, and that His Kingdom may speedily come on earth as it is in Heaven.

No Better Place for Women than Deaconess Work

And there remains the very practical benefit of deaconess work, to offer to women a real, beautiful, satisfactory, womanly, godly *vocation.*

That is something that concerns the Church very vitally. In our modern times women have entered into every phase of public life. Some hail this with delight, others deplore it. We are certainly glad that woman enjoys an independence unknown heretofore, and would desire that as a matter of justice woman should enjoy equal rights with men. But how shamefully women workers are treated in the endeavor to win their daily bread. What man will work from fourteen to sixteen hours a day, for seven days in the week, in many instances for a few dollars, like our servant girls? And at that, they are infinitely better situated than the factory woman who earns from four to eight dollars per week, and these in turn, are better off than the clerk or sales-lady who must dress neatly on three to six dollars per week. And many *do not know what to do and where to turn to make an honest living.*

There, like an oasis in the desert of life, stands the Deaconess Home, offering to Christian girls and widows of all classes an honorable and exalted vocation. It is really surprising that our Evangelical women, who are loking for a field for service of some kind, do not fall over each other in an effort to reach this haven of refuge, in attempting to escape from the grinding, nerve-racking and dangerous and trying fight for life and existence. What a blessing that the Church *can* offer such a beautiful vocation. How many girls, who were dragged down in the maelstrom

of temptation, to their ruin and destruction, might have served their Master and their fellowmen in the most helpful and blessed manner, if they had entered a Deaconess Home.

Considering the benefits which accrue to the whole Church from the work of the Deaconesses, let us briefly mention only this one: that a large deaconess force is a formidable power, *the strong arm of the Church militant.* The "black army" of our step-sister Church is undoubtedly her most valuable asset, and she loses no opportunity for showing them to the public. And really: consider the work of their innumerable hospitals, parochial schools, academies, homes of the friendless, Good Shepherd homes and orphan's homes,—can you even estimate the immense work they do? Can you fathom the more immense influence which they exert? Is it not possible with this force to "make America Catholic?" And the Protestant Churches hope to overcome that world power and every other worldly power with her inadequate organization, and with her few deaconesses? It is true that even these few have strengthened the position of our Church. But how much more could a multiplied force accomplish? If the Evangelical Church is to be blessed and be a blessing, if the Evangelical faith is to overcome the world, then let us cultivate every activity of our Church but at this time let us strengthen and extend our Deaconess work especially, because it is one of our most practical and important activities, and because it needs all the strengthening and extending we can give it.

We ask: "What are the benefits of Deaconess work? What shall we have for our efforts?" Answer, *Just what we put into it.* Whatsoever a pastor, a congregation, the whole Church sows into the Deaconess field, that they shall also reap, and remember: God is not mocked."

This much is absolutely certain: The deaconess work is a good tree planted in the garden of the Evangelical Church, which has brought forth and will bring forth good fruit. Let us dress it and keep it, let us work in the vineyard all together, as long as the day of life lasts, and then we shall, when life's work is done receive and enjoy the greatest benefits and blessings prepared by our Saviour and King.

Indiana District

On Sunday, October 24, the St. John's Church near Carmi, Ill., celebrated its annual mission festival. Very few of the members and friends of the church who were in attendance were aware of the fact that a special feature would be added in order to honor one of their number, who at one time had been the pastor of the flock and who now by the grace of God was permitted to spend the declining years of his life in their midst.

The members of the Mt. Vernon Circuit of the Evansville-Mt. Vernon Pastoral Conference had learned that the year 1915 marked the golden anniversary of the ordination of Pastor emeritus Chr. Mohr, and at once they planned to observe this event in a fitting manner. Thus it was arranged to hold the fall session of the circle the day following the mission festival at Carmi, and it was suggested that the brethern be in attendance at one mission festival in order to enable St. John's congregation to participate in the festal occasion. Pastor Mohr was visibly surprised when at the close of the afternoon service, Rev. J. Schlundt, president of the circuit, arose to address him personally and to inform him that his friends had chosen this occasion to celebrate the fiftieth anniversary of his ordination. Pastor Schlundt praised the grace and mercy of God which enabled Pastor Mohr to render faithful service to the cause of the Master during the fifty years of his ministry, forty years of which were spent in active service, and ten in humble submission to the will of the heavenly Father as pastor emeritus.

The following pastors then extended personal greetings based upon scriptural passages and offered congratulations: Fr. Daries, H. A. Koerner, C. G. Kettelhut, M. Schmiechen, J. A. Reller and Paul Press. In a fitting response in which he gave expression of his deep appreciation of the thoughtfulness of his brethern, voicing his sincere feeling of unworthiness in view of the large measure of divine grace so abundantly bestowed upon him by the heavenly Father, and praising Him for the manifestation of His lovingkindness, Pastor Mohr brought the simple but impressive service to a close.

Concluded on Page 8

The Gary Plan of Religious Instruction

A Year's Trial of the Gary Plan Shows the Children, the Pastors and the Public School Teachers delighted with the Results

How Gary Did It

After the exposition of the fundamental principals upon which the Gary plan of religious education is based, as contained in our last number, it will be interesting to note the practical working out of the idea in Gary itself, as described in a recent issue of the Presbyterian weekly, *The Continent.* The city of Gary, founded to make money, and with children of nineteen nationalities in its schools, is undoubtedly making a most valuable contribution to the cause of general religious education. Educators of all kinds are watching the development of the plan with the utmost interest, and the Gary idea could without doubt be applied almost everywhere to the very best advantage.

"How many of you asked that you might say grace at the breakfast table this morning?" The question was addressed by the teacher of a group of children at Gary, Indiana, to one of the classes made up of little folks sent by the school authorities. This query was put by H. W. Farrington, in charge of the religious day school conducted in the Methodist Episcopal church to sixteen boys and girls of the first, second and third grades in the Jefferson public school, just a block from the church. Only two of the sixteen pupils indicated that grace had been said, but eight said they had suggested to their fathers that grace be asked.

This question had followed the opening of school, when one of the little boys was called to the front of the room and, standing beside the teacher, repeated a prayer which previously had been taught to the entire school. Later, a girl led her classmates in repeating the twenty-third psalm. Hymns were sung and other Bible verses were repeated in the same manner; one of the class always leading, and doing it with an air of having been accustomed to such exercises. These children are not all of them members of the Sunday-school.

A Year's Experiment

Gary is famous not only for its marvelous development but for its unique educational system. The board of education of New York city likes the plan so well that last year it paid the Gary superintendent of schools, William A. Wirt, at the rate of $1,000 a week for occasional supervision of the public schools of New York and Brooklyn. The theory of Professor Wirt is that school buildings and equipment can be made to do double duty by a division and rearrangement of classes. The further plan of permitting public school children to receive religious education from representatives of various denominations is of special interest to those concerned about the absence of moral instruction from the public schools. The plan has now had a year's trial.

During the past year in the Gary schools any pupil desiring to do so has been permitted at certain times during the week to leave the school building and attend classes for religious instruction under denominational leaders. Parents of the children made written requests at the beginning of the year that their children be permitted to do this, naming the denomination they preferred. After the pupils had elected to go to religious school rather than to attend the public school"assembly," the authorities made certain by reports from the religious instructors that the pupils were in their classes at the times designated. To this extent attendance has been compulsory. If the parent did not wish the children to receive this instruction—eighty per cent of them did, however—the alternative was an instructive or entertaining program in the school assembly hall during the time they otherwise would have spent in the churches.

Four Denominations Provide Religious Specialists

The first year necessarily was an experiment. For the minister of a congregation to teach school five days a week in addition to doing his pastoral work is obviously too great a burden to be assumed permanently. Four denominations—Presbyterian, Methodist, Christian and Episcopalian—have had special men in charge of this work. Other denominations have made more or less regular attempts to instruct the children who desired to attend their church schools.

These instructors were faced with the necessity of breaking new ground in the educational world. Textbooks and courses of study had to be evolved or discovered. There also has been the problem of the correlation of the day school with the Sunday-school. The pupils in both schools are not identical. If the regular Sunday-school is taught during the two periods which each scholar has during the week for religious classes what should be the program on Sunday?

Will Correlate Day and Sunday Schools

This problem has been solved in various ways. The Presbyterian Sunday-school, using the International graded lessons, used a scheme of correlated lessons of Bible courses. Other schools had programs outlined by the several instructors as seemed best. This lack of uniformity in the schools will be remedied this fall by the adoption of a course of study being worked out by a committee of the instructors and representatives of the denominational boards involved.

The success of this plan of religious education has depended largely upon the adjacency of churches to public schools. Several churches are near the Jefferson school and the plan has perhaps the largest success there. Neighborhood house, the Presbyterian social settlement, is within three blocks of the Froebel school, and is the only religious institution near the school, so that all the instruction of the Protestant children in the Froebel school has centered there. The Reformed Jewish children have also met in the Presbyterian settlement during the past year.

Let us spend a few moments in the room devoted by the Christian church to classes from the school across the street. The teacher sits at a desk facing seats which match those the children use earlier in the day. The room is on the second story back of the church building and is brightly lighted.

"Who came to meet Jairus?" asked the teacher. The class is in the midst of a recitation upon the last semester's work. Six hands are vigorously uplifted, each child (none more than nine years of age) anxious to respond. One little girl goes thru most of the Bible story without difficulty, and at the end quotes the Bible verse learned as representative of this lesson. She has before her a book made during the semester with hand drawn illustrations of the Bible stories. Other stories learned during the year are asked for. There are eleven children in this class; eighty-six elected to attend his school during the year. One-fourth of these were not members of any Sunday-school, and of the eighty-six enrolled there was an average attendance of sixty during the year. This day school for the Christian church takes the place of Sunday-school, there being a devotional exercise during the time formerly occupied by the school on Sunday.

New Methods of Teaching

On one side of the room was a map of Palestine, with screws to indicate the location of the prominent cities of the holy land. A boy of twelve, engaged in repairing some electric wires back of the board, proudly explained the use of the map after the class of younger folk had been dismissed. The map was made by members of the manual training class of the Jefferson school. The electrical connection is such that the pupil who stands before the board and points correctly to Jerusalem, for example, completes a circuit which lights a lamp beside the name of the city at the side of the board. No light flashes if the pupil fails correctly to indicate the cite of the city asked for. It is a graphic method of teaching biblical geography.

Lack of suitable quarters for each of the denominations has made it convenient, in arranging for the pupils of the Froebel school, to have interdenominational classes, hence the organization there has been slightly different from that of the other schools. The pupils have been divided into four departments—primary, junior, intermediate and high school. Rev. Thomas Owens, religious director of Neighborhood house, has been in general charge of the religious day schools in Neighborhood house, with various instructors taking different departments. Mr. Settle, special

worker for the Christian church, had all of the intermediate pupils; Miss Maude McLaughlin the primary, and Mr. Farrington, the Methodist director, had the high school work of all denominations. It is hoped in the future this denominational co-operation may be extended. Miss McLaughlin also has had a large number of classes of children of all ages who expressed no church preference, but who wished religious instruction.

Some Notable Results

What has been the results of this year of trials? The attitude of the children themselves is indicated by the request of the junior classes at the First Presbyterian church, when Mr. Owens announced the last of May as the close of the school. The children voluntarily asked that they might come several weeks longer. The request was granted. The pupils seemed to come to their religious work classes with much eagerness, and the average attendance has been high.

The pastors are enthusiastic over this reinforcement of their work. Not only are the day schools excellent feeders for Sunday-school, but religion has been carried into the homes to such an extent that the Methodists, for example, have during the year added eighty new members, many of whom can be traced to the operation of the day school. The Presbyterian Sunday-school has increased in attendance from 200 to 400. The pastor, Rev. F. E. Walton, believes this mostly due to regular work of the church, rather than to the innovation, but he is so enthusiastic about the school that he is convinced the idea ought to permeate the entire denomination. He does not believe that the day school can take the place of the Sunday-school, which may be used more for devotional than educational work.

Teachers of the public school are thoroly delighted with the plan. The principal of Jefferson school is of the opinion that there was better order there this year than last, and she is willing to credit the improvement partly to the influence of the Bible schools. The principal of Froebel school, where there are 2,000 pupils, says there are now few users of tobacco among the school children. Rev. Ralph E. Cummins, head worker at Neighborhood house, situated in the less prosperous section, says there is little profanity.

It must be acknowledged that parents in many instances have been apathetic. The good influence of the school on the homes, however, is asserted by all pastors interviewed. There is more real religion in Gary homes today than there was a year ago, and the interest of the parents is growing.

During the coming year there will be no counter attraction of an assembly period at the same time that religious instruction classes are held. The unification of the work of all the denominations, thru a uniform course, will be an advantage.

Within the past twelvemonth, 2,000 of the 3,800 public school pupils in Gary have attended the day religious classes. About two-thirds were Protestants. Near the end of the school year 300 Polish children, who had formerly attended the parochial Catholic school, applied for religious instruction under the day school system. "There is no excuse for the parochial school under the Gary System," said a school officer.

The Kingdom's Advance

Ten Years of Church Growth

The Layman's Missionary Movement is showing, in connection with its campaign now on, the Growth of Christian Churches in the United States in the past ten years. With hardly an exception, it finds such growth to be from two to two and one-half times in all save membership, and that to have grown somewhat more rapidly than the population. For example, to maintain all Baptist churches in the United States, together with their work, took ten years ago $21,600,000; last year $22,100,000. Presbyterians jumped from $17,400,000 to $26,100,000. The Episcopal went from $12,000,000 to $15,000,000, and the Methodist from $31,100,000 to $38,800,000.

Gifts to others, apart from support of local churches, took similar jumps ahead. Baptists gifts to missions, education, and all forms of charities doubled in amount, Methodist gifts doubled and $500,000 more, Disciples went from one million and a half to two millions and a half, and Presbyterian gifts from an even $3,000,000 to $5,500,000. Reformed, Congregational, Lutheran, United Brethren, and most of the smaller bodies make like records. Foreign mission gifts went from $8,120,000 to $17,168,000, or more than double, and place the United States at the head of foreign mission giving nations.

The average gift of members has also increased in almost all of the bodies. For example, Baptists are giving forty per cent more than they did ten years ago; Congregationalists twenty-four per cent, Lutherans thirty-three per cent, Presbyterians twenty per cent, and Disciples, Methodists and others considerably more in every case. Attendance at Movement conventions is reported to be double the number at similar conventions ten years ago or less. While there has always been growth, it is shown that growth in almost all bodies were never so large, in all lines, as during the last ten years.

Mission Boards Prosperous

No better barometer of business times exists than the receipts of the Christian mission board. Unless there are special efforts, as usually there are not, hard times affects these receipts almost at once. The situation on November 1 this year is that mission boards are, without exception, receiving larger sums than last year, and several of them are far ahead. This applies to Roman Catholic income from this country, and that in spite of the fact of larger gifts from American Catholics to Peter's Pence than ever before. The Peter's Pence, going to support the Pope and his work, is larger owing to the war.

The Presbyterian foreign board is $60,000 ahead for the first six months of its fiscal year. The Baptist boards, home and foreign, are reported slightly ahead, and the Episcopal Board, just closing its year, has now passed its $400,000 emergency fund, and ran ahead of last year on its general fund $95,000. The first named sum was wholly new this year. Presbyterian women decreased their gifts by $27,000, but legacies and individuals more than made good.

This showing is even greater than appears on the surface since almost all missionary societies, the Catholic alone excepted, made larger budgets this year than ever. The large societies counting on totals of $1,500,000 upward, added almost without exception $100,000 at least. The Presbyterian foreign board made a budget of $1,750,000 from living givers alone, the largest in its history. Practically all societies are expected this year to raise their full budgets and most expect to go beyond.

Methodists of the North, just closing their year, contribute $2,600,000 to foreign missions, the largest sum in the history of American Methodism. The figures include both the regular foreign board receipts and the women's foreign work. Both, however, pass all former records. The regular receipts of the general foreign board were $1,188,000, an increase of $18,000 over the preceding year, and of special receipts $512,000, an increase of $100,000. This increase includes war relief funds, besides some money given for property purchases. The total is $1,700,000, while the total for the women reaches $900,000.

Some indication in the growth of Methodist work in spite of war conditions is seen in the fact that these fields last year asked for $954,000. This year the same fields apply for $1,325,000 for regular work and at least $1,000,000 for extension and the purchase of new properties. Improved financial times, and everybody at work, are given as reasons why enthusiasts on these fields expect larger sums this year.

Fiftieth Anniversary of Y. W. C. A.

From February 1st to March 3rd next the Young Women's Christian Associations of the United States will celebrate with a national jubilee the fiftieth anniversary of the founding of that organization. The important dates to be observed during the jubilee are: February 1st, a nation-wide membership rally, when all members of Associations will come together for a demonstration of what the organization means to them; February 6-7, will be observed as Pioneer Days, during which time every individual ever connected with Association work in any way is asked to get in touch with the Association which was her first interest, either personally, by letter, or telegram. February 22nd, an historical presentation of Association work, Girls of yesterday and today, which has been specially prepared for use by the 966 City, County and Student Associations. This is done pictorially. There are only two speaking parts, one the girl of 1866, the other the girl of 1916, who, dressed in the costumes of those time, interpret to the audience the scenes that pass before them, and March 3rd, the fiftieth birthday of the Y. W. C. A. work in America—held as a service of rejoicing.

The first Young Women's Christian Association in this country was developed in Boston in 1866, when ladies of Boston formed a society in behalf of self-supporting girls who came to the city to seek employment. The aim of this was to fit them for self-support. Rooms were opened, a secretary was put in charge to aid these girls in finding employment. There was also some social and protective features, as well as religious meetings and Bible classes held. Two years later a boarding home was started. Their later building provided for the physical education of young women. The Boston Association was the first to organize and standardize the teaching of cooking, the teaching of physical exercises, and the protection of women traveling by assigning a matron to meet incoming boats.

Other pioneer city Associations bearing the title of Women's Christian Associations were organized in Hartford, Conn., Providence, R. I., and Pittsburgh and Allegheney, Pa., in 1867. In 1868, Cincinnati, Cleveland, and St. Louis formed similar societies. In other cities, especially in the Mississippi Valley or in places to which college women from the Mississippi Valley had gone to reside, young women, both those in their own homes and those occupied outside and in self support of many kinds, formed Young Women's Christian Associations, modeled after the Young Men's Christian Associations, where less emphasis was placed on efforts for self-supporting young women and more attention was given to extension of the opportunities among other young women of the community.

All city associations emphasized the religious meetings and Bible instruction. As early as 1872, the New York City Young Women's Christian Association commenced a Bible class which shortly afterwards attained an average attendance of 600. Sunday afternoon was the regular time for meetings, with members or outside speakers presenting a religious theme, and often a Sunday evening supper was served after this vesper service or Bible class. Bible study was in charge of the secretaries and other trained leaders, and later on, of pastors in the city.

Employment agencies referring young women to business positions and domestic situations have always been included. Cooking was also introduced in all Associations as suitable teachers could be found for this branch. The early Associations, almost without exception opened boarding houses for young women, chiefly for those engaged in self support, or preparation for it. Hartford, Conn. in 1872 erected the first building for such a purpose. The earlier ones had purchased and remodeled buildings. In 1874 the Philadelphia Association built the first summer home for its members at Ashbury Park. Later boarding homes began to open their dining rooms to outside guests and in 1891 Kansas City, Mo., installed the first self-serving lunch room cafeteria.

Educational classes have been a gradual development until today almost every subject is taught that could be found in the curriculum of schools from the grammar grade to the university. The educational department of the Y. W. C. A's has been called "the greatest women's university." In 1866 a convention was held at Lake Geneva and the National Young Woman's Christian Association, which later became the American Committee with headquarters in Chicago was formed. In 1891 a permanent executive body, the International Board, was formed. In 1892 American delegates were invited to London to help form a World's Young Women's Christian Association, of which the United States was one of the four charter members. This was effected in 1894.

In 1905 members from both these National Boards met at the Manhattan Hotel in New York City with Miss Grace H. Dodge to consider merging these two into one National body, called the National Board of Young Women's Christian Associations of America. They elected a board of thirty members, set the headquarters in New York, and shortly afterwards Miss Grace H. Dodge was elected president, which position she held until her death in 1914, when she was succeeded by Mrs. Robert E. Speer.

To-day the membership in city Associations is 273,234, in county Associations, 4,420 and in student Associations 65,294. The total world membership is 785,000.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

December 5, 1915. Second Sunday in Advent

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Helps for a Good Meeting

Rev. Henry Katterjohn

FRUIT FROM PRAYER

M. Nov. 29. Peace. Phil. 4: 6—8.
T. Nov. 30. Praise. Acts 16: 25.
W. Dec. 1. Power. Mark 11: 20—26.
T. Dec. 2. Trustfulness. Matt. 11: 25—30.
F. Dec. 3. Transformation. Matt. 17: 1—8.
S. Dec. 4. Divine characteristics. Gal. 5:22—26.
Sun., Dec. 5. Topic—Golden Fruit from the Prayer Life. Heb. 4: 14-16; 11-6. (Consecration meeting.)

Suggestions to the Leader

This evening is to be devoted to a study of prayer. Not the subjective act of praying, but the actual results of prayer are to be considered. Are these results worth while? How can we become conscious of these results in our own lives? How do we know that God answers prayer? These and many other questions need be considered and examined carefully. I think we dare subject prayer to a critical examination. Here as in other examinations the law of the average may be applied. But the answers to the above questions will reveal that there is but one answer, betraying the uniformity of experience. No one, who has ever prayed in Jesus' name, free from all selfishness, filled only with the desire to see God face to face, dare deny that this desire of his heart has been refused. He has become conscious of the presence of God, and his life has grown purer, holier, and uplifted thru his personal contact with the heavenly Father.

Ask such as are filled with the prayer-spirit to speak at this meeting out of the fullness of their own experience. Refer your listeners to the evidence which the lives of all men of God, the Apostles, the Reformers, and others give as to the fruit of prayer.

Select your Scripture readings with care, likewise your songs. Every detail of the program ought to be planned with care, that everyone may become convinced of the fruitfulness of true prayer. Make use of prayer in the meeting. Call on the individual members to pray. Point out in what manner God has heard some of our prayers, and how the society members have benefitted by the prayers of the society meetings.

The Topic Presented

Notice our topic speaks not of the one-time prayer, but of the *prayer-life.* A prayer can be a mere act. God may hear that one prayer, and the one act will leave an impress upon our life. But if that is the limit of our prayer activity, then the fruit need not be expected. Prayer-life implies a habitual attitude, a constant dwelling in the tabernacle of God's presence. Prayer-life does not refer to the words of the prayer, but to the attitude of the soul, it indicates the direction of our thoughts and desires. He who leads a prayer-life lives constantly in the immediate presence of God, to whom he confides the soul's longings and heart desires.

That condition can be attained only thru constant concentration of mind and thought on God and God's promises. To the casual attendant at a symphony concert the playing will seem indifferent, and the program almost unintelligible. But he who attends regularly will learn to know the personality of the players and their great conductor and the spirit of that music will enter his very soul. He who leads a prayer-life understands the heart-beat of God, and will realize when he himself is in tune with God.

I. The Prayer Life

1. Christ is *our example,* who taught us how to conduct a prayer-life. As great High Priest He still intercedes for us. Describe some of the prayer scenes in Jesus' life.

2. Our difficulties and perplexities, our trials and temptations find their counterparts in the life of Jesus. Name some of these.

3. We must draw with *boldness* unto the throne of grace. What is this boldness? Illustrate with parable of the *importunate widow.*

4. What is meant by the *faith* demanded in Heb. 11: 6. How does faith prove itself? Why is faith necessary to prayer-life?

II. The Fruit of the Prayer-life

1. *Peace and contentment.* Obeying Jesus' injunctions we are taking up the yoke of Jesus, and are casting our burdens on Him. The *yoke* of Jesus is Jesus' way of looking at problems and perplexities. We have the assurance that He will give peace to our souls. Look up some of these promises of peace and comfort.

2. We have the *assurance of comradeship and fellowship.* The comradeship of believers and the fellowship of Jesus is assured. The lonely man is unhappy and in danger of temptation. To know that we are one of God's host, and in constant fellowship with our Saviour adds strength to our hearts and will in resisting temptations.

3. We ourselves will grow more *spiritually minded.* To be carnally minded is death, to be spiritually minded is life everlasting. Real manhood and womanhood asserts itself only in the spiritual life. The statues of old Greece are so beautiful because they reveal the inner life. God's children grow beautiful in the degree as they associate with God.

4. This prayer-life must *be carefully guarded,* that it may develop and grow. Sporadic prayer will avail little, and can produce no result. The prayer-life that has become a fixed attitude of the heart, will bring us nearer to God, and will permit the spirit of God to become evident in our life.

Some Questions on the Topic

What is prayer? Is it an act or a condition of the heart?

What are the results of a prayer-life?

How can we gather the fruit of the prayer-life?

What dangers threaten our prayer-life?

How can we protect our prayer-life?

Give examples of prayer-life.

Some Scripture on the Topic

Boldness in prayer. Gen. 18: 23-32; Ex. 32: 12, 18; Heb. 4: 16; 1 Thess. 5: 17; Dan. 6: 10; Luke 6: 12. Answer assured. Ex. 6: 5; 22: 23, 27; Job 8: 5, 6; 12: 4; Psalm 34: 15, 17; 38: 15; 56: 9; 65: 2; Matt. 21: 22; Mark 11: 24, 25; Luke 11: 13; 18: 6-8; John 9: 31; 14: 13; Rom. 8: 26; Eph. 3: 20; Jas. 4: 8; 1 John 3: 22.

A Prayer

We thank Thee, heavenly Father, for the promise of Thine fellowship to all who would walk with Thee. The door opening to Thy presence is never closed, Thou art always willing to receive seeking souls. Even in this life we can become dwellers in Thy heavenly mansions, where undisturbed fellowship with Thee can be had. Peace and contentment and strength will result from this fellowship, for Thou dost lead us in the right paths, where our soul will find what it needs.

May we be ever watchful, lest temptation and sin weaken our desire for fellowship. May every day's experiences strengthen the inner life, and bring us closer to Thee.

May these meetings of our society serve to develop the inner life, that our young people may be trained in the prayer-life.

Be Thou, O Christ our pattern and example, our guardian and guide, under whose guidance we may find the way to the prayer-life, the close, constant association with our heavenly Father. Amen.

The Advanced Quarterly's Lesson

The Meaning of Prophecy. Isa. 1

Daily Bible Readings

M. Nov. 29. Isa. 1. The Great Arraignment.
T. Nov. 30. Deut. 18: 9—22. Institution of the Prophetical Office.
W. Dec. 1. Num. 11: 24—30. Prophecy the Work of the Divine Spirit.
T. Dec. 2. Num. 12: 1—8. Moses the Prophet par Excellence.
F. Dec. 3. Deut. 13: 1—5. Signs not always a Credential.
S. Dec. 4. Amos 3: 1—8. The Prophet's Message from Jehovah.
S. Dec. 5. Luke 21: 25—26; Rom. 15: 4—13. The Church Year Lesson.

Golden Text:—"*For no prophecy ever came by the word of man; but men spake from God, being moved by the Holy Spirit,*" 2 Peter 1: 21.

Old Testament History, and therefore the significance of the New Testament, is unintelligible without a clear idea of the meaning of prophecy. The messages of the prophets shed a clear light upon the development of the divine revelation, upon the divine leading of the chosen people, and upon the Messianic era that came in the fullness of time. In addition they furnish the fundamental conceptions of political and social righteousness at which the Old Testament theocracy aimed and upon which the kingdom of God of the New Testament is based.

It is a mistake to regard the prophets merely as predictors of future events or as performers of miracles. The prophets are far more than merely magicians or fortune-tellers. They are God's representatives, speaking in His name, and because His wisdom dwells in them, they can see beneath the surface. For this reason they were first called *seers,* and the Hebrew word for prophet means one who bubbles forth, i. e., speaks boldly. Because they see things as God sees them they are able, on the one hand, to tell their fellow-men wherein they are and what the consequences will be if they continue thus, and on the other, to unfold God's plan of salvation as carried out in past, present and future. Their predictions are only incidental and are never given to satisfy curiosity or gain selfish ends, but with a moral and religious purpose. They are public religious teachers who, from their insight into the working of the spiritual laws, are able to speak clearly in regard to the results of the developments that are taking place.

The prophets received their revelations in various forms. In view of the limited understanding of the people their messages are often given in a dramatic manner, and in forms apparently related to pagan practices, such as dreams, visions, appearances in human forms, ecstasy, the casting of lots, the Urim and Thummim, etc. These means are never considered essential, however, and it is always emphasized that the Spirit of God is really the revealing personality. The most sublime revelations, like that of Isa. 1, are given without any visible signs. Where such a moral and rational relation to God is absent, God refuses to answer, 1 Sam. 28: 15.

The prophet's office was not in opposition or in conflict with that of the priest, but was rather designed to supplement it, just as Moses' work was supplementary to that of Aaron. Deriving their message direct from God, they were not bound by any outward considerations. Their office was neither hereditary, nor were they members of a certain tribe, nor were they appointed by the king or chosen by the people. Their credential was not the fulfillment of a prediction, but *their conception of God as the Holy One of Israel,* who regards not persons, but opposes evil and sinfulness wherever found.

Tho Israel was the chosen people, whom God had selected and trained for His very own, He could not ignore their sin. The extremity to which they had come is but the result of their forsaking the ways of God. It would have been unfaithfulness on the part of a true prophet of God to refrain from giving his people such a message, because it would have been giving a false conception of His character. In a sense, the pastor is the prophet of to-day, and it is his business to speak just as boldly in regard to the sins of his people as the prophet of old. While the office and the function of the pastor is in many ways very different from that of the prophet, it is in so far identical that it is the pastor's business to speak out boldly in regard to the truth of God whenever there is need of it. And there is no more funda-

mental truth in regard to man's relationship to God than that of human sin. It is back of all the misery and suffering and all the wrong conditions that exist to-day. And the pastor who would keep still concerning this underlying and all-pervading truth would misrepresent God and His revelation to man, just as the prophet of old would have misrepresented Him if he had been silent on this topic. Silence in regard to human sin is a sure sign of false teaching, because it means a wrong conception of God, who still judges and condemns sin at all times and under all circumstances.

Indiana District

Continued from Page 5

Our prayers are that God may continue to bless and surround the eventide of his useful life with the evidences of His loving solicitude for his temporal and eternal welfare.

Unusually impressive was the Union Reformation service held at St. John's Church, Evansville, Ind., November 7, under the auspices of the Southern Indiana Federation of Brotherhoods.

Three hundred men of the six Evangelical Churches at Evansville, with those of Boonville and Mt. Vernon marched to the seats reserved for them in the center of the auditorium and sang "Ein Feste Burg" as the early Reformation leaders of the sixteenth century would have been delighted to hear this famous battle hymn of the Reformation sung.

Rev. W. Theo. Jungk, D. D., of St. Louis, editor of the Friedensbote, and Rev. David Brüning of St. Peter's Church, Louisville, Ky., two eminent Evangelical leaders, were the speakers for the occasion, the former speaking in German, the latter in English. "The Miracle of the Reformation" was the theme of D. Jungk's sermon, based upon Galatians 5: 1. He spoke of the gift of the Reformation, the gift of religious freedom in the return to the supreme authority of the Scripture. It is the duty of the present Church of the Reformation to preserve this gift, to fight against indifference, the great weakness of Protestantism.

"Why are we Evangelical" was the theme of Rev. Bruning's sermon based upon 1 Peter 3: 15. Not only the fact that the tolerant Evangelical Church is the Church of our fathers or of our choice makes it a constantly growing denomination, but because it is struggling in transplanted soil to adapt the fundamentals of Christianity to the changing conditions of modern life. The slogan of the Evangelical Church ever must be "Back to the Bible."

Splendid musical numbers were furnished by the choir of St. John's Church under the direction of Paris Myers, the organist of the church. An offering was received for Eden Theolical Seminary.

The federated Brotherhoods of Bethel, St. John, St. Lucas, St. Matthew, St. Paul and Zion of Evansivlle, St. John of Boonville and Trinity of Mt. Vernon met 200 strong at the St. John's Church, Evansville, Sunday afternoon, November 7, for the quarterly meeting of the Southern Indiana Federation of Brotherhoods. The address of the afternoon was made by Dr. W. Theo. Jungk of St. Louis, who also brought greetings from the Federation of Brotherhoods at St. Louis.

Preceding the meeting Prof. Paris Myers rendered an organ recital which was highly appreciated by the men. The president of the Federation, Hon. Daniel Ortmeyer, presided at the business session. The three largest delegations came from St. John, fifty-one, Zion, forty-three, Evansville and Mt. Vernon, forty-one. The last named delegation came in automobiles. After the business session, the Ladies' Aid of St. John's Church served lunch to the out-of-town delegations.

"Unto Every Good Work"

Continued from Page 3

ious world. They know perfectly well that every great saint has cultivated his graces in the Church, but they boast that they can "worship God in the fields." Of course they can. But the question, however, is not one of worship but of service. Even the dying thief was "saved" without church or sacrament, but Paul was not thus "furnished unto every good work." There are self-made scholars, but while we honor them, we commiserate them also.

The fact which Paul brings to view in this phrase offers to us a test of creeds. To some it is commendation that a "thought" is "new." But there are others who wish to know whether it is *fruitful*. We do not much care whether a tree is young or old, but we care a great deal whether it is fruitful or sterile. Does the new cult plant more hospitals, orphanages—refuges for the old, clinics for the poor—than the old? We do not care one whit whether we can debate its philosophies or answer its assertions or even understand its jargon. Not until it fits the man of God for larger and more varied works than the old have we even time to consider its claims. Religion is according to Paul the most "practical" of all the sciences, and it must stand or fall not by its appeals to the intellect, or the emotions, or the mystic elements in us all, but the needs of humanity and the wants of the world.

Joint Evangelical Sunday School and League Convention, California, Mo., Circuit

On the morning of August 25, a bright and beautful day, about ninety delegates and visitors of our California circuit gathered in Boonville for their first joint convention. The hours spent there amid cheering environments and hospitable friends were of such an uplifting and inspiring nature that one was made to feel the convention had come to a close seemingly all too soon. All those attending showed an active interest in the Master's work, and we hope the memory of this convention may keep this interest alive and be an incentive to them in doing personal evangelistic work among their sisters and brethren living within reach of their local churches.

The Sunday-school convention was called to order by the president, Rev. F. P. Umbeck, at 9:00 o'clock a. m. Rev. R. M. Hinze led in the devotional exercises. In the absence of the secretary, Mr. Hy. Guhleman, a secretary pro tempore was elected. This was followed by roll call and the reports of the different officers. From then on our time was largely spent in hearing and discussing the papers read, in hearing reports of various committees, in listening to report of work done at State Convention at Springfield, and in putting and answering questions with regard to Sunday-school work in general. A feature of the session was an illustration by Miss Emma Stegner: "The teacher at work." The officers of the past year were re-elected unanimously, and Rev. D. Baltzer was elected as delegate to attend State convention to be held in November of this year. Rev. E. Becker of Concordia, Mo., who was in our midst as a visitor, led in the closing prayer.

The Evangelical League Convention was opened by organizing the District Evangelical League. The officers elected are: president, Rev. D. Baltzer; vice-president, Miss M. Pieper; secretary, Miss E. Mengel; and treasurer, Mr. H. Koenig. It was found upon inquiring that the societies of the California Circuit have a total membership of more than five hundred. During this convention, too, we had the pleasure of hearing papers prepared with much thought and labor. Every number on the program was helpful and instructive, among them being an address given by Rev. P. Moritz of Independence, Mo., vice-president of our National Evangelical League. We are highly indebted to him and to all others who helped in making this our first convention a grand success. The convention adjourned at noon of August 26th, the delegates and visitors leaving shortly afterwards for their respective homes with a clearer vision of their duties and opportunities and a desire to meet these even more nobly than they had done in the past. May the Lord put His blessing upon the weak efforts made to establish His kingdom more firmly in our midst, and may He create in us a heart filled above all with love for Him and for those He has placed into our care.

In the evening services were conducted in the church and attended by a very large audience. The mixed choir of Boonville gave an able song-service under the direction of Rev. R. M. Hinze, which was followed by a sermon on Sunday-school work by Rev. E. W. Berlekamp, and a sermon on young people's societies' work by Rev. J. Rieger. Rev. F. P. Umbeck expressed his hearty thanks in the name of the convention to the good people of the Boonville congregation for having opened their homes and their hearts to the visitors and delegates, after which all retired to the basement of the church for a social meeting.

E. W. B.

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

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What is a Doctor's Business?

This question is at once suggested by the case of the Chicago infant, reported in the daily press last week, sentenced to a premature death by the refusal of the physician to save its life by a comparatively simple operation because the child was deformed and defective, and "no known human intelligence could promise any mental development for it." The mother of the child had given the doctor permission to do as he wished with the child, and concurred in his decision, as did also a score of nurses in the hospital where the baby was born.

We are of the opinion, and we believe the opinion will be shared by most Christian people, that neither the physician in the case nor the mother herself had the right to say whether or not the infant should live. Human life is a gift of God and therefore remains absolutely under His jurisdiction. In one instance only has He given man permission to take human life, Gen. 9: 6, and even there the reason for the sacredness of human life is especially emphasized, "for in the image of God made He man." Being thus especially reserved for divine jurisdiction neither human life nor the circumstances under which it is to be preserved or sacrificed are subject to human will. We shall not condemn the child's mother for acquiescing in the physician's verdict, altho we cannot understand how a true mother could approve of the suggestion, but the physician's action deserves unqualified condemnation. It is not the physician's business to say whether or not a human being should live. We are not informed as to the provisions of a physician's license in Illinois, but we are quite sure that nothing in that document can be construed to mean that he has any authority in this direction. No physician has, to our knowledge ever assumed that the practice of medicine involves this authority, and where death has ensued as a result of a physician's acts he lays himself open to prosecution for malpractice, manslaughter or murder according to the degree of guilt that is established. The physician's business, as it has always been understood, is the alleviation of human suffering and the prolongation of human life, and we are quite sure that if any candidate for a physician's license were to declare that he expected to exercise his judgment as to when human life should be destroyed and when it should be saved, he would not be permitted to practice medicine.

And there would be very good reasons for declining to give such authority to any human being. No matter how well physicians may be trained by study and experience, their verdict is never infallible, and there are too many instances on record where their judgment has been very much at fault to allow any one of them to say whether a human being is fit to live or not. From the description of the case in this instance there was, as far as human experience goes, practically no hope that the child would ever have been anything but a helpless imbecile, very probably "a burden to itself and to human society." Nevertheless most of the families thus afflicted are greatly attached to their helpless members and would under no circumstances permit them to die if death could be prevented. It is sentiment, of course, that makes them look at the matter in this light, and not reason, but they have common moral sense enough to know that family life is built upon and dominated by sentiment, and that mankind would be very poorly off if reason were to triumph over sentiment. And all who have been brought into contact with such homes can testify that a spirit of tenderness and kindness, not only toward the helpless sufferer himself, but also toward all who have been denied a full measure of physical blessings, has been developed there that could not have been cultivated under more "fortunate" circumstances. If there were none to be pitied and loved and cared for, human life would be a very cold and inhuman proposition, and there is nothing which this old world can so ill afford to lose as the spirit of pity and love toward the helpless or unfortunate.

A taste of just what the decision of the Chicago physician will lead to if it is permitted to pass unchallenged, is already becoming evident in the letters mothers from various parts of the country are writing to him and to the daily press, claiming the same right in regard to their defective children that he claimed for his patient. If the principle set up in this instance is permitted to stand, people will be finding all kinds of excuses for getting a doctor's permission to let deformed and defective children perish, and we shall need to go only little farther to reach the savage point of view which condemns all cripples and helpless persons to death.

We are glad to see among the names of notable physicians and social workers who have severely condemned the Chicago physician's attitude that of Miss Jane Adams, of Hull House fame, who says in regard to the case: "What right has this doctor to take human life? No human being has the right to take the life of another, whether defective or not, especially a little baby. Every human being is born into this world with the inherent right to live. I do not know the physician, but it would make no difference if he were the greatest in the world, and all the other great physicians agreed with him; letting that baby die when its life could have been saved is a crime against the race instead of a benefaction which he claims."

A THOUGHT FOR THE WEEK

Now is the time,
Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear.
They may not meet you in the coming year.
Now is the time. —Selected.

Enlisting Laymen for World Conquest

When the Laymen's Missionary Movement first began to take shape it was with the avowed intention to awaken the men of the churches to a clearer conception of the duties and responsibilities toward the kingdom of God at home and abroad, and to solicit their active co-operation in every department of the missionary enterprise. This prominent feature has been kept steadily in view in all the plans that have been made and carried out since 1906, and practically all the success that has been achieved was due to this purpose and the methods adopted to gain it. The name of the Movement is therefore abundantly justified, not merely as a promise of things hoped for, but as the expression of actual fact. The present campaign brings this issue again to the front, because the men in the churches are still not by any means taking care of their full share of the work. There are still far too many men in the churches standing idle in the market place, while the task to which the Laymen's Missionary Movement has addressed itself offers practically unlimited opportunities for hard work, plenty of jobs to employ the brains, energies and time of all the strong men the Church can muster. Many men of fine and large caliber have been discovered and put to work, but the majority have probably not yet been touched by the Movement. What is needed to bring these men within reach of the Movement is a vision of the big task of the Kingdom. It is a common experience of every-day life that a vision of a task and a responsibility will bring even apparently incompetent men to a turning-point and make them determined and efficient. The experience of the Laymen's Missionary Movement certainly shows that men need but to come under the spell of the great task of the kingdom of God to become effective in its prosecution. Once get church members to understand that it is the whole task of the whole Church to bring the whole Gospel to the whole world, and it will be a comparatively easy task to get them actively to work. As they see the greatness of the work awaiting them they will become actually anxious for a share in it, and become ready to give themselves, their time and their money to it. The Church has the best people in every community, and they are as a rule willing and able to work, and to work hard, when they see a great vision and a serious task.

And the task which the Church has on its hands at the present time is indeed serious enough to challenge the best efforts of the best men in the churches. After the marvelous progress made by the cause of the Kingdom in the last century, during which the servants of Christ had, in the face of many difficulties and hardships, brought the word of the cross into every land and to every people, and made the Bible accessible in every language on the face of the earth, it seemed that the leading Christian nations of the world were just begining to recognize the importance and the need of the great Kingdom task. And just when they seemed to be getting together and setting their combined forces to work to accomplish it, this awful world war broke out, as tho the powers of evil were making a special effort to destroy all that had been accomplished before. This terrible conflict has shown convincingly that the phrase "a Christian nation" is a delusion at this stage of the world's history. Only that nation can be called a Christian nation that is dominated by the ideas and the ideals of Jesus Christ. As long as the nations of the world are controlled by national greed and selfishness there will be rivalry, jealousy and hatred with their inevitable consequence in the form of national and international robbery and murder. The great war has thus only brought out another great task, a task just as stupendous as that of evangelizing the world, the task of asserting the full claims of Jesus Christ in the supposedly Christian nations themselves. There are thus two great tasks waiting on the efforts of the Church: first, *the establishment of the kingdom within the Christian nations*, in such a way that the kingdom, i. e., the rule of God, will prevail in all the social, commercial, industrial and political relationships of men, first of all in the United States of America, and thru it in all its relationships with all other nations; and second, *the evangelization of the world.*

It is to this great task that the conventions of the National Missionary Campaign are now calling the men of all the American Churches. They are to become *partners with God* to work with Him in the accomplishment of His great and eternal purposes in the world. What sincere Christian can think of declining an opportunity to work with God for the biggest thing on earth, God's own work thru all the ages?

We would urge all our readers, if in any way possible, to attend the Laymen's Missionary Conventions to be held during the month of December, as follows: St. Louis, Mo., Dec. 1-5; Cleveland, O., and Albany, N. Y., Dec. 5-8, and at Toledo, O., Dec. 9-12.

THE MODEL PRAYER

VIII. The Father's Aim

"But deliver us from the evil one," Matt. 6 13 b.

"What does God work at?" was the strange question a little girl once put to her mother. It sounded very strange to the child's mother, and at first she did not know what to make of it. A little judicious questioning, however, brought out the child's meaning. She had heard this and that about God and the things He had done, and she was anxious to understand the purpose that was back of what God said and did. Our communion with the Father, our reverence toward Him, our working with Him, our obedience to His will, our appreciation of His gifts, His ways and His tests will be of value and significance to us only as we recognize and co-operate with Him in the working out of His one great aim, that of delivering mankind from evil. And thus the last petition of the Model Prayer focuses our attention on the very source and center of God's character and activity, the motive of all His words and deeds.

It makes little real difference whether we follow the rendering of the Authorized version, "but deliver us from evil," or that of the American Standard Revised version quoted above. The word used in the Greek original may refer either to Satan as a person or in a general way to all the wickedness that makes this earth a vale of tears. We are quite safe in saying that Jesus, when He uttered the words, did not intend to make any such distinction, and very probably had both these meanings in mind. What is of vital concern in this final petition of the Lord's prayer is not whether He who taught us to pray thus was thinking of the vast curse of evil resting upon the world or of the evil personality that is back of it all, but rather that the hope of deliverance from the whole mass of wickedness that oppresses mankind like an intolerable burden is held out to us by Him who has born our griefs and carried ous sorrows, and upon whom has been laid the iniquity of us all.

This petition is therefore the *prayer of hope.* The great pall of wrong and misery, the curse of injustice and suffering, the mass of imperfections and contradictions that so often perplex and confuse us will not last forever; a time will come when every wrong will be set right, when the pall shall be lifted the curse taken away, and when goodness shall reign instead of evil. This world is merely a transient dwelling-place; our pilgrimage thru it is but the journey toward home, beset, it is true, with toil, danger and difficulty, but illumined and glorified by the fullness of the Father's love that desires and aims only at the salvation of all. In spite of the injusice, persecution, cruelty, dishonesty, treachery, slander and sensuality from without, and the evil thoughts and desires that seem to almost irresistibly drag body, mind and soul into the mind of wretchedness and iniquity, Rom. 7: 19, and of the adversary, who, like a roaring lion, walketh about seeking whom he may devour there is nevertheless a deliverance from all this; thru Jesus Christ we see the way out, a real and permanent deliverance.

We pray in this petition that the Father in heaven would deliver us from every evil of body and soul, because *no one else can do it.* We cannot do it ourselves nor can anyone else do it for us, the very presence of evil in the world and in the hearts of men proves that. It is not by our own strength or reason that we may drive the evil out of our lives, only the Father in heaven is great enough and powerful enough to do it, and He has promised it to all those who call upon Him in the day of trouble, Psa. 50: 15. As the child in trouble seeks the father's advice and counsel, so we may at all times seek the presence, the protection, the help and deliverance of the Father in heaven. And such an earnest heart-to-heart communion with Him will frequently put an entirely different aspect upon the whole situation. Perhaps the evil from which we suffer is but a consequence of some open or secret sin, and we need to see this and recognize the justice of the penalty before deliverance is possible. Perhaps the evil is only a well-meant discipline for the purpose of developing some Christian virtue, like patience, humility, self-denial, consecration, in which we may have been lacking, and to learn this will help bring about the results God is seeking to accomplish and thus speed the day of deliverance. Possibly some of the things we are holding very precious are really a menace to our best interests, so that the Father, in His loving wisdom, is obliged to take them away, just as a wise parent removes a dangerous plaything rom a child's reach, and to understand this will make the loss easier to bear and finally lead us to worship the goodness of God, even tho He smite us.

And having come thus far it is easier to go just a step farther and learn why in the mysterious ways of God some evils are not taken away at all, even tho we have repeatedly and earnestly asked for deliverance. Paul learned this, when, after he had thrice besought the Lord for relief from the thorn in the flesh, 2 Cor. 12: 7-10, he received the reply, "My grace is sufficient unto thee, for my power is made perfect in weakness." It was this patient suffering borne in obedience to the will of God that made him able to say, "Wherefore I take pleasure in weakness, in injuries, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then I am strong." Whatever the evil of our lives, and however great the suffering, it always contains possibilities for good which will untimately come to the surface, if we but take council with God and endure submissively.

But what about the deliverance? What is the use of asking and waiting for it, if there is no certainty of being outwardly and vissibly delivered from it? To understand the use of evil in the hands of God is to be really and truly delivered from it, for in the hands of God evil becomes good, even tho it seem evil to the natural man. And the final, outward, perfect deliverance will come in due time to all the true children of God. The final, perfect, permanent deliverance can come only with the passing of the imperfect and unsatisfactory things of earth. We regard death as the greatest of evils, and the wages of sin certainly reach their climax in this last relentless agonizing experience, but it is only in such a way that the Father's aim, deliverance from all evil, can at last be fully realized. After all, death is but God's great deliverer, who sets the souls of men free at last from all the evils of this world, and opens to them a new heaven and a new earth, where righteousness dwelleth; where there shall be no mourning, nor crying, nor pain any more; where God shall wipe away every tear from their eyes.

With this final, perfect, permanent deliverance from all evil in view, a deliverance both from the evil one and from evil, we pray "that when our last hour has come, God may grant us a happy end, and graciously take us from this world of sorrow to Himself in heaven." This is the one great and complete deliverance that awaits the children of God, who, hating the evil in their own lives and in the world without, have turned to the saving grace of God revealed in Christ Jesus for cleansing from sin and the power of a new life in the light of His love.

The Wedding at Four Winds Farm

By L. M. Montgomery

I

When Margaret Clark accepted her cousin's invitation to spend a fortnight at Four Winds Farm one winter, she did not know that Ross Miller was to be there, too. He, likewise was in a state of blissful ignorance. Both of them, had they known the other's prospective presence, would have betaken themselves as far as possible from Four Winds Farm.

Mrs. Aldrich, out of the goodness and kindness of her heart, was responsible for the muddle. She had known in the preceding summer, that Ross and Margaret were engaged, and as she did not know of the later quarrel and parting, she supposed that to spend whole weeks burried in snowdrifts amid country hills at Four Winds Farm would fulfill their ideal of happiness completely.

Moreover, in order to surprise them sweetly, she never said a word to either of them about the other, so that when Margaret, tall and fair and stately, rose from her chair by the fire to meet Ross Miller in his snowy storm-coat, both were as beautifully taken aback and stiff as can be imagined, while poor Mrs. Aldrich was puzzled, and began to have a dismal presentment that she had made a mess of things somehow.

However, Miss Clark and her ex-fiance knew what was due to their hostess; so they were both very polite to each other, and supper was a smooth affair, tho rather chilly.

Ross Miller secretly made up his mind to get a telegram next day summoning him back to town. But the storm that had begun that night was raging with such fury the next morning that it was quite impossible to get to the station to send a wire to his partner.

"We're in for a good old-fashioned snowstorm," announced Mr. Aldrich cheerfully. "You'll see, you city folks you don't know what a real snow-storm is. It will snow all day and drift all to-morrow and the roads will have to be broken all the next. Four Winds deserves its name and no mistake. If there is a breath of wind or a sprinkle of snow going, we get the full benefit of it."

Ross Miller, who had slept poorly, looked as if in doubt whether to be thankful or not; and Margaret ate her egg with an exaggerated air of indifference as to whether it stormed for a week.

Mrs. Aldrich was sure by this time that there was something seriously wrong. She saw that the ring Margaret had worn in the summer was gone, and altho she was a woman of tact and resource, she felt honestly appalled at the thought of having two ex-lovers shut up in her house for several stormy days. This was her first view of it.

But as she turned the matter over in her mind, her spirits rose. Suppose it had been only a misunderstanding, and that these two really cared for each other yet, and were only in need of a friendly third to bring them together again! If that were so, Mrs. Aldrich felt sure that she was foreordained of providence to be that third. But she must make no more mistakes.

"I must find out from Margaret just how matters stand," she reflected. "She'll tell me, if I ask her. Then I'll see what can be done."

That afternoon when Mrs. Aldrich had settled down in her favorite corner, with her fancy work, she began her reconnoissance. Margaret was leaning back in the big Morris chair, with her arms clasped above her head; she had a book in her lap, but she was not reading, and her eyes were fixed dreamily on the fire. Mrs. Aldrich gave a little cough and then said:

"Margaret, why didn't you tell me before that your engagement with Ross was broken? Then I shouldn't have made the mistake of inviting you here together."

Margaret came out of her reverie with a little start and flush.

"I supposed you knew," she said. "All our friends in town did. Didn't any of them tell you?"

"No. Town gossip never gets out as far as Four Winds. We are really buried alive here. I suppose you are vexed with me for getting you into such a position?"

"Not at all," said Margaret, trying to speak indifferently. "Don't let that worry you Amy. It really doesn't matter to me in the least. Perhaps Mr. Miller may feel rather uncomfortable—altho I don't think he cares either."

There was some bitterness in Margaret's concluding clause, and Mrs. Aldrich got so excited that she matched two wrong shades on her cushion.

"How did it happen, Margaret? Tell me all about it, dear. When you were here last summer you seemed to think the world of each other."

Margaret rumpled the leaves of her book and bit her lip.

"There isn't much to tell," she said at last. "It all seems very silly now. We had a quarrel last fall. Ross acted abominably—and I broke the engagement. We were not suited to each other—it was better to find it out in time."

"Yes?" said Mrs. Aldrich dubiously. "And how about Ross?"

"Oh, he doesn't care," said Margaret quickly. "He never did. He took his dismissal very coolly. It—it was all a mistake, Amy."

"But perhaps Ross does care after all," persisted Mrs. Aldrich.

"No. And it would make no difference if he did," answered Margaret coldly. "It was all his fault—and I shall never forgive him. He knows that perfectly well. Let us talk of something else. What is that you are making, Amy? It is awfully pretty."

"It is a cushion," said Mrs. Aldrich, displaying her work proudly. "Yes, it is pretty, I think. I am making it as a wedding present for two friends of mine who are to be married very soon."

"Really? Who? Do I know them?"

"You know the groom very well. But the bride—no, I don't think you are acquainted with her, altho

I dare say you've seen her. The wedding is to be here at Four Winds Farm."

"Why Amy Aldrich!"

"Yes. The high contracting parties are very old friends of ours. We are going to give them as nice a wedding as possible. We had planned to have you as bridesmaid and Ross as best man, but now, I suppose, some other arrangement must be made. Tom will give away the bride and I shall bake the wedding cake."

"Amy, you mysterious creature, who are they?"

"Well, the groom is Martin Hepburn, and the bride is Sarah Williams from the Cornertown Road."

"Martin? Martin Hepburn? Old Martin Hepburn, your hired man?"

"The same. And Sarah is our washer-woman. They've been engaged for years and years, off and on. Oh, it is quite a romantic story I assure you, altho the fact that Martin is sixty and gray, and that Sarah is forty-five and has red hair and redder knuckles may detract from the romance in your eyes."

"Tell me about it, please," entreated Margaret. "To think that Martin is going to be married again! I thought he had a strange jubilant air last night; and I actually heard him whistling 'Annie Laurie' around the barns. Poor Sarah, her brow is hardly 'like the snowdrift.'"

"Martin thinks it is. In his eyes she is the most beautiful woman who ever walked the earth, and in hers he is the one perfect man."

"Well, tell me about them and their romance," said Margaret, tossing her book away and settling herself comfortably.

The Bird A-Wing

By Cora S. Day

"Oh, what is the hurry? One might think there was not another hour in the day when you could do that just as well. You are so energetic," and a careless laugh followed the words spoken by the lazily protesting voice.

The one accused of energy turned smilingly from the thing in hand for a moment.

"That is just it. There isn't another hour in the day, or the week, or a lifetime, when this hour's duty can be done just as well. There isn't any hurry—you havn't seen me do any hurrying this morning—but there is no need to waste this hour, and leave its tasks undone." The answer came serene and unruffled, yet with a quiet emphasis behind the words and the smiles which carried the rebuke home.

If an artist were given brushes and canvas, colors and palette, he would not think of doing such a foolish thing as tossing them aside and making no effort to use them. If a skilled architect were given plans for a beautiful building, he would be thought insane, if he threw them aside unused, and ran up some miserable shack, or did nothing. If an expert needle worker were presented with fine designs for embroidery, with silks and dainty stuffs to work them out, she would be considered queer indeed, if she deliberately snarled the skeins and threw aside the stuff upon which the designs were to be wrought.

And yet—somehow there are people who are doing things as foolish every day. It has been wisely, solemnly written:

"The Bird of Time has but a little way to fly—
And lo, the Bird is on the wing."

Does it not seem only reasonable that we should be expected to do something worthy with the hours as they come, before they go?

Not that life must be a wild scramble of feverish, nervous, straining effort to "do things." Doing things is only one side of the question. Thinking things is another side. An hour of repose of body and soul, of silent communion with one's inner self, one's saner, silent, thoughtful self; with the writings of some good man or woman; with the words of the divine Book; with the high and holy thoughts that will come if we invite them and cultivate their acquaintance; this hour is worth many of hurried, unplanned effort that falls short because it did not aim straight and high.

There is no hurry in the best living; but there is no idle, yawning waste of time in it either. Each hour brings its own particular part of the Divine Plan, for each individual. Happy indeed are those who see and hear; who are alert to the opportunities of the hour; who accept thankfully and gladly these blessings of time as they are portioned out, and who make the most of them.

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

The Road to Happiness

By Annie Johnson Flint

This is the road to Happiness:
Start Now, from Where You Are;
"Turn to the Right and Keep straight on,"
And you'll not find it far.

Along the Path of Willing Feet
And over Heartsease Hill,
Across the fields of Sweet Content,
The stream of Glad Good-will;
Then thru the lane of Loving Heart,
The gate that's called To-day,
And down the steps of Little Things
Into the Common Way.

And take the Cloak of Charity,
The staff of Wise Employ,
A loaf of Bread of Daily Grace,
A flask well filled with Joy;
A word of cheer, a helping hand
Some good to give or share,
A bit of song, a high resolve,
A hope, a smile, a prayer.

And in the Place of Duty Done,
Beside the Door of Home,
You'll find the House of Happiness,—
For Happiness does not roam.

—*Sunday School Times.*

Some Christmas Hints

The glad Christmas time is essentially one of peace, good will and benevolence. "Then, if ever, come perfect days" in the lives of those who are happy, and, generally, there comes some mitigation of bad conditions in those whose lives are dominated by sorrow, poverty, or even crime.

Many families—where dissension, coldness, rivalry or bitterness have drawn the members apart—have been brought back into old-time unison of purpose and of life, by the return of this blessed season, and have moved forward with cheer, hope and harmony. And so it is with friends. Old ties are often renewed, old friendships revived, old associations resumed—possibly as result of only a post-card message.

Many who grieve over the absence of dear departed ones, or over lesser losses, find surcease of sorrow, often actual happiness, in the effort to make some one else rejoice—there being a distinct "reflex" influence on all who aim to sooth another's pain.

The poor find pleasure in the general atmosphere of kindly feeling, even when they are not singled out as recipients of Dame Fortune's more substantial gifts; and many a kindly word is spoken and numerous prayers are whispered, in behalf of those who have shown some little Christmas attention to others whose lives are mainly guided by the tight-fisted, hard hand of Poverty.

And even crime stays its hand, as the influence of the Birth of Bethlehem reaches out to rescue even the worst of criminals, and to reclaim sinners—so that, altogether, it is a good time to "get together" in spirit, and to forecast for the coming days, that the holiday season may find us "nearer home."

"How?" I like that question—for we should all be idealists in aim, we need to be practical in effort; with our heads up among the stars, our feet must tread the earth; while building "Castles in Spain," we need to put solid foundations underneath, that the castles may become real and lasting, instead of imaginary buildings, whose walls have neither stability nor endurance.

So, let us begin at the first Christmas-Thought, which is the thought of "peace." Have you quarreled with family, friend, neighbor, church, society, or club? Copy the following message on your very best stationery and send it by mail, to any one whom you think is offended—and no matter whether you are the aggrieved one or the aggressor, as both parties are covered by the impersonal form as follows:

"I wish to be forgiven by all whom I may have offended; and I have forgiven all who have injured me."

You will be surprised at the effects on yourself, and you may be led to wonder at your added cheer and tranquillity, your buoyant spirits, and bounding health—for this simple act will really restore much of your lost health and happiness! See, too, if you cannot get the same thing done in large numbers, in your church, society or club.

The second Thought, "good will," is a close follower of the first, and so similar in effects that space need not be taken to describe its results. The main suggestion is: *Show* your good will. Express, as well as feel it—and let it fall "alike upon the just and the unjust." You don't have to condone sin while helping the sinner find his way to something better, as expressed "good will" often does.

The third Christmas-Thought is that of benevolence. Possibly it will "clear the air" to mention first the negative points to be observed:

Don't give, merely for form's sake. Forms and conventions are all right, in and of themselves, and in their legitimate place. Civilization is based upon them, to a certain extent; and non-observance of all social forms would soon reduce us to barbaric savagery. But Christmas gifts should speak from the heart and to the heart. This bars making a gift "because she is looking for it" and "because he sent me a present last year"—tho these reasons may accompany the greater one: "Because I wish to."

Don't give grudgingly. Even where you must sacrifice, and largely, to give at all, give whatever you decide to, freely. Then, and then only, can the acceptance be gracious and heartfelt.

Don't give *en masse*. Single out your recipients, in advance of your purchases, and suit your gifts to the individual taste, need, preference and circumstance. Don't even buy a lot of Christmas cards indiscriminately; but first have your list of friends ready before inspecting the stock—in any line of gifts. We all appreciate the loving thought back of the gift more than the gift itself.

Don't exhaust your resources on family, friends, and associates; but have something in reserve for the lonely, the sorrowing, the aged, and the poor, remembering the tender "Inasmuch."

Don't give for a "return compliment." Even the "heathen" could do as well as that; and with your superior opportunity and privileges, you should do better than they. Show them "the better way," by a practical application of its precepts, and with special reference to Christmas gifts.

Finally, don't give "to be seen of men." Real charity is always coupled with modesty; and this is a good time to cultivate both graces.

Perhaps if we steer clear of the above pitfalls in the observation of Christmas, the more explicit ways and means will so readily suggest themselves that even mention of any would be superfluous—which signifies the presence of the true Christmas spirit.

—*Selected.*

More Than Tools Needed

A young Italian knocked one day at the door of an artist's studio in Rome, and when it was opened exclaimed: "Please, madam, will you give me the master's brush?" The painter was dead, and the boy, filled with a longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hand, saying: "This is his brush; try it, my boy." With a flush of earnestness on his face he tried, but found he could paint no better than with his own. The lady then said to him: "You cannot paint like the great master unless you have his spirit."

Only by the power of the Holy Spirit are we able to successfully carry on the Master's work.

The same great lesson was taught once in a museum of old-time armor. When a visitor was shown the sword of Wallace, he said, "I do not see how it could win such victories." "Ah, sir," said the guide, "you don't see the arm that wielded it."

We need all the grace and tact we can acquire thru studying the best models and imitating their example; but if we are mere imitators our lives will be void of real power. We must be filled with the same Spirit who wrought in and thru His noble ones.—*Christian Union Herald.*

Denominational

Atlantic District

Baltimore, Md.

On Sunday October 3rd, Rev. E. G. Kuenzler of St. John's Church, assisted by his Sunday-school Superintendent and a few others, organized a mission Bible school in Morrell Park, a west-end suburb of Baltimore. The undertaking was very encouraging from the start and has grown considerably since that time, so that up to date ten classes have been organized and about 120 members enrolled. The need of devotional service for the older people was soon felt and German service is now conducted every Sunday afternoon following the Bible school service. Thus far the people have held these services in a motion picture hall, but since they are growing so rapidly and all signs of a prospective congregation are to be seen, plans are now under way to erect a modest church building toward the completion of which all Baltimore congregations are lending a helping hand. The Christian Hymns, our devotional song book, is being used. We pray to God to bless this new field that it may grow to be a mighty factor in His vineyard and bring honor to our Synod in whose seventy-fifth Jubilee year it was founded.

About 3,500 people were gathered in the Baltimore Hippodrome on Sunday evening, October 24th, to celebrate the Diamond Jubilee of our Synod. The auditorium was overcrowded and fully 300 were turned away from the doors. Prof. Scheuermann played the prelude, whereupon Rev. E. G. Kuenzler opened the service, using the Biblical motto of our Synod as invocation. Then followed the rendering of the song "Break Forth into Joy" by the mass choir of 192 voices under the leadership of Prof. Klein. Rev. Paul A. Menzel led in a prayer of thanksgiving and praise to God for his wonderful deeds of mercy, asking also His blessing upon the work in the future. The congregation then joined Rev. O. Apitz in the Creed. After a liturgical response in song, the congregation read different verses of scripture in response led by Rev. W. H. Auf der Haar. A song by the entire congregation followed this, whereupon Rev. C. W. Locher introduced Rev. J. Baltzer of St. Louis, Mo., the President General of our Synod, as the German speaker of the evening. The address was based on Rev. 3 8, 11. The history of our Synod was the principal thought, linked with the origin of the Synod seventy-five years ago up to the present-day work, growth and prosperity. The pioneer founders were especially emphasized by him, showing their insight into the future growth of the Synod, thereby admonishing us to remain in the faith of our fathers.

Then followed the English part of the service led by Rev. W. Batz, who announced the offering, which was followed by the congregation singing: "A mighty Fortress is Our God." Rev. C. W. Locher then introduced the English speaker, Rev. J. E. Digel of Massillon, Ohio, who showed that the development of the Synod demanded numerous boards to supervise the work as it is now done. The main thought in his address, however, was to show that if this Jubilee did not awaken greater interest, more earnest and zealous labor in the future, it had failed to fulfill its purpose. This address was followed by a choir song, "Great and Marvelous," which did honor to the director and the singers. The congregation then united in the Lord's Prayer, led by Rev. C. Enders and was dismissed with the benediction. *H. F. C. H.*

Minnesota District

St. Paul

The dedication of a beautiful new church edifice made Sunday, November 7 a day of rejoicing for the members of the St. Paul's Church, St. Paul, Minn., of which Rev. K. Koch is pastor. The elaborate celebration was observed in three services, which were preceded by a Sunday-school assembly at 9 o'clock.

It was an impressive act when the local pastor, attended by a number of other pastors, unlocked and opened wide the portals of the new building. A happy throng of members, friends and guests followed while the beautiful new organ pealed forth the gladsome strains of Mozart's "Gloria."

After the words of welcome and the choral of praise, the Rev. Karl Koch, who had been pastor of St. Paul's for exactly fifteen years, performed the ded-

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THE RIGHTS OF A CHILD

By What Standards do we judge the Value of the Child to the Church? As a growing Personality, a Soul in the Process of Development, the Child has divine Rights in the Church

In considering the responsibility of the Church for the Christian education of the child there is no more important element than the correct valuation of the rights of the child, and the right relationship of the Church and her activities to these rights. The following highly interesting and stimulating article by Dr. William E. Gardner, Secretary of the Episcopal General Board of Religious Education, reprinted from *Religious Education*, deserves thoughtful study and consideration on the part of all pastors, teachers and parents.

I

It is very hard for most of us to be interested in "adequate programs" unless we see some possibility of their being carried out. This thought suggests two questions:

Is the Church interested in an adequate program for the life of the child? Or going further back in thought—Is the Church interested in the child?

With great regret it must be admitted that in some parishes a thousand diseased children in China can more easily win the sympathy and support of the American Church than a thousand well children in the United States who are growing to an abnormal manhood because of distorted ideas of God and undeveloped sympathies for neighbor.

I know we have Lesson Systems, Cradle Rolls, Children's Days, and a frequent solemn proclamation that "the children are the future Church," but do they reveal anything more than the attitude that the real interest in the child is founded upon the fact that some day he will grow up, and until then he must be kept in a department by himself, used in so far as his ability will admit in swelling the size of lists and increasing the amount of missionary offerings?

The idea that the child is the most necessary, the most delicate and sensitive part of the Church, that he demands the most careful study by minds especially trained and by smpathies specially developed, is an idea foreign to many church leaders, and too filled with enormous and almost terrifying demands to be bravely faced by the majority of leaders who give the subject any thought.

Dr. Coe has expressed the situation as follows: "The expensiveness of laboratories and of trained teachers, and the apparent cheapness of piety have led in not a few cases to what amounts to a fraud upon the young. This is not too severe a characterization of an institution that seeks power over the young, without first qualifying itself to exercise that power."

Without dwelling too much on this aspect of the subject, such evidence of the lack of a true appreciation of the child makes us realize how fruitless it would be to consider "an adequate program" without admitting the conditions for which the program is made. An adequate program of child life demands an adequate Church. Therefore in considering the program for the life of the child in the Church from the viewpoint of the child's religious rights, we face the fact that any assertion of any religious right calls for a new interest in child life on the part of the Church of to-day.

In presenting a few of the rights of the child in the Church which should find a place in an adequate program, there will always be present these two aspects of thought—the right of the child, and the change in church life necessitated by the assertion of that right.

The Child's Right to a Recognition of his Membership in the Church

I do not mean to begin any discussion upon infant baptism and infant membership; I am only interested in establishing that for the best educational ends the child has other rights than those which grow out of the fact that some day he will gill grow up and be an asset to the Church. He has rights which are similar to the inherent rights of a child in the family, such as the right to the use of property, the right to a certain feeling of ownership in the property and a right to the consciousness that there is coming to him in association day by day, accumulated products of church life that are his own heritage. The minister who said that if he could have his way, he wouid put every child in a barrel and feed him thru the bung-hole until he was sixteen years of age, expressed the condition of mind of a large number of men and women in the Church when they consider the rights of the child. They want him in the Church because he will be necessary by and by, but they do not want to be troubled with the inconveniences which attend growing childhood.

If we apply the principle of association, then we must see that the highest values in religious education depend upon organized channels. The conception of the Church as a corporate body of chosen people who are giving the world a living truth by a life, is becoming more necessary. Organized Christianity is not only required by problems of society, it is essential to religious education.

Let me give some practical illustrations. In the Anglican communion for many years children in baptism have been signed on their foreheads with the sign of the cross. In the educational life of the Church the value of this act has been neglected. That it is a great educational asset is beyond question. To bring a little lad to see his baby brother baptized, to remind that lad that he as a baby was baptized, to trace again on his forehead the cross of baptism, to let him feel the sign on him that he has seen placed on his little brother, is to begin an association filled with potentiality. The years of childhood pass with an occasional reminder of the sign, the years arrive of badges and symbols representing clubs and guilds. How naturally that cross on the forehead intensifies the lad's recognition of his membership in the church. With all his other badges he wears one of matchless purity, one that unites him to the church of his baby brother, of his brave and strong father, of his tender and loving mother; he feels the athomeness that the authority of association should give, and with it comes the incentive to purity and bravery that the symbol demands.

Here is an illustration of the authority of association dependent upon the organized life of the Church. I select it because it is a good illustration of how the child waits for the Church to use all his senses, his sight, his hearing, his touch—yes, and even his taste and smell. I would indeed be discouraged if I did not believe that the taste and smell of the monthly suppers with my boys and girls years ago exerted an authority of association which held them true again and again; and I have often wondered as I stood in a Roman Catholic church and smelled the incense, if that peculiar odor associated with an almost uniform environment,did not exercise an authority of association at times superior to all priestly authority.

The child is an individual with five senses, and it is his right that the Church should not forget it. With the many new ideals of worship, with the new valuations of worship as an asset in human development, with the new emphasis on service, a reinterpretation of all the church agencies by which membership is established and maintained is now possible. In the process, every association that arises from the living truth presented by a life has some message for childhood. The weekly public sermon that springs from earnest desires, the mystery of the sacrament, the church building architecturally correct, the services of Baptism, Lord's Supper, Confirmation, Reception of Members, Right Hand of Fellowship, Ordination of the Ministry, all have their messages to certain ages of childhod, which if restrained and restricted imperil the religious development of the child and the church. The family pew, the well-worn Bible and books of devotion, the order of service—all have their part, while those deeper associations with elders which plant convictions and call forth loyalty, those common causes for effort—missions and community benevolence—all contain something native to the child because they belong to another realm than food and drink, and buying and selling.

Denominational

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icatory functions, assisted by President General, Pastor J. Baltzer, Pastor A. Debus, president of the Minnesota District, and the pastors E. Sans, J. L. Haack, W. W. Bunge, W. Meyer, J. Meier, C. C. Joern, C. Jankowsky and W. Riemann.

After the formal dedication Pastor J. Baltzer greeted the congregation in behalf of the Synod, and preached the festival sermon on Matth. 17, 4, his theme being: "The Excellence of the Evangelical Faith." Following him, Pastor A. Debus, the second principal speaker, presented the congratulations of the Minnesota District and preached a sermon on the subject: "Jesus Alone."

The afternoon services began at three o'clock, the Rev. W. Riemann, of Brainerd, preaching the first sermon. He was followed by the Rev. J. Meier, who, as one of the suburban pastors, greeted St. Paul's Church as the mother church to the surrounding communities and the "Evangelical Cathedral" to all Minnesota. Rev. Wm. Meyer of Faribault closed the service with his sermon on: "The Congregation and the Diaconate."

The services in the evening were conducted entirely in English. The speakers were the Revs. J. L. Haack of St. Cloud, whose sermon was on Matth. 5, 13-16, C. Jankowsky of Stillwater, whose subject was: "The Young People and the Church, and W. W. Bunge, who closed the services not only of the evening, but also of the day with a lecture on: "The Sunday-school and the Church."

The mixed choir, the male chorus and the soloists furnished high class music, and the local organist, Prof. Paul Zumbach, did his best with a choice selection of organ masterpieces masterfully rendered.

St. Paul's Church was founded in the year 1879. In the year 1883 the now old church was built on Eleventh and Minnesota Sts. In recent years this location gradually developed into a business district, and the constantly increasing membership under the efficient leadership of the present pastor outgrew the church, so that on all special occasions a considerable portion of the congregation could never participate in the services.

In 1910 the congregation took the first steps toward building a church capable of meeting the demands of the present day as well as those of the future. A corner property was secured at St. Peter and Tilton Sts. for $10,500,00. In 1913 the present beautiful manse was erected at a cost of nearly $8,-000, and a year later work was begun on the foundation for the new church. The building is of Gothic design sixty-six feet by 110 feet and has a seating capacity of 1,000. The entire structure with its interior furnishings is a work of art and, including the new pipe organ, has been erected at an expense of $50,000.00.

At every service the church was filled to its capacity. The people of St. Paul's have reasons to be proud of their church, and the impressive services should have encouraged many of the hesitating German residents of St. Paul to join hands in the successful church work with those earnest and faithful members who have accomplished such splendid visible results. The offering for the day amounted to just $1,500.00.

May God grant that St. Paul's Church, dedicated in the midst of such promising environments and excellent prospects, increase, flourish and prosper furthermore for the salvation of men and the glory of God.

P. T. B.

THE RED MAN AND THE GOSPEL

Do you Know what Christianity has done for the Indian, and that a great deal that should have been done long ago still remains to be done?

With the retreat of the Indian population to the remoter portions of the country, they have also passed quite out of the minds of most Americans. It is only when trouble of some kind arises that makes the use of the United States army necessary, that most of us become again aware of their existence. And yet the people of the United States have no small responsibility toward these people, homeless in their own land, and their faces set toward the setting sun. As Christians we are of course most interested in the efforts to evangelize them that are being made by American churches, and the following article from *The Missionary Review of the World*, by the Rev. T. C. Moffett, D. D., of New York, representative for Indian work of the Home Missions Council,will be somewhat of a surprise because of the unexpectedly large number of American Indians still untouched by the Gospel. There can be no doubt the Churches of the country have a great work to do in this direction.

"What the Indians need is more religion and less fire-water," exclaimed a grandson of Sitting Bull, as he spoke of the white man's gifts to the red man. To what extent the native Amercan race is still without the Christian religion is probably a subject of vaguest conjecture and uncertainty on the part of the average intelligent citizen of our country. Christian missions have been carried on for so many years among the Indians of America, and by so many different denominational agencies, that it is doubtless the common impression to regard this people as almost entirely evangelized. It is certainly the intent of the Christian Church that all shall hear the Gospel. Exact information is, therfore, most important, and careful investigation of the present religious status of the tribes and scattered bands of Indians in the United States is timely.

The Government has within the last few years taken a hand in the gathering of statistics of the religious affiliations of the Indians. From Superintendents on the reservations and in charge of government schools, reports were received June 30, 1912, for 177,401 Indians. Of this number 69,529, or 39 per cent of the total, have professed Christianity. A still larger per cent of the other half of the Indian population, concerning whom no statistics were gathered, is, doubtless, non-Christian. The accuracy of these data depends largely upon the computation that was made regarding minor children. If these were included in the total number enumerated, but were not listed as professing Christianity, the percentage of Christians reported would be misleading. But if the percentage is rightly calculated, what could be a louder call to the Christian churches in America, and what more effective argument could be presented for an advance in missions to the American Indians than the statement of the Government showing that sixty-one per cent of the Indians enumerated are still out of the pale of the Christian Church?

What Christianity Means to the Red Man

The old Apache warrior-chief, Geronimo, joined the Dutch Reformed Church, and was baptized in the summer of 1903. He attended the services regularly at the mission on the Fort Sill Military Reservation until the time of his death, five years later, when he was buried with the rites of the Church. For ruthless savagery, outlawry, and devilish cunning when on the warpath leading his scalping Apaches, or as a bandit hunted for years in the mountains of Southern Arizona by United States troops, Geronimo scarcely had a mate. His autobiographical statements in "Geronimo, The Story of His Life," prepared a few years before his death, are manifestly composed and edited with his pale-face friend's assistance to such an extent that the thoughts of Geronimo are more than colored. But from these remarkable confessions we read with interest his witness to the new faith:

"Since my life as a prisoner has begun I have heard the teachings of the white man's religion, and in many respects believe it to be better than the religion of my fathers. However, I have always prayed, and I believe that the Almighty has always protected me. Believing that, in a wise way, it is good for me to go to church, and that in associating with Christians it would improve my character, I have adopted the Christian religion. I believe that the Church has helped me much during the short time I have been a member. I have advised all my people who are not Christians to study that religion, because it seems to me the best religion in enabling one to live right."

As a Christian convert Geronimo was far from being an exemplary church-member, and some of the traits of his savage disposition and of his old wild days still cropped out in his conduct. But as a striking illustration of the transformation and the new order religiously among many of the Indians of our country, the testimony of the Apache chief serves well.

To the Christian missionary at Tuba, Arizona, on the Navajo reservation, one hundred miles from civilization, came an aged man last year. He had been attending Sunday services, and in his deliberate way had now arrived at a conclusion regarding "the Message of the Book." which he had heard and pondered. These were his words, thru the interpreter, as he announced to the "Sunday-man" his conversion:

"Tell the missionary man I am done with the reverence for the coyote, the rattlesnake, the bat, and the owl (the four things that the Navajos hold in superstitious fear). I am ready to take the 'Jesus Road.' And I have come a long distance over the trail to learn more of the new way."

This gray-haired Navajo, just taking his first steps in the upward trail, learning of the new faith, has a long way to travel, and yet the transformation already has been great; faith in the old Indian religion has been destroyed, hope and endeavor along the new lines of Christian truth and the religion of the Book have been established.

The statistics of Indian missions of the Protestant churches of the United States, as collated a year ago, give the total of adherents as 66,778. The number of communicants was reported as 31,815, and of Sunday-school enrollment 18,200. It is interesting to know that 222 ordained Indian ministers and 228 commissioned Indian helpers are serving in this work.

A few years ago the Roman Catholics reported 134 mission-centers, served by 164 priensts, assisted by 110 native catechists. The director of the Bureau of Catholic Indian Missions reported a total of 40,000 good Catholics among the Indians of the United States. Another estimate gives the number of Catholic Indians at about 100,000. Taking the largest figures of all Christian bodies engaged in religious work among the Indians, there still remains one-half of the total Indian population of our country unclaimed as adherents of the Christian faith.

Of this number, the table below shows the tribes and communities unprovided with missionaries and church organizations.

Neglected and Unevangelized Indians of the United States

Tribe	*Location*	*Number of Indians*
	ARIZONA	
1.	Chemehuevi; Colo. River Agency, Parker, Ariz.	151
2.	Wallapai; Truxton Canyon and N. W.	483
3.	Hava-Supai; Cataract Canyon	169
4.	Navajos; northern part of reservation (see New Mexico Navajos); number unprovided for estimated at	3,000
5.	Apache; Coyetera, 556; on San Pedro River, 300; on Lower Gila River, 300	1,156
6.	Apache; Geronimo and Cibique	700
7.	Papago; nomadic and in villages, Southern Arizona; number unprovided for, estimated at	1,000
8.	Apache-Mohave; in Rio Verde Valley and southeast of Prescott	400
	CALIFORNIA	
9.	Tribes and bands north of Tehachapi Pass; unprovided for, estimated at	5,000
	COLORADO	
10.	Southern Utes; Capota and Moache	367
11.	Winimuche Ute; near Navajo Springs	493
	IDAHO	
12.	Cœur d'Alene and Spokane	614
	KANSAS	
13.	Potawatomi and Poncas; Prairie Band	745
14.	Kaw; Osage Agency	231
	MICHIGAN	
15.	Potawatomi of Huron	78
16.	Chippewa and Ottawa; partially provided for, estimate of unevangelized	1,500
	MINNESOTA	
17.	Bois Forte Chippewa; Nett Lake and Vermillion Lake	646
18.	Lake Superior and Pigeon River; unprovided for, estimated at	2,000
	MONTANA	

19. Blackfeet; unprovided for, estimated at... 1,000
20. Northern Cheyenne, of Tongue River; unprovided for, estimated at..... 600
21. Flathead; unprovided for, estimated at.... 1,200

NEVADA

22. Tribes and bands not under agencies, unprovided for, estimated at..... 2,000
23. Pah-Ute, Washoe, and Winnemucca; near Reno, Nevada 275
24. Paiute; Fort McDermitt 336
25. Moapa River; near Las Vegas..... 125

NEW MEXICO

26. Pueblo; of 15 villages, partially provided for, estimated unevangelized 4,000
27. Navajo; of northwestern part of territory, partially provided for, estimated unevangelized (see also Arizona)..... 1,500
28. Navajo; of Canon Cito..... 195
29. Iroquois; Cattaraugus reservation; unevangelized, estimated at..... 400

NORTH CAROLINA

30. Eastern Cherokees; unprovided for, estimated at 600

NORTH DAKOTA

31. Chippewa and Sioux; unprovided for, estimated at 800

OKLAHOMA

32. Peoria and Miami; partially provided for.. 359
33. Osage; partially provided for..... 800
34. Ponca; partially provided for..... 591
35. Otoes and Missouris; partially provided for 435
36. Tonkawa; of Ponca Agency, 48; Kaws, 158, 206
37. Sac and Fox, 561; Iowa, 80..... 641
38. Tribes of Eastern Oklahoma, Kiowa, Modoc, Ottawa, Quapaw, Eastern Shawnee, Seneca, Wyandott; unprovided for, estimated at... 800
39. Potawatomi, Shawnee, Kickapoo..... 600
40. Cherokee; full-blooded communities, partially provided for, estimated unevangelized, 2,000

OREGON

41. Siletz; Grand Ronde, Oregon..... 429
42. Modoc, Paiute, and Pit River bands..... 375
43. Scattered bands on public domain, near Roseburg, unprovided for, estimated at.... 1,000

SOUTH DAKOTA

44. Ogalalla Sioux; Pine Ridge; unevangelized, estimated at 1,000

UTAH

45. Utes, Uintah, Uncompagre; White River; unprovided for, estimated at..... 800
46. Paiutes; scattered bands..... 370

WASHINGTON

47. Nez Perce, Joseph's and Moses' band..... 414
48. Okinagan 475
49. Skokomish 194
50. Scattered bands 800
51. Tulalip 400

WISCONSIN

52. Chippewa; unprovided for, estimated at... 1,500
53. Menominee; unprovided for, estimated at.. 800
54. Winnebego; unprovided for, estimated at.. 500

Total estimated number of Indians unprovided for 47,253

Number of tribes and bands without Christian missions 78
Total number of Indians unclaimed as adherents of the Christian faith (including the above).....175,000

Plenty of Opportunities still open

The compiling of statistics and data regarding the unreached tribes may serve to direct the attention of missionary societies and of Christian people generally to the opportunities before the Church. It will also reveal that no one denomination is sufficient to deal with any part of this problem apart from other denominations, and that we may provide for the neglected Indians, by conferences, co-operation, mutual appreciation, and good-will.

A few detailed statements regarding some of the neglected tribes enumerated will be of value. Of the superstitious Pueblo dwellers, nominally Christians, many have scarcely a form of Christianity superimposed upon the old heathen rites.

Of the great tribe of the southwest, which produced a Sequoia and a Chief John Ross, the report is received—"We have six thousand full-blooded Cherokees who live in remote places in the hills and the valleys away from the white man and the railroad. There is only one way they can be reached, and that is personally. What is needed is a man for this work like a colporteur or the old circuit-rider; who will go to them."

Ten years ago the Navajos of Arizona and New Mexico, the second largest tribe in America, were in absolute heathenism except as a few of the children had attended government schools, and at one or two points on the edge of this reservation the Gospel was being proclaimed . To-day so many churches have opened up work for this tribe and established mission stations at various points, that the 28,000 Navajos will doubtless be evangelized by the denominations now engaged in this service if these agencies will properly man their fields of labor. Yet there are at least 5,000 children here without a missionary, teacher, or physician, and in sections of this reservation, 16,000 square miles in extent, the Indians are absolutely in heathen darkness.

The Cherokees of North Carolina number 1,800, and are located on a reservation of over 63,000 acres in Swain, Jackson, and Graham counties. There is an uneducated native ministry among those Indians, most of whom are nominally Christians. Here is a field needing attention, and an opening, especially at the government school, where services will be welcomed. The Indian medicine-men still exert an influence among the Cherokees, and the Christian services provided are wholly inadequate, Sabbath-schools being irregular and poorly instructed.

In the State of California almost 20,000 Indians are widely scattered in small community groups and individual family isolation thru the valleys, in the foothills, and among the moutains. Fourteen thousand of these in the central and northern part of the State are in 257 bands located in 36 counties. Here the greatest religious destitution is found, not more than two thousand of these Indians being adherents of any church. Perhaps as many more have had some instruction in the Christian faith. This leaves 10,000 who are neglected, for whom the influence of the Church and its ordinances have not been provided. The Methodist and Presbyterian Church have five mission stations, the Baptists two, and the Congregational and Episcopal one each.

During the past year twelve evangelical Protestant churches engaged in work for the Indians have reported an increase in the number of their mission-stations or working forces. There are twelve other organizations engaged in work for the Indians from which there is no report of advance.

Syllabus of Sunday School Lectures

The syllabus of Pastor Dresel's lectures on the character and function of Sunday-school work in the Evangelical Church, delivered at Eden Seminary, November 15-17, is of value to Sunday-school workers and friends of Sunday-school work because it brings out clearly and fully not only the scope and character of Evangelical Sunday-school work, but also its relation to the work of the pastor and the local church, and the adaption of the Sunday-school idea to the general scheme of Evangelical church work. Altho the Sunday-school did not originate on German soil, the idea itself is distinctly Evangelical and lends itelf very readily to adaptation and development along the lines of the best Evangelical traditions and institutions. What Evangelical pastors and people need is a better appreciation of its importance and value to all the great aims and high ideals for which the Evangelical Church has always stood.

The Place and Function of the Sunday School in our Evangelical Church

No people are by nature irreligious. Christianity alone can give reason for its existence and efforts. Likewise the Sunday-school can prove its right to exist and functionate within the Christian Church.

I. The Origin of the Modern Sunday School

1. Founding attributed to Robert Raikes, Gloucester, Eng., 1780, but religious education antecedes that.

2. The contribution of the Reformation, especially by Luther, and the status of the Sunday-school in Germany to-day.

3. The modern Sunday-school essentially a product of America, meeting serious needs and developing its functions.

4. Religious education in our Evangelical Church: the principles of the founders, early movements and the development of the Sunday-school idea.

5. Our denominational Sunday-school work since 1895: the Central Sunday-school Board and the present agencies.

II. The Place of the Sunday-school in our Church

1. The Sunday-school a school for definite Bible instruction. It's relation to public worship and catechism class.

2. The Sunday-school an agency to develop Christion personality. Pre-confirmation and post-confirmation activity.

3. The Sunday-school fitted into the general scheme of religious education and activity of the Church at large as essential to a future of the Church.

III. The Function of the Sunday-school in our Church

1. To teach a "knowing" Church: teaching the Bible so that *all* may *know* God and the way of salvation.

2. To prepare a "living" Church: alive in Faith and the service to Christ.

3. To gather a "growing" Church: departments for all ages and reaching out to all ages so as to win souls to Christ.

4. To develop a "stalwart" Church: producing Christian character, life and work with all connected.

5. To produce a "working" Church: every member trained for service and active in the church.

The Organization, Gradation, Management and Equipment of the Sunday School

I. A Definition of the Sunday-school

As growing out of the foregoing.

II. The Organization of the Sunday-School

1. Present day organization of: a) the local Sunday-school, b) the denominational work, c) the "organized" work: State, International, World.

2. Reasons for organizing the local Sunday-school: a) to place responsibility, b) to secure effectiveness, c) to provide suitable arrangement: of school, class, building or rooms.

III. The Gradation of the Sunday-school

1. Definition of "grading,"
2. A basis of grading,
3. Divisions, departments, grades and classes.
4. Graded Instruction necessary: a) Aim, b) Epochs, c) Plans.

IV. The Management of the Sunday-school

1. Definition.
2. Requirements: a) Plan, What? How? b) Place, Where? When? c) Persons, Who? Why? d) Power, What? Where? How?

V. The Equipment of the Sunday-school.

1. Physical: building, rooms, accessories,
2. Educational: faculty, text books, helps,
3. Managerial: meetings, records and and reports.

Only a properly constituted and conducted Sunday-school can be of value to any church.

The Pastor and the Sunday School

I. Definitions

1. The Sunday-school, as previously defined.
2. The Pastor: Biblical, theoretical.

II. The Pastor of the Sunday-school

1. Recognizes the school as part of his ministry; hence: a) His duty—to Master, church and self, b) His privilege—to employ this organization, c) His opportunity—to extend and deepen his work.

2. Realizes that sessions of the school are part of the services and worship of his parish; hence: a) demanding his presence, co-operation, supervision, b) permitting the extension of worship, Bible study and his ministry.

3. Remembers that the activity of the school is a part of the work of his church and the church at large: a) He must therefore be the chief teacher, or "The Teacher of the Teachers," b) He must help secure and train the teachers and guard the work of all the teachers, c) He may need to teach certain classes at critical periods, d) The pastor reflected in his Sunday-school.

III. An Acrostic

P Present at all times.
A Assists where possible.
S Suggests in proper spirit.
T Touches teachers and scholars.
O Organizes all for the future.
R Rounds out his ministry.

IV. Bibliography

The Ministry of the Sunday School—*Pattison,*

Pastoral Leadership of the Sunday School forces —*Schauffler,*

Concluded on Page 8

"Thy Word is a Lamp unto my Feet and Light unto my Path"

December 12, 1915. Third Sunday in Advent

The Evangelical Teacher

You will need the Evangelical Teacher in your school, whether you use the Bible story Lessons or not, as it contains, besides a full treatment of the Bible Story Lessons, a general treatment of the International (Uniform) Lessons, and a wealth of other material that you cannot afford to miss if you are working in or conducting an Evangelical Sunday-school.

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Helps for a Good Meeting

Rev. Henry Katterjohn

OUR PLEDGE

M. Dec. 6. Promises Reasonable. Heb. 6: 13—20.
T. Dec. 7. Jacob's Pledge. Gen. 28: 16—22.
W. Dec. 8. A Pledged People. Exod. 24: 1—7.
T. Dec. 9. A Covenant-reminder. 1 Cor. 11: 25.
F. Dec. 10. The Pledge-keeper. Ps. 103: 17-22.
S. Dec. 11. Put on Our Honor. Matt. 5: 33—37.

Sun., Dec. 12. Topic—The Reasonableness and Value of a Pledge. Ps. 61: 1-8.

Suggestions to the Leader

The question which our topic suggests to our societies is: Shall we adopt a definite pledge?

The Christian Endeavor Societies require the acceptance of a definite pledge prior to membership in the society. Our confirmed young people have given a definite pledge:—

"*I promise*, with the help of God, to renounce the sinfulness of the world, and of my own heart, to live according to the doctrine and precepts of Christ, as presented in the Holy Scriptures, and to remain faithful to the confession of the Evangelical Church." Ought not our societies have some form of a pledge? Would such a pledge not add dignity and purpose to our society membership? What kind of a pledge should we suggest to our members?

The Christian Endeavor pledge is capable of almost infinite modifications. The simple statement: "Trusting in the Lord Jesus Christ for help, I promise that I will endeavor to lead a Christian life," is a much embracing, far-reaching pledge. And dare we ask less of our young people than to expect from them at least the promise that they will *endeavor* to lead a Christian life?

The leader ought to discuss the subject from the positive point of view. A definite pledge is advisable, and our society ought to accept a standard of membership. The form of the pledge can be the simple one suggested above, or the more detailed one, which forms the Christian Endeavor pledge, or the Confirmation Vow, which every confirmand accepts at his confirmation.

The Topic Presented

Why a definite pledge?

1. A pledge *creates a standard of living.* It is the embodiment of our ideals, which we hope to attain thru our efforts. The train, ship, car or any vehicle of transportation has a *definite goal.* The business, factory, corporation, community, city, State and nation are organized *for a purpose.* We woud not think of getting along without the constitution to guide and guard our political life. Anarchy would soon prevail were we to cut loose from constitutional safe-guards. So do we need an expression of our highest ideals of life. We must know and understand our aims, the purpose of our existence. That is embodied in a pledge.

2. A pledge *aids us in concentrating our thoughts on* our aims. The business man has his motto, the school a maxim. The common proverb is the sum substance of daily experience. Short and brief in its form, the pledge will help us *remember.* Men do not go astray intentionally, but because they have forgotten. The pledge will help them to remember.

3. A pledge *strengthens the will.* We are constantly reminded of our aim and of our duties. The will goes wrong thru weakness and forgetfulness. Memory is the weakest and most vulnerable spot in our life. Strengthen memory, and you will strengthen will and purpose of life. The will needs *a staff* to lean on. The pledge is such a staff. When in our weakness temptation assails us, we can lean on our staff, and unconsciously this pledge will guide us right. Right living is largely a matter of *habit.* Develop the habit and you will not easily go wrong. The pledge helps form such a habit of right living.

4. A *pledge is biblical.* Again and again God reminds Israel of her holy *covenant.* Sinai, the tabernacle and temple services, every sacrifice, is the *expression* of such a covenant. The lives of the patriarchs and all great characters of the Bible illustrate the *importance* of such a covenant, or pledge. Jesus' last words are a great commission to the disciples, in which he promises to return for the task to be fulfilled the promise of His daily and abiding presence *always, even unto the end of the world.*

What kind of a pledge shall we adopt?

Let the reader refer to the Christian Endeavor pledge. A modified form of that pledge, even the few words quoted under "Suggestions to the Leader," are sufficient. If the confirmation vow is more acceptable, then choose that. But select something to *guide you in your work,* to keep before you constantly your society ideals that will standardize your membership. No one has a right to be considered a member of your society unless he or she at least *endeavors* to lead a Christian life. We may stumble and fall, even fail in our attempts, but as long as we continue to strive earnestly, we can claim Christ's recognition.

Some Questions on the Topic

1. Mention and describe some pledges used in secular and business life.
2. Mention and describe some pledges and covenants recorded in Old Testament Scripture. In New Testament Scripture.
3. What purpose does a pledge serve?
4. What effect ought the breaking of a pledge have?
5. What may we expect of every member of our societies?
6. What form of a pledge would you recommend to your society?

Some Scripture on the Topic

Josh. 9: 18-21; Gal. 3: 15; Jer. 34: 8-21; Ex. 34: 28; Gen. 22: 16; Ps. 89: 35; 105: 9; Luke 1: 73; Heb. 6: 13, 17, 18; Isa. 54: 10; 61: 8; Micah 7:20. Heb. 13: 20.

A Prayer

Thru Thy blood shed on Calvary, Thou, O Christ didst enter into an everlasting covenant with Thine children. We pray that we may daily keep in remembrance Thy crucifixion, and consider well how hard it was for Thee, our Saviour, to bear our sins, and the sins of the whole world. Since Thou didst gain salvation for us, may we never have pleasure in sin, but daily flee and avoid it. We can but live, suffer and die to Thine honor. A consecrated life is the smallest return we can make for Thine divine mercies.

Help us to have a clear vision of our highest ideals, a determination to strive after righteousness and truth. Be Thou ever with us, to guide and counsel us, that we may ever do that what is pleasing in Thy sight. When we stumble, support us, when we fall, lift us up. Help us to gain eternal life in the end. Amen.

The Advanced Quarterly's Lesson

The Mission of Prophecy. Isa. 6.

Daily Bible Readings

M. Dec. 6. Isa. 6. The Call of Isaiah.
T. Dec. 7. Amos. 7: 10—15. The Call of Amos.
W. Dec. 8. Jer. 1: 4—19. The Call of Jeremiah.
T. Dec. 9. Ezekiel 3: 21. The Call of Ezekiel.
F. Dec. 10. Jer. 7: 21-28. Pleading in Vain.
S. Dec. 11. Micah 3: 8; 4: 5. Devastation of Zion but Final Blessings.
S. Dec. 12. Matt. 11: 2—10; 1 Cor. 4: 1—5. The Church Year Lesson.

Golden Text:—"*And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the daystar arise in our hearts.*" 2 Peter 1: 19.

Uzziah, whose reign of splendor and righteousness had extended over half a century, (806-755), and was surpassed only by the glorious reign of Solomon, had come to an awful end. Elated with his successes he had determined to burn incense on the altar of God, but was opposed by the highpriest and eighty others. Enraged at their resistance he pressed forward with his censer and was suddenly smitten with leprosy as a punishment from Jehovah, 2 Chron. 26: 23, etc. We can imagine what an impression such an event must have made upon the people, especially upon the godly portion, most of all upon the prophet Isaiah, whose activity falls into the days of Uzziah, Jotham, Ahz and Hezekiah, kings of Judah, Isa. 1: 1. We are not surprised, therefore, that the prophet should have had a special vision from Jehovah in the year that King Uzziah died, Isa. 6: 1, and that the message that came to him should have been very closely related to the awful incident. Uzziah's sacrilegious act had shown that his piety and godliness had been only outward and had not reached nor influenced his heart. It seems to have opened Isaiah's eyes to a better understanding of his age and his people and to the seriousness of Israel's besetting sin. They are seeking righteousness not in God's way, but in their own way, and the vision described in chapter six no doubt came to him as he meditated upon the grievous error into which his people had fallen.

And as he sees the Lord sitting upon a glorious throne in the temple, with a glory of holiness so wonderfully dazzling that even the pure seraphim are obliged to veil their faces in His presence, he sees as never before the great contrast between the Holy One of Israel and His unholy people. Both he himself and his people are of unclean lips, unable to praise Jehovah because of their unworthiness; in spite of all their religious customs and ceremonies they lack true religion. He is assured of forgiveness only after the seraph has touched his lips with a live coal, i. e., *without the mediating ceremonies and sacrifices of the old covenant.* He presents his sins not upon an altar, thru the sacrifice of an animal, but upon his lips by confession, and it is thus that the sins themselves are consumed rather than the symbolic object that represented them in the sacrifice. Thus Isaiah learns that the legal forms of worship are not the essential elements of religion, but merely the shadow of the real blessing that God offers thru them. The law and the ritual are not an end in themselves, but only means that aim to develop true and sincere godliness thru faith in God.

Far too much of our present-day religion is tainted with the very same spirit of formalism and habitual observance that was characteristic of ancient Israel, and there is great need of prophets to-day who will bear earnest and constant witness to its insufficiency. The religion that does not reach the heart, that does not first cleanse the innermost desires and thoughts, and then work outward in an upright, moral, godly way of living, is merely a sham, and those who are satisfied with it are ungodly, tho they may not know it. The present age has no use for such a kind of Christianity. The burning moral issues of the day, issues that involve a clean-cut decision according to the highest standards of right and wrong, in matters that were not thought of a decade ago, reveal nothing so quickly as the hollowness of those whose lives and conduct do not tally with their profession. The struggle between godliness and sin is becoming fiercer from year to year, and there is need of firm conviction and dauntless courage to stand up against the power of the enemy. It is only the best metal that can successfully withstand the heat of the furnace and be used for strong and dependable tools. Recognition and confession of sin is the first step toward the cleansing and purifying process without which the spiritual life cannot grow into its best nor character and conduct reach their greatest perfection.

Ann Arbor Circuit Sunday School Convention

The Sunday-school Teachers' Convention of the Ann Arbor Circuit, Michigan District, was held on October 9th and 10th at the Evangelical Emmanuel's Church in Manchester, Mich.

Delegates from most of the Sunday-schools arrived in time to witness the opening of the convention.

After the opening exercises we listened to different papers and reports, of which a paper, offered by Miss Graff of Ann Arbor, on "Efficiency in the Sunday-school," a very timely subject— and a report of the State Sunday-school Convention, read by Mr. Trost of Ann Arbor, who attended this convention as delegate of our circuit, were of special interest. A timely paper read by Rev. Beutenmueller, Jackson, concerning the "Language Question," excited much interest. Rev. Theo. Mayer, our General Secretary of Sunday-schools, offered an interesting address on "A Progressive Sunday-school." Some business was transacted and in conclusion of Saturday's work, Rev. Wittbracht extended an invitation to the convention to meet in Saline, Mich., next year.

Sunday morning we all joined in the service, Rev. Neumann of Ann Arbor, being the main speaker. After the service, Rev. Theo. Mayer spoke to the Sunday-school classes, the local and visiting teachers. In the afternoon, Rev. Schori's address "The Summer School at Elmhurst," was followed with the closest attention. In view of the fact that on October 17th our Synod celebrates her seventy-fifth anniversary, a Jubilee offering of $25.00 was voted by the convention. The nomination committee reported the election of the following candidates: Paul Hammer, Lansing, Mich., president; Rev. C. Wittbracht, Saline, Mich., vice-president; Miss Kirchhofer, Manchester, Mich., secretary; John H. Pritemeier, Chelsea, Mich., treasurer.

In the evening service Rev. Piepenbrok, Albion, Mich., spoke on Matth. 20: 28, in German, while Rev. Theo. Mayer inspired us with a splendid address on "Ye are co-laborers with God." At all the sessions beautiful songs by the choir and quartet and excellent solos by Miss Nagel, were rendered, adding much to the spirit and success of the convention.

Resolutions were read rendering thanks to the local Sunday-school teachers, congregation and the pastor and his family for their kind hospitality, to the speakers for their encouraging and inspiring messages, to the choir, quartet and soloist for their beautiful songs, and to all who helped to make the convention a success. In conclusion, Rev. Theo. Mayer installed the officers and spoke the benediction, after which we all joined in "God be with you till we meet again." And may the convention, just passed, add new enthusiasm, to our work to pursue our aim with renewed efforts until the light shines brightly which shall free mankind.

Paul Hammer, Pres. A. A. S. S. Con.

Syllabus on Sunday School Lectures

Concluded from Page 6

The Pastor and the Sunday School—*Faris,*
The Pastor and Teacher Training—*McKinney*
Pedagogical Bible School—*Haslett.*

The Sunday School and the Pastor

I. A Motto for Evangelical Sunday-schools

"For the best book: The Bible,
and the greatest cause: "The Soul."

II. The Relation of the Pastor to the Sunday-school

A review of previous material.

III. The Sunday-school and the Pastor

1. An educational institution: a) with definite and practical instruction, b) with a well defined curriculum, c) with the Bible as the text book, d) hence, "The Pastor's silent Ministry."

2. An evangelizing agency: a) promoting the use of the Sacraments, b) preparing for Confirmation, c) promoting the Christian faith and decision, d) preparing for membership in the church, e) producing workers for all fields of service, f) hence, the Pastor's strong ally.

3. An enduring structure: a) in the continued growth of its efficiency, b) in the permanency of its organization, c) in the eventual test of its usefulness, d) hence, the net result of all ministry.

IV. The Summary

1. Ten things a Sunday-school can do for the Church.

2. Five things a pastor can expect of the Sunday-school.

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How to conduct the Sunday School—*Lawrance.*
The Superintendent and His Work—*Brown*

(All books mentioned may be secured from Eden Publishing House, St. Louis, Mo.)

Country Gentleman—Ladies' Home

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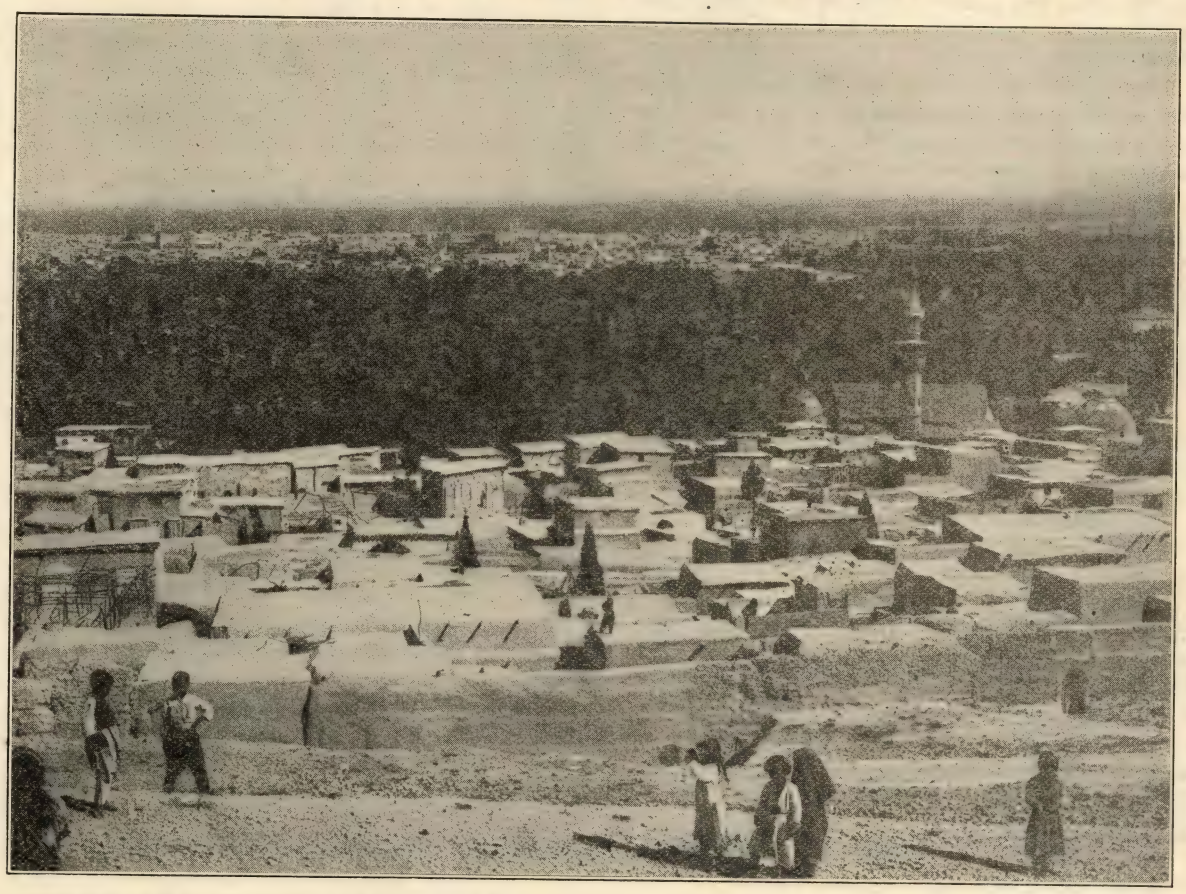

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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The Evangelical Lesson Series

The publication of The Evangelical Teacher, the first issue of which leaves the press this week, directs general attention to the fact, of which many members and teachers of Evangelical Sunday-schools have perhaps not been aware, that there is an Evangelical Lesson series, designed to meet the specific needs of Evangelical Sunday-schools. The course came into existence with the resolution passed at the Rochester General Conference (1905), directing Pastor Kissling, of the *Kinderzeitung*, to prepare for use in Sunday-schools the Bible story material that he had arranged in book form for use in week-day schools and the catechetical class. This action was taken chiefly for three reasons: first, to provide lesson material that would take the scholars thru the whole Bible *without interruption* in a four years' course, so as to enable the teachers to go over the ground covered *twice before the scholars were confirmed*, thus affording them an opportunity to make the pupils thoroly familiar with the essential facts and truths of the Bible before that important event in their spiritual development; second, because the insufficient opportunities which children in many churches had for regular and systematic Bible instruction made it absolutely necessary to *enlist the aid of the Sunday-school* in the task of preparing the growing boys and girls for confirmation, and third, because the study of the same lesson material in the Sunday-school that was being used in the catechical class and other week-day instruction would tend to *unify and standardize both methods* and avoid even the appearance of rivalry or competition. The co-operation of both week-day and Sunday-school instruction toward confirmation would also, it was expected, *help to exalt this fundamental feature of Evangelical Christian education* and save it from indifference and neglect with which it seemed to be threatened in many instances.

The German course proved very satisfactory from the beginning, and the desire for the same material in English made itself felt at once. As soon as a capable editor could be secured the publication of the English Bible Story Lessons was undertaken, and since 1913 Pastor H. Katterjohn has been engaged in this work, which became popular immediately. It has been the aim of the Central Sunday-school Board to develop the series,—to which the name "Bible Story Lessons" has been given, in order to distinguish it from the International lessons—into a fully graded lesson course. The first step in this direction was taken with the publication of the *Advanced Quarterly* at the beginning of the present year. The Evangelical Teacher will be a great help in preparing the way for further grading, until every department has been adequately supplied.

Was there a real need for working out a specifically Evangelical lesson course, when there are so many other popular lesson courses on the market, with an abundant supply of good helps for teaching them? We believe there is such a need. Aside from the reasons enumerated above, there has been thruout the Sunday-school world a growing sense of dissatisfaction with the principle on which the International Uniform Lessons have been selected. The fault is not with the Lesson Committee, which has been working out a very delicate and difficult task with consecrated skill and great devotion, but rather with the changed conditions that have called for graded Bible instruction, i. e., for lesson material designed to meet the spiritual needs of each pupil at every stage of his development. Simultaneous with this new need the different denominations have come to realize that they are *themselves* primarily responsible for the lesson material that is to be supplied to their schools. The International Sunday-school Association has performed a great and permanent service to the churches of the country by selecting, for more than forty years, the lesson material taught in the churches. Its work has, so to speak, awakened and educated the denominations to a realization of their responsibilities, and they are now seeking ways and means of discharging this responsibility in the most efficient manner. Under the tutorship of the International Association the denominations have been spurred on to see and do what is really *their own work*, just as the well-taught pupil in due time becomes able to do his work in his own way independent of the teacher. The International lesson series now in use closes with 1917, and the plans of the new Lesson Committee, on which the denominations are represented as such for the first time, have not yet been announced, so that it is impossible to forecast just what the character of the new International series, beginning with 1918, will be. It is quite certain, however, that they will differ very materially from the Uniform lessons now in use. Under the circumstances, and since no one can know the needs of the individual schools themselves as well as the denominations to which they belong, the best the denominations can do is to look out for themselves and provide their schools with the best lesson courses available and treat them in the manner best adapted to the needs of their particular schools. The Evangelical Church was one of the first to adopt a lesson course of its own and work it out in accordance with its own requirements, and the work of the Sunday-school Board and the lesson writers has so far met with an eager response and a ready acceptance. The course is being rapidly adopted by Evangelical schools everywhere, and those who have not yet done so can do no better than adopt it as soon as possible. The larger the circulation that can now be secured, the easier and more quickly can the course be placed upon the market fully graded. A complete outline of the lessons for 1916, both for the Elementary and Advanced series, may be secured free by request from *Eden Publishing House, 1716-18 Chouteau Ave., St. Louis, Mo.*

Among the views of Christian leaders and prominent Sunday-school workers in regard to what the new series of International lessons should be, published recently in the *Sunday School Times*, we find the following: "The Bible is *one* book, of course. It is *not* a big book, tho it feels so to those who don't know it. From Genesis to the close of Nehemiah is *one connected story*. The poetical and prophetical books dovetail into this story. The two groups belong together as a drawer fits into a bureau.....The gospels with the Acts make up one continuous story, with Paul's letters dovetailing into Acts. The Old and New Testaments are two parts of one story. They belong together like two halves of a pair of scissors..... Might there not be worked out a simple comprehensive scheme of *the whole Book as one story* into which all the lessons would be fitted?" S. D. Gordon, author of "Quiet Talks on Power, etc."....."If our scholars are to be won for Christ and made strong in the faith, they must know the *comprehensive sweep of God's purposes for mankind*, those marvelous purposes of grace revealed only in His Word, and which can be understood only as that Book is studied from cover to cover. I therefore believe the Lesson Committee should prepare a course of lessons covering the *entire* Bible, book by book." The Rev. E. Y. Wolley, Superintendent of the Moody Church Sunday-school, Chicago. The Evangelical Lesson Series aims to combine the study of the Bible as one continuous story with such a scheme of grading as will give each pupil just that part which fits his spiritual needs.

A THOUGHT FOR THE WEEK

"What is a failure? 'Tis only a spur
To a man who receives it right,
And it makes the spirit within him stir
To go in once more and fight.
If you never have failed, it's an even guess
You never have won a high success."

—Forward.

"And on Earth Peace" still only a Hope

As the second Christmas of the great war approaches, signs are still lacking that the realization of the Christmas spirit in its application to the warring nations is any nearer now than was the case a year ago. The total of slain and wounded has reached an appalling figure and the area of devastation has increased far beyond its original extent. Just how much nearer the end of the awful struggle has been brought by the opening of the Balkans to German communication with Constantinople is not yet apparent. Naturally those unfamiliar with the role played by Servia for many years as a center of Russian Pan-Slavic propoganda can only misunderstand the satisfaction felt in Germany at the success of the Balkan campaign. To those who could see beneath the surface, and were not dependent on British press agents for their views, it was plain at the ouset that the Balkan situation, and the manner in which Russia was using it for her own purposes, was the real seat of trouble. Ever since 1878 influence in the Balkans has been a coveted prize in the game of European politics, and this condition has caused all the dissensions, rivalries and jealousies between the great powers. If Russia had not been determined to dominate Constantinople and the Near East, there would have been no reason for the friction that arose and gradually became intensified until it precipitated the awful conflict. The claim, by pro-Ally sentiment, that Germany stood for the maxim "Might makes Right," while the Allies fought for the protection of small nations, has been somewhat rudely shattered by the frantic efforts England and France are making to force Greece into the war on the side of the Allies, so far happily, unsccessfully. It is manifestly the intention of the Greek government to keep out of the war, and King Constantine can be depended upon, we think, to know the temper and desires of his people better than the representaties of foreign nations, intent only upon furthering their own interests. The election to be held on the 19th of this month will doubtless make clear the real mind of the Greek people; at any event they ought to be left free to determine their policy themselves without threats or inducements of any kind. The claim that German "influence" is corrupting the Greek government is no doubt just as reliable as that of the New York papers that Germany is "invading" the United States with secret plots of all kinds, altho not one of these accusations has been proved.

Mr. Ford evidently means well with his plans of a peace party, and we certainly wish he might be successful in his effort. But the people he has invited, tho their honesty and good intentions cannot be questioned, are not famous for their knowledge of and insight into European affairs. Peace in troubled Europe will not come about thru the efforts of zealous enthusiasts, but only by a fair and permanent settlement of the questions at issue by men intimately familiar with the conditions and impelled by righteousness and good will.

A year's subscription to the Evangelical Herald would make a splendid Christmas gift for that friend of yours.
Only ONE DOLLAR from December 1, 1915, to December 31, 1916.

THE MODEL PRAYER

IX. The Father's Glory

"For Thine is the kingdom and the power and the glory forever, Amen." Matt. 6: 13 (Authorized Version).

When the Father's aim, the deliverance of mankind from all evil, shall have been accomplished, there will be revealed to men something, the like of which man has not yet experienced and which he therefore cannot imagine. We may get a glimpse of it only as we try to imagine what the world was like before sin entered into it. Imagine, if you can, the world without guilt, misery and suffering; without envy, fear or hatred, without poverty, passion or perversity, only love, joy and beauty everywhere and all the time, and you have some idea of what the glory of God means. Just as clouds conceal the brightness of the sun, so the sin and the sorrow of the world obscure to the sight of men the glory of the Father in heaven. They cannot destroy it, it is there in spite of all appearances to the contrary, and those whose vision penetrates beneath the surface are not deceived by outward appearances, just as even the darkest clouds cannot deceive us in regard to the presence of the sun. But the darkness of earth's sin, sorrow and suffering often hides the Father's glory from our sight, and it is only when we shall have been delivered from all evil that we shall see it in all the dazzling fulness of its divine brightness.

The closing sentence of the Lord's Prayer is found in the Authorized Version only in the Matthew passage (6: 9-13); in the Luke passage (11: 2-4) it is omitted. It is not found at all in the Douay Bible, the official Roman Catholic version, nor did Luther make use of it in either his large or small catechism. The American Standard Revised Bible, while admitting their ancient authority, also omits the words in both passages. It is possible that the words are a later addition, having come into use at family devotions or in public worship, and thus found their way into some of the oldest manuscripts on which our translations of the Bible are based. Nevertheless the sentence is so perfectly in accord with both the spirit and the letter of the Lord's Prayer, that there is no reason why it should not continue in general use. If the words themselves were not actually used by Jesus, none can be said to be more truly inspired by the Spirit whose office it is to guide believers into all truth.

The thought itself is plainly traceable to David's prayer concerning the temple, 1 Chron. 29: 10-14, "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and on the earth is Thine; Thine is the kingdom, O Jehovah, and Thou art exalted as head above all." What David uttered was no doubt merely the expression of what God-fearing and faithful Jews had always believed, namely that the great expectations with which they came into the presence of their God were entirely justified.

Because the Father in heaven has authority over all things in heaven and on the earth, it can be said of Him in the fullest possible sense, *"Thine is the kingdom."* There is a clearly defined limit to the sovereignty of the mightiest earthly potentates; their dominions have fixed boundaries; their power, tho despotic, is never absolute; their pride and vainglory are as sure to fall before the grim Destroyer as the leaves of autumn fall before the wintry blasts. But Jehovah is the "living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end," Dan. 6: 26. He is "the living God and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation," Jer. 10: 10. If such an One is our Father, and if He has revealed His love and mercy toward us in Christ Jesus, who taught us to seek His presence and to trust His infinite love and wisdom, what a wealth of blessings, spiritual and material, is thus assured to those who are indeed His own!

When Alexander the Great had attained the height of his power, he was visited by his former teacher, a man in humble circumstances, who had come to ask a favor. After a moment's thought Alexander announced that he would make him governor of a certain city. "I cannot accept so great a gift," replied the man modestly; "it is not fitting that I should receive it." "It matters not," said Alexander, "what is fitting for you to accept, but rather what is fitting for me to give." God is able to do far greater things than even the wealthiest and most extravagant prince. "I have made the earth," He says, "the man and the beast, that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet to me," Jer. 27: 5. "Wisdom and might are His, and He changeth the times and the seasons; He removeth and setteth up kings," Dan. 2: 20. "The world is His, and the fulness thereof," Psa. 50:12. *"Thine is the power,"* O God, and we short-sighted, weak and finite creatures often prefer to go our own way, suffering failure, loss and constant discontent, rather than find our way to Thee and link our lives to Thy unlimited power, and so achieve true gain and satisfaction. There are no interests so varied or extensive, no needs so great or urgent, no problems so complex or difficult but that the strength of God could deal with them adequately. And the contact with that divine powerhouse is free to all who feel their weakness and their need.

All that God does, redounds to His glory. The wonderful deeds which He accomplished of old for His chosen people, the help and the guidance always extended to His prophets and representatives as well as to His erring and miserable children, only serve to declare His wisdom, His power and His love unto all mankind. The goodness and mercy with which He leads the sinful out of the mire, cleanses and purifies them, fits them out with strength and wisdom to combat temptation and iniquity, giving them victory upon victory and at last eternal life; the extension of His kingdom among all peoples on the earth; the steady progress of truth and righteousness in spite of all the forces of darkness and evil; all the countless and abundant blessings which His children daily receive from His hands; the comfort, peace and joy that is shed into the hearts of sinners thru the forgiveness of sins which He freely holds out; in fact, all His relations to all His children reflect the infinite fulness of divine glory and fill the lives of men on earth with the radiance of heaven. *"Thine is the glory"* is the inspired answer of mankind to the joy and the happiness which God puts into our lives, the human gratitude and praise for the countless gifts of divine goodness.

And all this *forever*. There is no end to His kingdom, His power or His glory. The things of earth come and go; the earth and the heavens themselves will pass away; nothing with which we deal in our every-day lives can abide for more than its appointed time. God alone and the things He stands for, truth, righteousness, joy and eternal life, will never pass away; yea, when the things of earth shall have perished, the infinite value, grandeur and beauty of the things of God will become truly manifest. Why should we content ourselves with the small, unreal earthly things that cannot satisfy the deeper longings of the heart, when the great, divine, eternal realities, to which human nature has been attuned from the very beginning, are within reach.

This closing sentence of the Lord's Prayer has been called its doxology, because it sounds the final note of joy and praise for the greatness and goodness of God. In it there is expressed the confident assurance that the prayers of God's children, the conversation of their hearts, their supplication, thanksgiving and praise, are agreeable to the Father in heaven and heard of Him, who has Himself commanded us thus to pray and promised that we shall be heard. *"Amen."* i. e., yea, yea, it shall be so. "And unto Him that sitteth on the throne, and unto the Lamb, be the blessing and the honor and the glory, and the dominion, forever and ever."

The Wedding at Four Winds Farm

By L. M. Montgomery

II

"Martin and Sarah have loved each other since they were boy and girl together. Tom's mother told me the beginning of the story. Martin has always lived here at Four Winds Farm. He loves the place as if it were his own, I believe, and we are all much attached to him—good old Martin. I don't suppose Sarah could ever have been pretty at her best, and as certainly Martin never was handsome. Sarah lived with her bed-ridden mother in a little house on the Cornertown Road, and supported herself by day's work."

"She and Martin became engaged—I saw the engagement ring. Martin showed it to me long ago before he went to put it back on Sarah's distorted finger. It wasn't a diamond; I'm not sure that it was even pure gold. Very likely not; it was a thin, brassy-looking little ring with two hands clasping—what is called a friendship ring, I believe. I don't think you would admire it, but Sarah does. Oh dear, yes; she is as proud of that ring as if the Koh-i-noor were set in it.

"Martin and Sarah could not marry as long as her mother lived. Old Mrs. Williams was, to put it ever so mildly, a crank, and Sarah was nothing better than a slave. But she was a good daughter, tender, unselfish, and patient. Nobody ever heard her say a harsh word to her mother, and when Mrs. Williams died, Sarah mourned for her as sincerely and deeply as if she had been the best mother in the world. Mrs. Williams died in the spring and Martin and Sarah were to have been married in the fall. Sarah had her wedding dress made—the same one she is going to wear next Wednesday. It will be terribly old-fashioned, no doubt, but Martin will never suspect it, and Sarah won't care. I don't think it was a pretty dress, even when new. The stuff is a dingy brown merino and Sarah made it herself. She hasn't a gift for dressmaking, I admit.

"A month before the appointed day Sarah's cousin over at Cornertown died. She had been a widow and left four children, one of whom was a cripple. There was nobody to look after them but Sarah. She adopted the whole four and announced her intention to provide for them. That settled the question of her marriage. Martin was very angry and declared he wasn't going to wait any longer. She must choose between him and those children. Sarah said she must look after the children. She thought it was her duty. So Martin left her."

"How horrid of him!" said Margaret indignantly.

"Yes, it wasn't very honorable. Martin has a pretty bad temper. But Sarah thought he was quite right, and never allowed any one to say a word against him in her presence. You see, she loved him."

Margaret flushed, but Mrs. Aldrich did not look up from her work.

"That closed the first part of Sarah's love story. For the next twenty years her life was one of hard drudgery. She brought those children up and she did it well. She even got luxuries for the sick one, tho goodness knows how she managed it.

"As for Martin, he sulked for a year or two and then married Lida Banks. I believe he did it as much to spite Sarah as for any other reason, but he was very good to her. They lived in the little four-room house down at the other end of the farm. Lida was a sickly woman and Martin was always very tender and patient with her. She died ten years ago.

"Meanwhile, Sarah's children had grown up. Two of them were married and the boy went out West. The little cripple still lived with her. Sarah had not grown prettier in her hard life. Her figure was stooped, her face was worn, and there were crowsfeet around her eyes. She had to work very hard for the sick girl. Martin began to go to see her again and she took him back without a word of reproach."

"I'd have—" began Margaret hotly; then checked herself.

"Yes, it was very spiritless in her, of course," Mrs. Aldrich continued calmly. "Still, she did. She forgave him everything and Martin put the old ring back on her finger. That was just six years ago. Sarah could not see her way clear to marry Matin as long as the invalid girl lived. The doctor said she could not last long; Martin must wait.

"Martin was much wiser and more patient now. He was willing to wait. He has waited these six years. Two months ago the little sufferer died and Sarah was free. So they are to be married next week. They are the two happiest people in the world.

"When Martin told us he was going to be married, Tom and I offered to give them a wedding. How pleased they were! We are going to have all their friends here, and we are helping Martin to fix up his little house for his bride as nicely as possible. Sarah is very poor, you know, and her 'setting out' will be of a rather scanty description. I am sure I don't know whom we will have for bridesmaid and best man, tho. Martin was so pleased at the idea of having you."

"Oh, can't I be bridesmaid still?" exclaimed Margaret. "I'd like to be, Amy —I really would."

"But the best man?"

"Oh, I dare say Mr. Miller won't mind if I don't," said Margaret, reddening. "We needn't have much to do with each other. It would be such a pity to disappoint Martin and Sarah. I'll do all I can to give them a nice wedding. I think it is splendid."

That evening Ross, who had been talking to Mrs. Aldrich, summoned up enough courage to ask Margaret if she were going to be bridesmaid.

"Will it make any difference to you, Miss Clark, if they put me in for best man?" he said awkwardly.

"Not at all," answered Margaret coldly. "The bride and groom wish it, and so does Amy. We might as well help them all we can."

Margaret threw herself heart and soul into the wedding preparations, and Ross seconded her efforts. They could not avoid sundry consultations and almost friendly discussions over various points. They helped to arrange Martin's little house for the homecoming of the bride; they put their heads together and decided that Ross should give Sarah a dinner set, and Margaret a generous supply of table linen. They wandered thru the wooods for a whole afternoon and gathered fir boughs to decorate Four Winds farmhouse; and they stoned the raisins for the wedding cake. Ross sent to the most fashionable florist in town and got white roses for Sarah, such as any bride might have glorified in, and Margaret basted cuffs and collars of real lace in the neck and sleeves of the faded old wedding dress.

The wedding itself was a brilliant success, altho it was never chronicled in the society papers. The groom and bride were old and poor and plain, but they were glorified by a halo of true love. Even the beautiful bridesmaid envied the happy Sarah. The wedding supper and a merry evening followed the ceremony, and when at last Sarah put on her shabby hat and jacket, and took Martin's arm proudly to walk over the fields to their little home, Ross hurled a pound of rice over them and Margaret threw a pair of old shoes with excellent aim.

When the guests had gone, Margaret went slowly back into the deserted parlor and stood looking sadly at the fire. The wedding was over and she must go back to town. How pleasant it had all been! And how happy Sarah was!

Ross Miller, coming silently in, saw Margaret put her hands over her face and heard a distinct sob. With one stride he was beside her and she was in his arms.

"Margaret, darling, forgive me and take me back, won't you? It was all my jealous temper—"

"No, no," sobbed Margaret, "it was my hateful pride. I've let it master me so long—while Sarah—"

"But you do love me don't you? And I love you more than ever, sweetheart. We've seemed to come so near to each other lately I couldn't bear the thought of drifting apart again."

"We won't—oh, we won't Ross. I've learned a good lesson from Sarah—dear, good, unselfish Sarah. She doesn't dream how much good she's done me. If it hadn't been for her and her story, I'd have gone on being horrid and bitter and breaking my own heart. Dear Sarah!"

Standing the Test

During the Revolution, when defections from the ranks were occurring on every side, it was necessary that the strictest discipline should be enforced. Consequently, if any one were even suspected of harboring disloyal feelings, he was likely to suffer.

One evening, during the hard winter at Valley Forge, a soldier was discovered creeping back to camp from a little grove in the vicinity. He was immediately called up before the commanding officer and sternly questioned. The only answer he could give was that he had gone into the woods to pray. He was asked, skeptically, if he were in the habit of spending hours in prayer, and answered, "Yes."

"Then down on your knees and pray now! You never had such need before!" the officer thundered.

The poor man, expecting instant death, knelt and prayed fervently for strength in his great hour of need. The petition was eloquent and moving, such as could have emanated only from one who was in the habit of holding daily communion with God. When he had finished, the officer bade him go, declaring he was convinced of the truth of his story. "You could not have done so well at review," he said, had you not been often at drill." The private had stood the test.—*Exchange.*

✱ For the Heart and the Home ✱

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Helping One Another

"Help one another," the snowflakes said,
As they settled down in their fleecy bed,
"One of us here would never be felt,
One of us here would quickly melt;
But I'll help you, and you help me,
And what a splendid drift 'twill be."

"Help one another," the maple spray
Said to its fellow-leaves one day;
"The sun would wither me here alone,
Lone enough ere the day is gone;
But I'll help you and you help me,
And what a splendid shade 'twill be."

"Help one another," a grain of sand
Said to another grain close at hand;
"The wind may carry me over the sea,
And then, oh, what will become of me?
But, come, my brother, give me your hand.
We'll build a mountain and then we'll stand."
All over God's world this rule we see
Of loving help and kindness
Why shouldn't it work with you and me
Far better than selfish blindness?

—*Selected.*

How About the Girl Behind the Counter?

Bright lights, a little blue toy elephant, a box of gaily colored blocks, a tiny girl in a red bonnet, a large cotton snowball, a fat woman with a harsh voice and thru it all, darting in and out, small boys answering to the call of "messenger, messenger" from all sides. This was the kind of kaleidoscopic vision that Emil had seen thru that week preceding Christmas, a vision of things he was helping sell to other boys and girls. He was a conscientious little 14-year-old on his first job and he was doing his work, running back and forth with parcels and change, with a zeal and a willingness that promised him a better position in a short time if his health and strength did not break under the stain of this or some other Christmas rush.

It was 4 o'clock on the 23rd of December and Emil's efforts had been untiring, but if his efforts had not lagged under the strain and the stress, his legs and his spirit were almost at the end of their endurance. He came to "1706," one of the clerks in the toy department who was herself so tired and nervous she wondered how she could stay at her work for two or three more long hours, and, with a tired look on his pale little face, said, "My feet feel like they were most worn out." Poor little Emil, why must you be working here like this, running hither and yon, just because this and that thoughtless person has put off purchasing for Christmas until the eleventh hour?

Why, indeed? It is the question which the Consumers' League, the merchants, the shop girls, the delivery men and the thoughtful public have asked and are asking every year at the Christmas season. And they will continue to ask and to wonder and to work until the Christmas season ceases to be a nightmare or even a bad dream for those who work in the stores.

Twenty-five years ago this Christmas, no organized effort had ever been made to lessen the burdens of the shop girls, the delivery men and the messenger boys. Then some one's conscience awoke, and the Consumers' League was started. It was with the idea of lessening these burdens and bettering general conditions among these workers that the organization was founded. Each Christmas season since then the League has carried on a vigorous campaign, urging the shopping public to do its share by shopping early, thus spreading the Christmas purchasing season over a longer period instead of causing it to come in one hectic rush during the last few days.

Must Christmas be made a time of misery to little Emil and "1706" just because shoppers have procrastinated and neglected their duty by not buying early?

Patriotism is being preached and being practiced in Europe and men are giving their lives for the sake of their country. We are not being called upon to give our lives upon the battlefield to show our patriotism, but we are called upon to be patriotic in another way. A true patriot does not sacrifice the health or lives of others on account of personal selfishness or thoughtlessness, but this is what we are doing every Christmas season when we crowd our shopping into the last week before the 25th.

If we are causing a girl in a department store to wish at this season that she would be dead before the next Christmas, and another to say she would rather be a horse than the girl behind the counter, because then she would have some one to look out for her interests, we are making for them a torture of a season that was intended to be filled with cheer and good-will.

But however much we bewail the fact of late shopping and the fevered rush of the last few days, we can be thankful that more and more people each year are being patriotic and thoughtful and generous in the truest sense of the words and are doing and urging early Christmas shopping.

All over the country this campaign of considerateness has been felt, until now there are few places where the "Shop Early" idea is unknown. In store advertisements, in newspapers and magazines, on billboards and posters, on fliers and leaflets, on poster stamps and in pageants, on street cars and transfers, by ministers and lecturers and boards of trade the message is carried.—*The Continent.*

The One Chance for Influence

He was one of that large number of persons whose work brings them in daily contact with all sorts of persons. His duties were humdrum and commonplace. The other day one of many parties of tourists required his services. They were given so cheerfully and generously, and there was so much innate dignity and considerateness in the man that a member of the party was led to inquire of one who knew him well whether this particular official was always so even-tempered and friendly. "Always," was the quick reply, "and he has many temptations to impatience and irritability." The party stayed for only a brief hour of pleasuring, and as they went on their way they carried with them pleasant memories of the dignity and graciousness of the man behind the counter. He used well that day his one chance to exert a wholesome influence upon those whom he might never see again. It was unconscious influence, too. He had schooled himself to be self-contained and kind. In the ebb and flow of life these single points of contact with others prove revelatory of character. Happy the man who, when he touches another life but once, touches it to nobler issues.—*The Parish Visitor.*

Crutches for By-and-By

"My young friend, you are fashioning a crutch for by-and-by," said a college professor to one of his students, who was forming the bad habit of using dishonest helps in doing his work. "The time will come when you will find that you cannot walk without it. The result of such methods is to make one incapable, in the end, of doing an honest and thoro piece of work for himself or anyone else."

This was a stern arraignment of the young man; but what the professor said was true and just. Every bad habit we form is a crutch for the future. It enfeebles us by depriving us of the power to do right. The dishonest job is a crutch—a poor makeshift for right and fairdealing with others. As the habit of dishonest work grows upon us we lose the power to walk with vigorous uprightness in the pathway of human service.

So it is with every bad habit; it takes away our capability for living rightly. The evil personal habit in time makes us incapable of living normally. With what a wretched crutch the drunkard, for example, has to hobble thru life! How he literally chains himself to it, and what a pitiful spectacle he makes in his abject slavery to it!

Crutches for by-and-by—yes, that is just what our bad habits are. Do we realize how surely and tyrannously they make normal as well as physical cripples of us? —*Zion's Herald.*

Denominational

OFFICIAL ANNOUNCEMENTS

Ordination

With the sanction of the honorable President General, Pastor John Baltzer, and by the authority of the undersigned, Mr. J. G. Krumm has been ordained to the ministry of the Gospel on Sept. 5, 1915, at Manning, Iowa, by his father, Pastor G. Krumm, assisted by the Pastors K. Fauth and A. von der Ohe.

J. Ernst Birkner, Pres. Iowa District.

Installations

In accordance with the instructions of the respective District presidents the pastors named below have recently been installed in their new charges:

On Sept. 12, 1915, Pastor E. Haecker at St. Peter's Church, Victoria Tp., and on Sept. 26, 1915, Pastor D. Th. Seybold at Creston, Iowa, both by the president of the District, Pastor J. Ernst Birkner.

On Oct. 10, 1915, Pastor H. Retter at Bennington and Sheldon, N. Y., by Pastor C. F. Dies.

October 24, 1915

Pastor Daniel Blasberg at Broadlands-Sidney parish, Illinois, by his father, Pastor W. Blasberg.

Pastor Wm. B. Weltge at Jamestown, Ill., by Pastor Theo. Haas.

Pastor H. Kottich at Inman Kas., by Pastor Max Mueller.

Pastor F. F. Beutler at Plymouth and Bourbon, Ind., by Pastor Edwin Mayer.

October 31, 1915

Pastor Theo. Schumacher at Gumbo, Mo., by Pastor A. H. Bisping.

Pastor R. Jungfer at Scranton, Pa. (Hyde Park Presbyterian Church) by Pastor J. Schoettle.

On Nov. 7, 1915, Pastor Walter Barkau at Floraville, Ill., by Pastor W. H. Hosto.

November 14, 1915

Pastor H. Schroeder at Little Rock and Arrow Rock, Mo., by Pastor J. Doellefeld.

Pastor J. H. Dorjahn at Galena, Ill., by Pastor Aug. F. Mohri.

On November 21, 1915, Pastor K. Doernenburg at Ridge Prairie Ill., by Pastor E. F. Schmale.

Treasurer of the Central School Board

Upon the death of Mr. A. Marten, for many years the faithful and conscientious treasurer of the Central School Board, Bethelehem Church, of Chicago, as member of this Board, has appointed Mr. A. Keller, 5004 Lincoln Ave., Chicago, as its representative on that body. All money intended for the Central School Board should be sent to his address.

M. Schroedel, Chairman.

Christmas Seals

Don't forget the pretty Christmas seals with the photographs of Eden Seminary and Elmhurst College. Christmas is nearly here, and your parcels and letters should be decorated with these Evangelical seals. They cost only one cent each and may be had in packages of twenty-five for twenty-five cents. The income derived from their sale is turned over to the educational institutions. Advertise them in your Sunday-schools, Brotherhoods, Ladies' Aid and Young People's Societies and get a substantial supply for your Church immediately, before it is too late. Order direct from *Eden Publishing House, 1716-18 Chouteau Ave., St. Louis Mo.*

West Missouri District

November 14 was a day of rejoicing for the members of Immanuels congregation in New Franklin, for on that day the people received their own church home. For years the congregation worshipped in a building which belonged to an English denomination. This kindness on the part of the people was much appreciated, but services could only be held in the afternoon when the building was not used by its own members, and the members of Immanuel naturally longed for a building of their own. And now this longing has been satisfied. A beautiful house of worship has been erected, costing about $5,000.00, after much of the work has been done gratuitously by the members, and stand as a monument to their love of God and their interest in His kingdom. It is constructed of brick, heated with a furnace, is electrically

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That my House may be filled

What have you done to show your Love for and your Faith in your Church? Not gains for the Church, but Obedience to the Master and Service to Men must be the Motive of our Missionary Effort

Are You Standing up for your Church?

Have you ever received an anonymous letter, a letter from some one who did not have courage enough to sign his name to it? Usually such letters are not worth reading, because the writer has a guilty conscience and cannot give vent to his malice and slander in any other way. Like savages, who are afraid to fight in the open, but shoot their poisoned arrows from ambush these cowards write letters without giving their names. Recently I received one of these letters from "Bad Noise" (this is not the real name of the place, but it will answer the purpose very well). The writer was apparently out of note paper, so he took a copy of the *Herald of Christian Science* and emptied out his heart's innermost thoughts on the margin. My first impression was that the sanitarium for the insane of that particular State was at "Bad Noise," the writer's remarks were so violently personal and so devoid of all decency. His spelling was such that one could see at a glance that his ancestors had hardly come over in the Mayflower. He could not even spell the word "science," tho the printed word was before him. About the only sane idea one could gather from the letter was the fact that he was a Christian Scientist and had seen something I had written against Christian Science, and now he felt bound to bear witness to his religious convictions.

Why I am writing all this? Not because I must get rid of my anger against him in some way, but only in order to show our Evangelical Christians how even the most foolish people in even the most foolish sects never tire of defending and making propaganda for their particular beliefs, even tho it be the insanest superstition. *What are you doing for your convictions?* The man from "Bad Noise," who is evidently much better able to handle a stable fork than a pen, sits down to insult people whom he does not know, harangues against the Synod and its Jubilee Offering, and calls all organized religion hypocrisy, just because he wants to do something for his particular sect, the teachings of which he could not understand even if they were intelligible. What are you, an Evangelical Christian, doing for your Church? Are there not very many to whom their Church has not been worth a cent in the year of her Jubilee, for whom every offering raised for the benefit of the kingdom of God is an evil and a burden, and who are even mean enough insinuate that the pastors keep the money collected from the churches and distribute it among themselves? If you want to really do something for your Church, begin at home, and nurture your children in the chastening and admonition of the Lord. Live your family life in the fear of God. Come regularly to the house of God and draw nigh that ye may hear. Take an active interest in your Church and its work. Pray for your pastor, the church officers and for your congregation, for our educational institutions and the whole kingdom of God. Give what you can for your own church, for its missionary work in India and in this country. Speak well of your church, your pastor and the Synod and its institutions to your friends and acquaintances. Read good Christian books and literature, above all the Bible. Then you will be kept from the foolishness of Christian Science and other workings of error, and will in due time be ever with the Lord.

J. Jans.

Home Mission Correspondence

Not long ago the writer sent the following letter to the readers of our church papers in Colorado, Wyoming, Utah and Idaho:

My dear Friend:—

For some time I have been thinking whether it might not be possible to do more than is being done for the scattered members of our household of faith. For this reason I am addressing first the readers of our Church papers, because I infer that they have a strong interest in the welfare of their Church and its mission. Could not religious services be held in your neighborhood, perhaps at your home, from time to time? Even if only two or three were gathered together, we have the Lord's promise that He will be in the midst of them. If, therefore, I could learn that you and some of your Evangelical neighbors would like to have such a service I would see to it that the wish was fulfilled. You are aware that our Church is observing its seventy-fifth anniversary this year, and we want her children who are scattered abroad to know that their Church remembers them and still cares for them.

With best wishes,

Sincerely yours,

J. Jans, Pres. Colo. Mission District.

Among the replies I received was the following:

Xville, Oct. 5, 1915.

My dear Pastor:—

Your kind letter came into my hands the other day. You are the angel and I am Cornelius; all that we need now is a Peter, and then I too can say, "My prayers and mine alms are gone up for a memorial before God." For five years I have lived here in Colorado without hearing an Evangelical sermon. My one desire was that an Evangelical church should be established in this neighborhood, but nothing came of it. I have often thought of writing to some representative of the Synod, but said to myself, with so many important things to look after the Synod cannot concern itself with one lonesome Evangelical Christian. There are no Germans in this neighborhood, only a few German-American Mennonites. I wanted to write to you, after reading so much of you and your work, but thought, that man has his hands full as it is, and he is so far away that he would hardly be able to do anything for me. But the Lord can bring all things to pass, I have seen that realized more than once in my own experience. There is no opportunity here for German preaching, because the people speak only English, but if one of our pastors should ever pass thru Xville (on the Y. and Z. Ry.) he would be welcome to stop over for a few days with us and rest himself a little. In that way I should be getting some crumbs at least, and would be satisfied. I was a member of an Evangelical church in Kansas, but have here joined a Presbyterian church, because I could not be without the Word of God and the Church. I was made an elder when I joined the Church, and still have that position, but, my dear pastor, I do not feel at home; I feel strange and lonesome, and am homesick for my own Church. The Presbyterian pastor thinks much of me, that is some comfort. Now especially, that God has called my beloved wife from my side last spring, I feel still more lonely with my two children. So you may see, my dear pastor, how your letter was a comfort to me and a light in my affliction. I have read a great deal about the Jubilee, and I want to give my share to the Jubilee Offering. I will close with cordial greetings from a lonely member of the Evangelical Church.

Sincerely yours, J. A. H.

P. S. I came to this country from Wuerttenberg, and was eighteen years old when I landed.

Now, my dear reader, what are you doing for your Church and her missionary work? Don't think that letters like the above are exceptions, or perhaps even that they are fictitious. I have not given the real name of the place, because the letter was not written for publication, and our lonely friend probably did not desire any publicity. How many of those who are now cold and indifferent toward their Church, may come to feel like our lonely friend in Xville!

A Plain Duty

The undersigned feels impelled to add some thoughts to the correspondence quoted in the above. The letter of J. A. H. tallies exactly with what Pastor G. A. Schmidt, of Denver, Colo., writes in the Evangelical Herald of October 7. As a Church we are now seventy-five years old. We have grown beyond expectations. The denominational tree stretches forth its branches from the Atlantic to the Pacific Ocean, and from the Gulf of Mexico well into Canada. Much diligent effort has been devoted to our home mission field, and the results have been worth while. But have we done our duty as it should have been performed? Have we followed up our brothers and sisters in the vast Western mission field as we should have done?

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lighted and has a seating capacity of about 350. Beneath the church auditorium there is a basement which supplies ample room for Sunday-school sessions and other meetings. At three services held on dedication day there was hardly room for all those who had come to witness the formal opening of the new church.

In the morning the congregation assembled before the closed doors and the exercises began with the reading of the 122 Psalm. After the doors were opened the sweet-toned bell rang out its first invitation to the community to come and worship, and soon every seat was taken. The Pastor, B. J. Freese, offered the dedicatory prayer in which the building, the pipe organ and the bell were given over to the service of God. The morning sermon was delivered in German by the Rev. F. C. Klick of St. Joseph, Mo., President of the West Missouri District, taking as his text the words: "Jehovah, I love the habitation of Thy house, and the place where Thy glory dwelleth." The choir under the direction of the Pastor's wife sang beautiful anthems, and a number of congratulatory letters from former and neighboring pastors were read. In the afternoon the services were conducted in the English language. Rev. E. Berlekamp of Billingsville, Mo., served at the altar and Rev. R. Hinze of Boonville preached the sermon on: "I must be about my Father's business." Songs by the choir and a solo helped to make these services attractive. The good ladies of the congregation served dinner and supper in the basement to all who wished to stay and nobly did they supply all our physical needs. The evening service was in charge of Rev. Klick who served at the altar and Rev. H. J. Bredehoeft of Lebanon delivered the evening's message on the words: "And upon the top of the pillars was lily work; so was the work of the pillars finished." Choir songs and solos, also a violin solo by Mrs. J. J. Bredehoeft of Concordia, Mo., beautified these services again.

It was a blessed day which had been greatly enjoyed by all who were present and we hope that it will long be remembered, especially by the members of the congregation. There is still a debt upon the building but if the faithful work which has been done in the past will be continued this will soon be liquidated. The offering during the day amounted to $114.00.

F. C. K.

THE RED MAN AND THE GOSPEL

Carrying the Gospel to the Indian means much more than most People imagine. Christian Education the most promising Means of making Disciples of the Remnant of Red Men

II

This is a transitional stage of Indian development. They are no longer to be penned up on reservations, and 39,000 of their youth and children in schools, and their Christian leaders, are the hope of the future. If the Church, in its evangelistic or educational efforts, halts, or takes a backward step now, the labors of the past decades, and the heroic service of self-sacrificing missionaries, will have resulted in comparative failure. There is not a better platform upon which the Protestant churches can unite in an earnest, effective missionary undertaking, than in the Indian work.

What the work involves is well stated by Dr. Alfred L. Riggs of the Dakota Indian work: "Disappointment follows success in the Indian mission work. Christianity seems generally accepted, heathen ceremonies are suspended, the medicine-man falls into the background, and a new era is established. Then some of the converts are found calling in the conjurers for the sick, pagan orgies begin again, and church members join in their dances and 'throw away' their property. There is more that is religious and consequently heathen in these dances and other performances than an uninitiated bystander can be made to believe. But aside from this it is recognized by all the Indians as the reinstatement of the old Indian life, into which if one goes he drops out of the new life into which he had entered.

"The present conditions are not properly a backset, but a reappearance. The simple truth is, it takes more to convert an Indian than we have imagined. We have a revelation of the work that is to be done. Evangelization is entirely insufficient. Conversion is not enough. There must be a new creature. We come to the perception of the fact that 'discipling' the nations is something seriously different from 'carrying the Gospel' to them."

The Opportunity

From the young graduate of Yale, Rev. Henry Roe Cloud, a Winnebago, now ordained to the Gospel ministry, comes this worthy utterance:

"It is very important to remember that the real salvation of the Indian must be from the inside. I should not be true to the deepest convictions of my soul if I did not say this. I can well remember a dark night years ago when a missionary came to me and urged me to seek the friendship of the strong Son of God, and asked me to give Him my allegiance. That night I started to follow Christ, and His power has sustained me at Santee and Mount Hermon and Yale, and all along my way till this hour. There is a splendid opportunity offered now for Christian people to guide the Indian into good citizenship, self-respect, and excellent character. The time when the Government lets go of the Indian, and he has to stand face to face with modern life, and all its problems and perplexities, is a moment of great opportunity for the Christian people of this nation. On the reservations they are scattering about like cotton-tails among the bushes. Now is the time to go after the Indian and strengthen him by the power of the Gospel from the inside.

"His efficiency in this life is increased by his beliefs in the Great Spirit and the life hereafter. Why not bring these things back again to his consciousness? He still believes in 'Courage, Friendship, and Endeavor.' He still believes that he will receive the greatest and highest honors when he is buried with no scar on his back, tho there may be many on his breast—if he dies with his face to the foe.

"The Indian comes with long strides toward you Christian people, with his long hair, and his blanket thrown over his shoulder. He kneels to you as he has never knelt to any other race in all the ages. He kneels before you, and he puts in your hands a sacred trust. What will you do with the sacred trust that he thus places in your keeping?"

Miss Mary Collins, for many years a missionary of the Congregational Church to the Dakotas, has furnished an instance of true missionary effort in her description of her own work:

"I have endeavored to teach these Indians to live well in their present life; how to be true and honest and clean in their lives; how to serve God, not for God's sake but for their own; how to build up homes, how to become self-supporting; and while the Indians are proud of their race, I have tried to teach them to be proud of their homes and their families. I praise the man that keeps a good team, that raises a good crop, that builds a fine haystack, that sells fat cattle, impressing upon him the fact that he who cares for his own has God's blessing upon his life. And so, having become interested in all their material welfare, no important council is ever held without my presence. Not only by vote of my own people, but by vote of all male adults on the reservation, no leasing, no kind of important paper is signed unless I first read it."

The majority of the government boarding-schools are systematically and regularly provided with Sabbath-school organizations, Sabbath preaching, general assembly religious exercises, and with denominational instruction and nurture in the faith, for the pupils who are classified in church groups. This is in acordance with the rules of the Office of Indian Affairs. While the United States Government and its officials can not, as such, inculcate sectarianism, or assume responsibility for the religious training of its wards or its school pupils, the Indian Office is not indifferent to the moral and religious welfare of those under its care in this twofold relation of wards and pupils. These children and young people are wards, under tutelage, separate from home and parental influences, and under agreement to remain in boarding-schools continuously for a number of years, and thru eight to ten months consecutively. The Government must, therefore, recognize an obligation beyond that which it sustains to pupils in public day schools. The religious regulation in the Federal Indian boarding-schools are consistent with the principle recognized in providing chaplains for the army and navy, and religious education in reform schools.

An example of well-organized and effective religious work in a government boarding-school, is afforded by the plan carried out at Phoenix, Arizona. This institution, with over 700 pupils from more than thirty tribes, for many years has been provided for thru the systematic efforts of ministers and lay workers of the city churches, and more recently by a resident pastor giving his entire time to the Indian work. Every Tuesday evening instruction classes are conducted, from forty to sixty boys and girls being taught in each group. The pastors of the city churches have alternated in preaching services on Sabbaths. Copies of the New Testament have been presented to most of the pupils by their teachers. A plain, simple presentation of the Gospel message is pressed upon each young person, the intention being to make the pupil feel a personal responsibility in the choice of a Christian life, and the claims of the Gospel. They are taught that they are to carry back to their people on the reservation this message, and to live consistent lives that will be a testimony when they finish their school course and return permanently to their Indian country. The accessions to the churches have been large, and the whole atmosphere of the school is Christian.

Systematic Religious Education Required

There are, however, some instances of signal neglect in government schools. That of Huron, S. D., a government boarding-school, may be cited. Here during the past year no organized church work was carried on, no minister or priest conducted Sabbath services, and the secular education of the pupils proceeded with only such volunteer work and occasional religious services, as by chance could be arranged. This is an unfortunate policy.

An educated pagan with the old savage instincts, is a menace to the Government which has given him training. The price upon the head of the outlaw bandit, Apache Kid, expresses the costly undertaking of secular education which produces clever rascals.

The educational problem is in some respects the most insistent one at this hour. The report of the Commissioner of Indian Affairs gives a total of 39,397 Indian children enrolled in the schools—government, mission and public. The previous year, 24,000 *Indian children* of school age were not in any school, and the estimate is made that there are about 8,000 *children* on the Indian reservation for whom no schools have been provided, and who are entirely without educational privileges. Has not the time come for the Protestant churches to draw together and to provide Christian education for a larger number of Indian children and youth? It will be many years before the Office of Indian Affairs, and the public school system of our country, afford facilities for these 24,000 Indian children of school age, who were reported last year as not having been enrolled in any school, and for the 8,000 of these for whom no schools or teachers have been provided.

Northern California furnishes the largest number under this heading. Many small communities and bands of Indians are far from school houses, and having learned no English, they recognize no inducements to enter their children in far removed boarding-schools. For these, small day-schools should be established.

Where is there a more insistent task to which the Church could set its hand immediately, than the providing of mission-school training for these children who are not only untutored in secular knowledge, but most of whom have never seen the inside of a Sabbath-school or church? There are nine Woman's Boards included in the Woman's Council of Home Missions. So far as information is at hand, only four of these have any work for the Indians.

The Federal Government maintains four boarding-schools in Northern California, and two in the southern part of the State. Eight Indian day-schools in the north, and fourteen in the south, with an average capacity of thirty pupils, are conducted. Some ten

field matrons are at work especially for the betterment of the homes and the conditions of the Indian women.

The problem of the returned students should engage the large activities of the Church. The Commissioner of Indian Affairs in his report states: "Thruout the Indian country to-day, there are probably 35,000 of these returned students. The greatest investment the Indian service has, is in this body of returned educated men and women."

THE RIGHTS OF A CHILD

The Church still underrates the Child's Right to know God by Experience and to express that Experience by loving Service

II

The Child's Right to a Knowledge of God

The second right is the child's right to the knowledge of God. Some of you no doubt will have preferred that I consider this first. Perhaps I should. It depends on whether or no we think of the Church as an approach to God. If we are to teach the child about a Being who sits solitary, then it is true that much of the instruction which is given in teaching little children how to pray is no doubt correct, and it can be done without the conception of the Church; but if the child's right to the knowledge of God is a right to the knowledge of an all-loving Father who is ever present in the life of the world, then the imagination of the child should be filled with those conceptions of God which will make it easy for him to find Him in the work and play of his life. It is because the Church is commissioned to give the world an ever-present God, because it carries its message to the "fatherless and the widows" and to "the least of these," that it gives to the world the only concept of God upon which a child can rear his life.

To permit the child to visualize God as a great man who sits apart, is the penalty that must be paid when his right to membership in the institutional life of the Church is denied.

The inherent right of the child is not so much that he shall gain a certain concept of God as it is that he shall be led into an experience with God, and that demands an institutional form of religious expression. He must find God with other men who are finding God. Underneath all the demands for higher sanctions in our educational work, this right is fundamental. President Hall of Clark University, speaking recently said: "The fact remains that the human race has got to do something for the benefit of future generations in teaching this generation how to live, and how to love and serve God."

The Child's Right to Exercise His Reason

To say that the mental rights of the child have been outraged in the Church is to state the fact mildly. First of all, the Church should appraise the reasoning power at the various stages of childhood. We have studied their interests,, we have defined their emotional capacities, but how far has the Church appropriated the many studies that have been made in the secular field, of those powers which are manifested by the child in his games, his conundrums and riddles, which are always offering surprises to the child himself and to those who deal intimately with childhood? The child has a right to expect the Church to understand and respect his thinking powers if she is to lead him in his reasoning on the great questions in life.

He has a right to be led up systematically to the unanswerable quesions—Birth, Sin, Suffering, Death, —these are all in the thought background of every normal child. If the sum total of their presence only brought despair there might be some reason for avoiding their discussion. But we all know that the wise consideration of those subjects gives to life some of its greatest visions and some of its toughest fibre. It is for the Church to work out the possible helps that belong to children as social contact leads them to think, reason and ask about the unanswered questions on Birth, Sin, Suffering, and Death.

In the right to appeal to the reason of the child, let us place also the right that the child has to a knowledge of the laws which govern the moral and spiritual life. In his secular education he is gaining knowledge of the laws revealed by physical science. He learns to use and depend on these laws. Have not psychology and sociology determined for us certain great tendencies which are the outgrowth of human thought and associations? One cannot read Royce's interesting lectures on " The Sources of Religious Insight" without being impressed with the higher laws which govern our life of thought, and play such an important part in the determination of our characters. Our boys and girls should be taught by the Church to use and depend upon these higher laws.

The day has ceased when religious leadership can promote a faith that is finished so as not to demand the best reasoning faculties. The best religious faith is that which sends the man as a discoverer or as an experimenter seeking to attain and to define, because believing in his world and in himself.

For the Church to inculcate in our boys and girls the recognition that religion is a subject upon which they can exert their best thought all their lives, and to train them so that they will think rightly upon religious subjects, is to recognize their right to the exercise of their reason.

The Child's Right to Share in the Promotion of a Cause

The best educational agency in the Church is not the Bible or the periods of worship, but is rather the promotion of a cause. The Bible and worship are essential, but they are poor supports in the educational development of the child unless he comes to realize that they are tools put into his hand to stimulate him to fulfill his loyalty to a cause. This right of the child has been neglected when the Church has held before him the ideal of "making character." Ask any number of seventh or eighth grade children "What is the object of the Church?" and they will usually reply, "To help me to be good." Analysis reveals the fact that they have built up a certain image of a good boy or a good girl, and part of the time, not always a very large part, they are consciously striving to realize that image.

The Church needs to reveal to the child that character and goodness are by-products, that a man never saves the best in his life until he is in the process of losing his life, and that self-consciousness and the desire to come up to an example have an inhibiting power in character building. The best success of the Church waits for the recognition of the child's right to lose himself in the cause of the Church.

But here we strike one of the greatest difficulties. In the minds of the vast majority of our boys and girls, the local church does not symbolize a cause which is seeking to lose its life for the life of the local community. They do not feel that the Church is a great dynamo sending the power of God's love into the community, cleansing and reshaping the community and then reaching beyond into the uttermost parts of the world. Instead, under the influence of the older members of the parish, they view the local church as a convenience to which men and women go and give in accordance with inclination or sentiment.

There are two things of which childhood is fond: They are Visions and Choices. These are fundamental—they exist to enable the child to invest his life. To dream of great deeds, to choose that line of action which will lead to achievement, are inherent qualities in childhood that the Church has not fully appropriated.

The childhood of the Church has a right to something more than the history of achievements of days gone by. It yearns to have a share in the issues between good and evil of the day. One of the severest tests of the Church in education, is how far she will study, and discover, the methods by which the vision capacity of the child may be fed, his choice capacity trained and such a degree of achievement given him as will satisfy him with the consciousness that he is a sharer in a quest.

The Child's Right to Parenthood

There is one other right that I desire to bring before you—it is the right to parenthood. The child's inalienable right to-day is to find in every man he meets and every woman he meets, the spirit of parenthood, of fatherhood and motherhood. The development of this quality of personal life is the peculiar function of the Church; it is this quality that should always mark her teachers with a peculiar ability.

Educational life under the influence of parenthood is quite a different thing from the lesson method of instruction in which the child is induced to ascertain facts and appropriate knowledge. The parenthood method is based on undefined spiritual qualities and it lifts both the teacher and the taught into a more universal realm. It is the right of the child to demand of the Church a parental element in relationship to his education. He will never be satisfied in the Church with any plan of instruction which leaves this out. It is as tho he said to us: "The greatest task that I have in my life is to be a parent. The most precious instincts that I have, the greatest capacity for physical and spiritual development are all wrapped up with that responsibility toward which I ever reach—the responsibility of parenthood."

Among the sure facts in the doctrine of the Incarnation, is the fact of parenthood. While the Master of men preached a sermon on the mount, He came burdened primarily with the desire to show the world what a father is like, in order that all mankind might posess the best elements in parenthood. It needs to be said many times that democracy and Christianity with their emphasis on brotherhood, have not attained their highest ideal and the Church has still before her a supreme opportunity to show the world that religion stands for the development of the life of parenthood. To do this, she must observe the rights of the child. She must set him in her midst and thru him learn the one lesson that is needed most of all, the one lesson that all hesitate to face, the only lesson in which one can find salvation—the lesson of parenthood.

Home Mission Correspondence

Continued from Page 4

True, some of these so-called Evangelical Christians do not care for us and are glad if we do not care for them. Many of them have grown up in and been confirmed in Evangelical churches in the East, but they have not caught the Evangelical spirit, they were merely adherents and never really considered themselves Evangelical church members.

Such a one was Mr. N. N. One of our missionary workers visited him regularly for four months, as his growing boy was seriously ill. Both Mr. and Mrs. N. N. seemed to be very glad of these visits, and always invited the missionary to come again. They also promised to join the church as soon as the boy was well. When the boy had recovered, and the missionary brought the matter of joining the church to Mr. N. N.'s attention again, he received the reply, "We made up our minds to go to an English church." The missionary was not a novice in his work and had many sad experiences, but such open ingratitude amazed him. To his inquiry as to why Mr. N. N. did not desire to remain with the Evangelical Church, to which he had belonged for so many years in the East, he received the answer, "I have been a member of the Evangelical church in B. for over twenty-five years, and I thought a change wouldn't hurt!" Sadly the missionary shook the dust of that home from his shoes, and went away, richer by a new experience.

But, thank God, not all are as ungrateful as Mr. N. N. Many, many others do not feel at home in any but an Evangelical Church. They find there not only pure doctrine, but also the sane and sober Christian thought that is wanting in many other denominations. We should by all means keep track of these yearning souls. We cannot of course, organize churches in every place where there are a few Evangelical Christians, but we ought to have *at least two missionaries* who would have no other business than to seek out the scattered and lonely Evangelical people wherever they may be and supply them with the preaching of the Gospel and the use of the sacraments in the Evangelical way. In that way we could remain in touch with the members of our household of faith, and these would understand that the Church, their spiritual mother, still remembers them and cares

Continued on Page 8

"Thy Word is a Lamp unto my Feet and Light unto my Path"

December 19, 1915. Fourth Sunday in Advent

The Simplest Way

No doubt you have heard of or have seen the pretty prospectus of the EVANGELICAL TEACHER which was recently mailed to all the pastors of our Church with the tempting offer of introductory prices. Now possibly some Schools are wondering how they can get every teacher and officer to use The Evangelical Teacher. When the undersigned received the prospectus he went before his Sunday-school Cabinet with the recommendation to furnish the magazine *gratis to every teacher and officer.* So said, so done, and Eden Publishing House has our order for thirty-five copies. Zion Sunday-school, St. Louis, of which President General Baltzer is the pastor, followed the same plan and placed an order for forty copies. That's fine and worthy of emulation. This much is sure, this plan furnishes the guarantee, as perhaps no other, that every teacher and officer in the school will receive a copy.

Don't forget that the special offer *holds good only until Feb. 1, 1916,* and will positively be withdrawn at that date. Get your order in at once. Five or more copies to one address at only 50 cents per year, less ten per cent discount, which means that the magazine will cost scarcely four cents per number, or forty-five cents for twelve numbers. Remember, too, that your Sunday-school workers give their services gladly and willingly and gratuitously year in and year out. Why then should not your school do this for the teacher. It will surely be more appreciated than a Christmas present that has but litle value and only momentary charm. Why not present the teachers and officers of your Sunday-school with a year's subscription to the "best yet" Sunday-school magazine, The Evangelical Teacher? It ought to be in every Evangelical Sunday-school. "Evangelical Literature for Evangelical Sunday Schools."

Wishing all Sunday-schools, teachers and officers thruout our beloved Church happy and blessed holidays I am With sincerest greetings,

Paul Pfeiffer,
Chairman Central Sunday School Board.

Helps for a Good Meeting

Rev. Henry Katterjohn

THE ANGELS' SONG

M. Dec 13. Peace with God. Rom. 5: 1—11.
T. Dec. 14. Peace of God. Phil. 4: 6, 7.
W. Dec. 15. Peace with Men. Heb. 12: 6—14.
T. Dec. 16. Peace Among Nations. Ps. 46: 1—11.
F. Dec. 17. Industrial Good Will. Luke 7: 1—10.
S. Dec. 18. Love, the Fulfiller. Col. 3: 8—15.

Sun., December 19. Topic—How the Prophecy of the Angels' Christmas Song May Come True. Luke 2: 8-20.

Suggestions to the Leader

This meeting is an anticipation of the Christmas joy. Decorate your place of meeting in harmony with Christmas. Incorporate into your program the "White Christmas" idea. Your Sunday-school will undoubtedly remember the scholars with some appropriate gift; but in return every class ought to make some donation for a benevolent couse. Have some one read the "Legend of Cathay." If the program "The Angel Song," published by Eden Publishing House, is to be used by your Sunday-school, then have the Sunday-school chorus sing one of the songs, such as, "There's a Song in the Air," "For unto us a Child is born," etc.

Above all, plan in advance for a *Christmas gift,* to be given at this time by your society. Let your offering be given to some benevolent purpose, such as, the Orphans' Home, the Simga School in India, the Home Mission School. If you do not know what cause to remember, get your pastor's counsel; or send the offering to the writer, care of Eden Publishing House, St. Louis, Mo.

I cannot imagine a Christmas exercise without a thought for others who are in need of our gifts. The giving to others constitutes a "White Gift to the King."

The Topic Presented

The angels came to proclaim the Gospel, or "good tidings." We have heard this "good news" so often that it, in a wey, may have lost its charm of freshness.

What a wonderful effect the angel message must have had on the shepherds on Bethlehem's field! They were responsive because they had longed for such a message. Viewed from the standpoint of Israel's political fortunes the years between the Testaments were barren, unprofitable, even disastrous years. Israel had become the plaything of the nations, cast hither and thither, as the supreme power was shifted from one nation to the other. In every change Israel suffered, until poverty was all over the land, and men cried out in their distress.

To whom did Jehovah reveal His message?

Viewed from a spiritual point of view, these years were not promising in their fruitfulness. In their physical distress the Jews hoped and prayed for a restoration of Israel, and gradually interpreted the promise of the coming of the Messiah as an assurance of Israel's political independence and supremacy. Why should not Israel be the center of power and authority? Jehovah had humbled Egypt and Assyria in the days when Israel trusted in Jehovah. These days known as *Between the Testaments* were marked by painful and careful observance of the letter of the law. Israel had learned the lesson that the law was the source of her strength. But the Law became the master and tyrant, instead of the revealer of God's will. And therefore the spiritual life of Israel became as inflexible and as rigid as the tablets of stone had been on which the Law had been inscribed by the finger of Jehovah.

But in a few hearts there developed a clear conception of the character of the kingdom of the Messiah. A few, pious, God-fearing, truth-seeking men and women, the shepherds, Zacharias and Elizabeth, Simeon and Hannah, Mary and Joseph, and others whose names are not mentioned, but who existed just as truly as the seven thousand existed in the days of Elijah, who had not bowed down to Baal, these were the ones to whom God could reveal Himself, because they understood the voice and message of God.

The world is still in need of this personal message. The gospel, or *good news* is still expected. Men hunger after righteousness but do not always understand the symptoms of this hunger. Men cry after the good-will of God, but do not know it to be a cry of their soul.

Unto you is born a Saviour, this announcement was not made for the shepherds only, but for all ages and generations to come. Our day has need of this great gift of God, humanity to-day has need of this Christ-child, if it would have the abundant life.

In the presence of war and strife, when the earth re-echoes the agony of the wounded and dying, when the nations of the earth are suffering as men never suffered before, let us send out this message to all the earth. *Peace on earth, Good will to men!* May God's peace soon come, and may that universal good-will be restored. The real peace is dependent on the presence of the Christ, real good-will can only be enjoyed when confidence has been restored, thru the recognized brotherhood in Jesus Christ.

Some Questions on the Topic

How can we give *glory to God?*

Why did the angels appear to the shepherds only?

Why did Jerusalem hear nothing of the birth of the Christ?

How can we help establish peace on earth?

How can my life minister to the glory of God?

Some Scripture on the Topic

PROPHECIES CONCERNING THE COMING OF THE CHRIST

Gen. 3: 15; 12: 3; 49: 10; 1 Sam. 2: 10; Job 19: 25; Ps.. 21: 5-7; 68: 18; Isa. 11: 1-10; 40: 3; 42: 1; Jer. 23: 5, 6; Dan. 7: 13, 14; Hag. 2: 7; Zech. 3: 8; 9:9; Mal. 3: 1-3; 4:2.

A Prayer

We thank Thee, heavenly Father, that in the fulness of time Thou didst send Thine only begotten Son, Jesus Christ into the world. We thank Thee, that He came as a little babe, in the weakness of human flesh. We thank Thee, that the glad tidings of His birth was given not to the great and powerful of the earth, but to those poor in spirit and lowly in heart. We pray that we may be found worthy to receive the inner revelation of Jesus' birth, and a true understanding of God's good-will. Forgive us our impurity and unworthiness, and suffer us to stand in worship and service before our new-born King, Jesus Christ. Amen.

The Advanced Quarterly's Lesson

Messianic Prophecy. Isaiah 9: 1-7

Daily Bible Readings

M. Dec. 13. Isa. 9 1—7. The Messianic Vision.
T. Dec. 14. Jer. 33: 4—25. The Rule of David's Great Son.
W. Dec. 15. Micah 5: 2—9. The Everlasting Ruler of Bethlehem.
T. Dec. 16. Psa. 22. The Innocent Sufferer.
F. Dec. 17. Isa. 53. Suffering for the Peace of Others.

Sun., December 19. Topic—How the Propecy of the
S. Dec. 19. John 1: 19—28; Phil. 4: 4—7. The Church Year Lesson.

GoldenText:—"*For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.*" John 3: 16.

Soon after the accession of Ahaz, the son and successor of Jotham, king of Judah, Rezin, the king of Damascus, and Pekah, king of Israel, who had recently become allies, invaded Judah, one of their objects being to depose Ahaz and to give the crown to a nominee of their own. Isa. 7: 6. The Syrians marched thru Edom and inflicted severe injuries upon Judah, 2 Kings 16: 6, and defeated the army of Ahaz, 2 Chron. 28: 6. Against the advice of Isaiah Ahaz had appealed to Assyria for help. He refused to ask for a sign from Jehovah, tho Isaiah challenged him to do so, whereupon the prophet assured him that God would nevertheless give him a sign, the child Immanuel, who before coming of age would suffer from the evil results of Ahaz' policy, doubtless referring first to Ahaz' son, Hezekiah, but in a wider sense also the Christ-child, who also suffered for the sins of others. As the price of the help secured from Assyria Ahaz became tributary to that nation and sought safety in heathen ceremonies, making his sons pass thru fire to Moloch, consulting wizards and necromancers, which incurred God's wrath, as Isaiah had foretold. In closing his speech, however, Isaiah pointed to a future time of joy, when a Child will be born thru whom a new age will be ushered into the world. This Child is none other than the Saviour Jesus Christ.

At the time these words were uttered the land of Zebulun and Naphtali, the northern part of Israel, where the idolatrous practices of the northern kingdom had flourished most, had already been devastated and the people deported. The prophet had a message of pity and comfort for them in the assurance that this very part of the land would be especially blessed, a prophecy which was fulfilled in Christ's wonderful Galilean ministry. "The new age, he tells them, will be an age of joy and peace, a fact especially emphasized and reiterated in the message of the angels to the shepherds at Bethlehem on the first Christmas evening. The depopulated country will be the home of multitudes, and in place of the famine-stricken captives there will be happy harvesters who rejoice in their victories. The signs of captivity (yoke, staff, rod, etc.), will be destroyed and the relics of war burnt by fire. This part of the prophecy finds fulfillment in the millennial reign of peace."

The wonderful array of titles in v. 6 can be applied to no one else than Jesus Christ, the Child of Bethlehem, God's Christmas gift to the world, and their fulfillment in Him is easily apparent. *The government shall be upon His shoulder,* as the authority of a king was sometimes indicated by a key laid upon the shoulder, Isa. 22: 22. Jesus Christ is a king, altho not of this world, or by the authority of force of arms, but by the power of His love revealed in the redemption of mankind. His name shall be called *Wonderful Counselor,* because in all that He did He revealed extraordinary wisdom. Altho living in the weakness of the flesh He exhibited nevertheless all the power of the *Mighty God.* He may be called the *Everlasting Father,* because "He that hath seen me hath seen the Father," John 14: 9. He is the*Prince of Peace,* because His purpose and goal is peace, personal, social, national, world-peace, not a peace resting upon laws, treaties or tribunals, but a peace which is the fruit of salvation. It will be accomplished thru the *zeal of* Jehovah, God's jealous mercy, which will not forsake His own, tho He must lead them thru affliction and sadness to peace and joy.

This passage is one of the most beautiful and best known of the Messianic prophecies, which form so important a part of practically all the messages of the prophets. The most important of these passages taken together, as enumerated below, give a fairly accurate and complete picture of the Saviour,

His person and character, His work and its results. A study of the following passages and their parallels will be highly interesting and instructive. General: Gen. 3: 15; 12: 13; 49: 10; Num. 24: 17, Personal attributes: Micah 5: 2; Isa. 4: 2; Mal. 3: 1; Isa. 7: 14; Dan. 7: 13. His office and work: Jer. 33: 15, 16; Zech. 9: 9; Zech. 6: 9-15; 11: 15; 13: 10; Psa. 22; Isa. 53.

The Christmas season offers a special opportunity to bring out the manner in which the salvation of the world was in the mind of God from the very beginning, and how it took shape until the fulness of time arrived. Nothing else could bring out so strongly the wonderful love of God for all mankind, a thought which should make Santa Claus and all his works utterly absurd and impossible.

With this rapid survey of the message of the prophets the treatment of Old Testament material in the Advanced Bible Studies comes to a close, so as to enable the taking up of New Testament studies in accordance with the plan for the second year of the four-year course outlined by the Evangelical Lesson Commission. The complete particulars in regard to the lessons of the second year are given in a folder "*Advanced Bible Lessons, Second Year, Parts I-IV*," recently sent out to all Evangelical pastors. Copies of this folder may be secured free by addressing the Sunday-school editor, Rev. H. Katterjohn, 1716-18 Chouteau Ave., St. Louis, Mo.

Home Mission Correspondence

Concluded from Page 6

for them. That such work would in many instances lead to the organization of churches is self-evident.

It is manifestly our duty to engage in foreign mission work in heathen lands. But is it not our duty also to seek out the scattered Christians in our own land, lest they be swallowed up by the growing heathenism? It is hard to understand why our Church does not do more in this direction. We do not engage in foreign mission work from a business standpoint, but in obedience to the will of the Master.

Our home mission work has so far been carried on largely upon business principles. We have organized churches and supported them for a longer or shorter period, until they became self-supporting and were able to help support the enterprises and institutions of the Church. This kind of "business" has, if I may so express it, paid well, and we shall continue to engage in this kind of missionary work in the future, for in this manner also the kingdom of God may be built. But we dare not neglect any longer to follow up and seek out our lonely and scattered fellow-Christians, even if this work "pays" just as little as does our foreign mission effort.

But shall we find the right men for this work? Seventy-five years of Evangelical history prove that God has always given the right men for any kind of task He had to do, always, of course, according to the principle, "God chose the foolish things of the world," 1 Cor. 1: 27.

Are we financially able to undertake home missionary work that does not aim directly at the organization of churches? With the comparatively small amount now at the disposal of the Board, the work can hardly be extended beyond its present limits, but I hope and believe that the time will soon come when our pastors and churches will see the necessity of such missionary effort and will readily supply us with the means therefor. The annual income of $25,000 now contributed by our churches *is required for the needs of the West alone*, if we want to do our duty there.

In this our Jubilee year we certainly desire to be grateful for what has been accomplished in the home mission field, but we also want to look to the future and see whether our work cannot be more efficiently done. "Ye are the salt of the earth," says the Master, and it is therefore our duty to prevent as far as possible those who have been brought up in the Christian faith to relapse into the modern heathenism.

J. Nuesch.

Never trifle with one sin. It is like a little cloud which as the poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from the fountain; for sin is a fountain—not a mere act, but a fountain of evil.—*Andrew A. Bonar.*

The Evangelical Teacher

A new monthly magazine for our Evangelical Teachers

Beginning with January, 1916, THE EVANGELICAL TEACHER will appear monthly. Each issue will contain 48 pages of real live material for the pastors, teachers and officers of the Evangelical Sunday-schools. This is what will appear each month during 1916:

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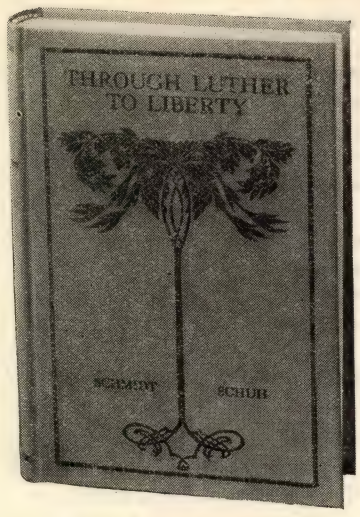

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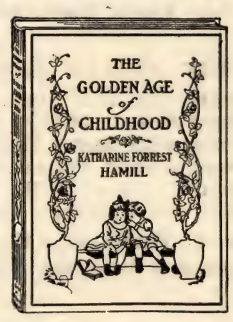

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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The Spirit of Christmas

If there was ever need of the true Christmas spirit manifesting itself in the fulness of its power among men, there is need of it to-day. Never before has selfishness, greed and mammonism; misrepresentation, falsehood and calumny; envy, hatred and murder stalked over the land and over the world as brazenly and apparently as successfully as they are doing to-day. The darkness becomes the deeper and more threatening by reason of the very triumphs that education, civilization and Christianity seemed to have achieved. As one reviews the aims and the efforts that have engaged the energies of the nations during the past year the world seems to be not merely in the midst of the greatest military struggle it has ever known, but it is as tho the powers of light and darkness themselves were locked in a life and death struggle. All who are concerned for the salvation of the world can hardly help but face the outcome with deep anxiety, as they yearn and pray for some special revelation of the righteousness and power of God. The Christmas season expresses in a striking fashion the divine principle thru which alone can be brought about the healing of the nations.

One canot get hold of the true inwardness of the Christmas spirit without going back to the event itself. The real blessings of the season will come to us only as we understand what the first Christmas meant. What was the meaning of the angel message? What did the simple shepherds find in the tidings of great joy to all the people that made them glorify and praise God for all they had seen and heard? What made the birth in the city of David of a Saviour who is Christ the Lord seem so great and wonderful to the heavenly hosts and to all that heard the things spoken unto them by the shepherds?

The birth of a Saviour in the city of David was tidings of great joy because it signified the fulfillment of a centuries-old divine promise treasured by faithful Hebrews as the embodiment of the mercy and lovingkindness of their God. In the glory of the Lord that shone round about them; in the sweet sounds of the angel voices, and in the babe lying in the manger the shepherds saw something of the infinite, all-embracing love of the God of Israel, who had visited and wrought redemption for His people, shining upon them that sit in darkness and the shadow of death, so as to guide their feet into the way of peace. All unknown to the rulers and statesmen of that day, a turning point that had been reached in the affairs of men. With the coming of the Saviour who is Christ the Lord a new principle found its way into the hearts and lives of men, a divine force that would not and could not rest until all mankind was leavened, regenerated and transfigured.

There is trouble, guilt and misery in the world to-day only because men have not yielded themselves to the tender and transforming influence of the Love that was there revealed for the first time. All the tears and pain and sorrow that have burdened and broken the hearts of men have done so only because men have not listened to the still small voice breathed into the earthly atmosphere that first Christmas night. And if rulers and statesmen and men of affairs to-day would only consent to be guided by the star that led the wise men of old to the manger at Bethlehem, this old world would speedily forget its sorrow and its troubles and we should behold at once a new heaven and a new earth wherein dwelleth righteousness. And tho we are only humble human beings we may still, by surrendering wholly to the love of God revealed at Bethlehem, add our little mite to the sum total of righteousness, kindness and peace that has been accumulating thru two milleniums. And in due time the victory must be ours.

How? It has been the miracle of the ages that the Life that became flesh at Bethlehem has, without earthly wealth, power or influence, amid the most humble circumstances, and in spite of the hostility of human power and authority, not only cleansed, transfigured and blessed countless millions of individual human lives in every nation of the earth for time and eternity, but has also civilized savage peoples; proclaimed religious and civil liberty thruout the earth; illuminated the darkness of ignorance and superstition with the light of truth and free education; lifted the curse of slavery; exalted womankind from degradation, and is everywhere substituting mercy, justice and righteousness for selfishness, oppression and wrongdoing of every kind.

These stupendous and far-reaching results were brought about not thru the force of arms or the power of political or ecclesiastical authority, nor thru the influence of wealth or position: all the influence that human authority could command has always been arrayed *against* the spirit of the Child at Bethlehem. What has made the spirit of the first Christmas an invincible world-force was *the spirit of sacrifice for Love's sake.* That was God's motive in giving His only begotten Son; it was the only begotten Son's motive in giving His life for the redemption of many; it was the motive of the Apostles and all of Christ's true followers all thru the centuries in giving themselves that others might be helped, uplifted and saved. Christianity has become the power it is to-day because it made men willing to give their own rather than to seek for themselves. It taught men that it is more blessed to give than to receive, because giving is divine, and ministers to the development of all that is divine in the human heart. The true greatness of any life is measured by the sacrifices it has brought for Love's sake.

Let the Christmas season strengthen this spirit within you. Look around for opportunities to give of your best rather than to receive or to enjoy. You may not have the money or the time that others have, but you have a *life*, and no one has more than that. And if you are ready to give your life, your being, your thoughts and your energy to God's great world-task of helping, uplifting and saving others, this Christmas season will be the brightest, most blessed and most beautiful you have ever experienced. And not only for you, but for all who know you. And if only every earnest Christian were willing to have such a Christmas, the new year would see a new world, because there would dwell upon it a race transformed by newness of life.

There is no royal road to world-redemption. Theories of education and reform sound well enough, but they fail miserably unless they are born out of and sustained by the spirit of Love that fears not sacrifice or suffering. And it is such a Love for which the spirit of Christmas stands.

CHRISTMAS

Minnie E. Hicks

There's a quiver of pain in the music,
A burden of sighs on the air:
"The meaning of Christmas is giving,
And I have so little to share!"

So little, when sad hearts around you
Are needing the cheer of your smile,
When the kind deeds you're daily withholding
Might lighten some burden the while?

"If to one of the least," said the Saviour,
"A cup of cold water ye bring,
Ye have done it to Me." Can you say, then,
That you have no gift for the King?

Hark! far down the echoing ages
Is floating the angels' glad strain:
'Tis of peace and good will they are chanting;
Let all the earth swell the refrain!

Then the pain shall die out of the singing,
And only its sweetness shall live;
Ay, the meaning of Christmas is giving:
God help us our richest to give!

By Water and Blood

"And who is He that overcometh the world but he that believeth that Jesus is the Son of God? This is He that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood," 1 John 5:5, 6.

If the glory of the Father in heaven is to become visible on earth, it can only be thru the deliverance from evil which God has made the one great aim of all His planning and activity. Thru the redemption of Jesus Christ such a deliverance has become possible for all who desire it, and God is always ready to help all who seek His aid. But God's deliverance from evil is far more than a mere act of deliverance. A mere emancipation, such as that of the slave set free from bondage, could never cleanse, lift up and regenerate. The slaves in the South were set free by Lincoln's epoch-making proclamation, but even now, more than fifty years after, the best of the freedmen are just beginning to understand fully the meaning of the freedom thus bestowed, and are making up their minds to take personal posession of their opportunities by study, toil and growth of character. Just so the deliverance from evil thru Jesus Christ becomes our personal posession only as each one of us for himself accepts Jesus Christ as our Saviour and Redeemer and trusts in His life and power. We are actually delivered from the evil in the world only thru a personal victory over it in the strength of Jesus Christ. We overcome the world only as we actually come to believe in Jesus Christ as the Son of God.

Divine Aids in Overcoming the World

"This is He," says St. John, "that came by water and blood." No doubt the apostle has first in mind the incident after the crucifixion, when one of the soldiers, with a spear, pierced the side of the dead Lord, and straightway there came out blood and water. It was John who saw in these things a fulfillment of Scripture, 19: 35-37, and he seems to regard the incident as signifying the *fact* of Christ's actual death as the Lamb of God who taketh away the sins of the world. But we shall not go wrong when we find a deeper meaning in the emphasis upon the added words, "not with the water only, but with the water and the blood." The inference that these words are an allusion to the two sacraments of Baptism and the Lord's Supper is very easy and very natural, all the more so when we remember that both were regarded in the Apostolic Church, as they are to-day, as indisputable evidence of faith in Jesus Christ. Those who were baptized in the name of Jesus, and who partook of the bread and wine in remembrance of Him were everywhere looked upon as having overcome the world thru their faith in Jesus Christ as the Son of God. In connection with what we know from other passages of the New Testament in regard to the use made of the sacraments in the Apostolic Church, we may well make these words the basis of a discussion of the place and the meaning of these sacred ordinances in the spiritual life of the individual and the work of the Church.

The word "*sacrament*" does not occur in the Bible, but has become a part of our common church language thru long usage. It is derived from the Latin and denotes a solemn, sacred act. By instituting the two sacraments, Matt. 28: 19, 20; 26: 26-29, Jesus has declared them to be the divinely appointed way of coming into possession of the gifts He intended to communicate thru them, i. e., forgiveness of sins and the new life. These gifts must, in order to become effective, become the personal property of the individual, the intimate inward posession of those who want to be saved. Christ seeks to establish the beginning of a new life in every human heart, and the sacraments have been instituted as a sort of constant *personal approach* to those who come to Him, that He might impart and maintain His own new heavenly life in each one of them. Because of what Jesus Christ has done for mankind He alone has the right to determine the ordinances necessary for securing salvation. Since He has conditioned the salvation of the individual upon the partaking of the sacraments, only those institutions of the Church established *by Christ Himself* are really sacraments.

Why visible Signs are needed

As long as we dwell in the body the body is the only natural channel thru which the soul can be reached. We can only receive the word of God, for instance, thru our sense of hearing or sight. Thus God has made the sacraments visible signs and means of influencing the spiritual life, as assurances that He is actually approaching us with His grace. These visible signs and means represent the spiritual aims and purposes of Christ. Water is a natural *cleansing* agency, and is essential to the *growth* of all natural life. The use of water in Holy Baptism therefore signifies that Jesus desires *to cleanse men of their sins* and to *awaken a new life in their hearts* In the Lord's Supper the bread and the wine mean that He desires to *nourish and maintain* the new life thus awakened for fruitful service.

The visible signs used in the sacraments are also *means* thru which Christ imparts the spiritual gifts of His grace, they are the *vehicles of His spiritual blessings.* In Holy Baptism God gives in and with the water the gift of spiritual life; in the Lord's Supper He gives in and with the bread and the wine His body and His blood as the nourishment of the new life. Baptism can therefore be administrated only once, just as physical birth can take place only once. If we receive nourishment for the growth of the new life thru frequent partaking of the Lord's Supper, no other sacraments are necessary. The Evangelical Church therefore rightly defines the idea of the sacrament in such a way that it can only be applied to Holy Baptism and to the Lord's Supper. Certainly Jesus has instituted no other outward acts with such solemnity and with such an assurance of spirtual blessings. The two sacraments were instituted in the most impressive moments of the Master's life, Holy Baptism just before His ascension, as His last will and testament, as it were; the Lord's Supper just before His death, with the express command to observe the ceremony in His remembrance of Him. According to the Evangelical idea a sacrament must therefore be 1) instituted by Jesus Christ Himself; 2) combined with visible signs and means, and 3) either impart or maintain the new life.

Roman Catholic Heresies

Contrary to this Scriptural definition the Roman Catholic Church has five additional sacraments besides Holy Baptism and the Lord's Supper. These are: 1) Confirmation, based upon Acts 8: 15, 17. But all three characteristics of a sacrament are wanting. The Evangelical Church also practices confirmation, but does not regard it as a sacrament. 2) Penance. Penitence, or repentance, is not an outward act but an *inward process.* Even when confession and absolution are considered, the elements of a true sacrament are lacking. The Evangelical Church has penitence, repentance, confession and absolution, but they are not considered sacraments. 3) Extreme unction. The application of consecrated oil by the priest to all the senses of persons in danger of death from illness. This is supposed to be in accordance with James 5: 14, 15, where, however, no reference is made to what the Roman Catholic Church has made of the act. The Evangelical Church therefore has no such practice, because everything essential to a sacrament is absent. 4) Matrimony was neither instituted by Christ, nor does it serve for the maintenance of the new life, and cannot possibly be regarded as a sacrament. It is a strange inconsistency that Roman Catholic priests should be prohibited the use of this "sacrament." 5) The consecration of priests. They are supposed to be the mediators between God and man, and their ordination gives them an inviolable sanctity which separates them for life from the laity. Here also all elements of consecration are lacking. The Evangelical Church has ordination to the ministry, because, notwithstanding the universal priesthood, 1 Pet. 2: 5, *order requires* that certain persons be set aside for the public ministry of the Gospel. Only those are therefore permitted to receive ordination who have been recognized as especially gifted or especially called to the ministry. Because the apostles ordained their successors in office, Acts 13: 2, 6: 6, Evangelical ministers are ordained by the laying on of hands, and no one has a right to act as a minister of the Gospel without being duly ordained by some constituted church authority. The scriptural elements of ordination have thus been maintained, without making ordination a sacrament.

Since these two sacraments have been instituted by Jesus Christ, it is self-evident that Christians *make use of them.* Jesus would not have commanded Holy Baptism if it were not essential to the birth of the new life; He would not have commanded the observance of the Lord's Supper if it were not necessary for the maintenance of the new life in man. Those who do not make use of the sacraments and profess to be content with the Word of God and special inner revelations and experiences, depart from the way pointed out by Christ and find fault with the Head and Lord of the Church, professing to know the spiritual needs of men better than He did.

It is wrong for Christians to remain away from the Lord's Supper for years, and still profess to be Christians. Even tho we could not understand why the sacraments had been instituted, the simple command of Christ should suffice to make us respect and use them. Indifference toward the sacraments means indifference toward Him who instituted them.

The Minister's Guest—A Christmas Parable

By Willard King Spencer

I

It was the morning before Christmas; and John Lee, the minister, sat in his study with an open Bible in his hand. At family prayers he had been reading how Jesus was born in a stable, "because there was no room in the inn." As he knelt with his loved ones, he had prayed that the Saviour might not be crowded from their lives by the pleasures of the coming holiday, but that His presence might be with them thru its joyous hours.

Then the children scattered to their play; his wife went to her household duties; and John Lee, still under the influence of the pathetic words, "There was no room for them in the inn," sat in his study alone.

"I wonder," said he half aloud, "if He would be crowded out so to-day. I wonder where He would find room and welcome. In the homes of His professed disciples? Or in the churches where His love is preached? Or would it be in some strange place where we would not expect to meet Him? I wonder who in all this city would make the Lord his guest."

He was brooding over thoughts like these when some impulse caused him to look up. A Stranger stood before him. He had the face that Hoffmann had so often painted, but with a look of majesty and love that the artist never put on canvas. Faint rays of light flickered around His head in dim suggestion of a crown. A robe fell to His sandaled feet. Instinctively John Lee exclaimed, "It is the Lord!" and speaking, sank upon his knees.

"O blessed Master, why dost Thou thus honor Thine unworthy servant? I never thought to see Thy face this side Thy heaven,"

"John," said the Saviour, "I have come to be your Guest. I knew that you would welcome Me. To-day we walk the streets together, and see how men rejoice over My birth. Not all who call Me Master will admit Me to their hearts. The lives of many are so pre-occupied that I am crowded out."

As they left the house John Lee noticed two wonderful things which at the time seemed natural. No one was conscious of their presence, but spoke and acted as if alone. But the light of the Master's face revealed the thoughts of everyone they met.

In the home of a prominent family in the church they found a little girl sobbing:

"I wish that Christmas was over, for I'm so lonesome, and everybody's so cross. Mamma says, 'Go 'way, Jennie. I'm too busy to be bothered now.' And when I go to Sister Mary's room, she says, 'For mercy' sakes, don't come in here; I've got to work every minute if I get this present done in time.' And Bridget says, 'Get out of here, you little torment; I've got enough to do without you bothering under foot.' I wish somebody loved little girls at Christmas time."

The minister and his Guest went into the room where the child's mother sat with a piece of needlework in her fast-flying fingers. An anxious look was on her face.

"I know I was cross to Jennie just now. Yet how could I help it, with thirty-five presents to send off by six o'clock? Then comes the Christmas tree at the church and the children's gifts at home. I shall be glad when Christmas is over. Why, Carrie Bigelow, what an awful thought— to be glad that Christmas, the Saviour's birthday, is over! Well, I can't help it; I shall be.

"I've been trying at odd times for four weeks to make these presents—working when the children were at school and after they had gone to bed. And I've been getting more irritable every day, until this morning my husband said, 'It's strange that a church

member should be more nervous at Christmas than any other time in the year. One would suppose that peace on earth and good will to men would be apparent then if ever.' He says it's nonsense to spend time in making presents for people one doesn't care a cent about. But they send presents to me, and in decency I must pay them back. Oh, dear, I wish there was a way out of the fix! Poor little Jennie is so lonesome and wants her mamma so much."

The minister's Guest said: "John, the gifts these friends are making have crowded Me out of their home. And yet they love Me. But they are so blind, so blind!"

They went next to the business part of the city and entered a department store. Holiday symbols hung on the walls. The counters were covered with costly articles, which a crowd of buyers were examining. Clerks were busy making sales, and the click, click, click of the cash trolleys was constantly heard. But in one corner they found a young woman leaning on another's shoulder:

"I'm better now," she said, "but just for a minute everything grew black, and I'd have fallen if you had not caught me. You know we were here fifteen hours yesterday; and I did not sleep well last night. And my last customer grew tired at what she called my stupidity, and said she'd report me to the manager."

"I saw the woman," said the other girl. "She goes to the same church that I do. And the other night at prayer meeting she asked prayers for the working girls who did not take any interest in religion. And then for her to talk to you like this! I wonder that any of us clerks are Christians. If it was not for the example of my mother, I should call the whole thing a humbug."

The minister saw a look of pain upon the face of his Guest, and caught two low, sad words, "Crucified afresh!"

He spoke impulsively: "O Master, how we heap sorrow on Your heart!"

The Guest replied: "John, I have born such loads for nineteen hundred years."

Just then a third clerk stopped in passing long enough to say:

"O girls, I've just been waiting on Mrs. Case; and after she had done her buying, she said, 'I want to thank you for your courtesy to me. It must be very hard to wait on people all day and not get irritated. I hope the Lord will make you very happy on His birthday.' "

Then she went on to her counter, while the one who fainted said:

"Mrs. Case is what I call a Christian. Whenever I get a chance to wait on her, I feel good-natured all day."

The shadow on the Master's face was replaced by a look of peace. "That woman keeps a place in her heart for Me," he said. "To her the angels' song is true."

It was the early evening when they went down to the church, John Lee thought: "The Master always loved the children when He was on earth; surely He will be glad to see them happy."

The pulpit had been taken from the platform and a stage built out into the room. The pews were filled with merry people laughing and talking with each other. Soon the curtain lifted and a company of fairies marched in; then while they stood about in graceful groups, old Santa Claus with his attendant elves appeared. They took a pile of presents from a hollow log that lay upon the ground, and the elves ran thru the aisles distributing them.

"Plagued mean Christmas," said a 12-year-old boy; "nothing but candy and a ten-cent picture card. I'll not come here another Sunday, if this is all they give a fellow." And he flung a piece of candy at the next elf that ran by. Others imitated him until the room was filled with flying popcorn, and the amusement became boisterous. The minister had seen such times on former Christmas nights without any sense of their unfitness; but in the presence of his Guest he was shocked at the irreverence of the scene. He said, "Master, I never understood till now! Forgive them, for they know not what they do." The Lord replied:

"The children mean no harm. But surely a better picture should be given to them on My birth-night than a group of dancing fairies and gamboling elves. Should not the little ones be taught to make their hearts a cradle for the newborn Christ? John, John, **you have let them crowd Me out!"**

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Suggestions for Christmas

SARAH B. K. LEE

If you have a Christmas greeting,
Send it out.
If you wish some home to brighten,
Look about.
If you have a Christmas duty.
Do it now.
If another's task seems harder,
Show him how.
If you know the Christmas story,
Tell to men.
If you fail the wrong to conquer,
Try again.
If you love the Christ-Child dearly,
With Him dwell.
In your daily life and service,
Serve Him well.
If your Christmas star seems fading;
Never stray.
To the realm of perfect living,
Guide the way.

Making Full the Empty Heart

BY MARY HUMPHREY

It was just after Thanksgiving that a friend and I set aside two days for Christmas shopping. On one of our little trips we met a casual acquaintance while at luncheon. With the enthusiasm that this season always brings to her my friend exclaimed:

"So you've been playing Santa Claus this morning, too?"

To the woman's face came a look of chill, as if a raw wind had pierced her thru and thru.

"No," she said. "You see, we never observe Christmas in our home. With us it is too sad an anniversary even slightly to be tinged with happiness. My sister died on Christmas Day a few years ago, and, of course, the holidays have since been a blank page to us in the matter of celebrating. I haven't the heart to plan gifts and merrymaking. On the contrary, I always wish I could go to sleep early in December and not waken until after the New Year has begun."

"But—but aren't there children in your family?" I could not refrain from saying.

"Yes, and they have been brought up to respect our wishes in the matter," came the reply in a tone to make us feel that the matter was a closed incident. so far as our conversation was concerned.

The woman finished her luncheon and bade us good-by. My companion and I looked at each other blankly.

"That poor, poor woman! Those poor children," she finally sighed, "cheated out of the greatest glory of life. But let's not talk about it. I haven't words to express what I think of such an attitude."

And with that we dropped the subject. Yet all day, and for days afterwards, a picture of that joyless home at the glad Christmas season *would* keep flashing across my mind.

The empty heart! How often we meet it, in this world too carefully schooled in selfishness. To its possessor belongs none of the charm which encircles an overflowing love of life—none of the peace and joy that result from becoming as little children.

But for every empty heart, I argued, there must be at least one full of interest in human welfare and the deeper things of life.

And at last my thought strayed to a Chicago family of my acquaintance. Years ago the oldest son—handsome, talented, loved by all— fell ill with an incurable disease. For months he lay in a hospital, and finally, just three days before Christmas, his life flickered out. Services for him were held early Christmas morning, directly after which his sister and brother rode to the hospital where he had spent his last hours. Both exceptional musicians, they went quietly about among the charity wards of the institution, singing Christmas songs and bravely scattering Christmas cheer. And every Christmas Day since then this little ceremony has been repeated. What a tribute to the love that conquers human grief, to the triumph of love over the empty heart, to the power of faith that reaches—we know not to what distances!

Then, too, I have thought often during these last weeks of a friend who has just been plunged from great happiness into deep sorrow. Her husband was recently killed in an automobile accident and she is left with four young children and heavy business cares.

"How ever are you going to live thru Christmas this year?" a neighbor asked her. "Your husband always made so much of it, I dare say you'll want to forget that such a day exists."

The questioner received a straight, sad look. "Why, no, indeed, I don't want to forget the happiest day of the year, the day that we all enjoyed together more than any other. I have planned gifts for the children just as nearly as I could the way their father and I would have done; and they will make gifts to each other and to certain outsiders. We'll have a family dinner and a tree—and all; and the money the children and I should have spent for John we"—there was a tremble on the bravely smiling lips—"we have decided to give toward making several poor families happier. No, indeed, I shall not shut our doors on Christmas happiness. That is for the living, you know."

Yes, Christmas is for the living and for the loving. Not only is it the birthday of the Man of sorrows, acquainted with grief. It is the birthday of the Lord of love, of joy, of peace on earth, of life itself.

For those of us whom sorrow may have touched during the last year, or during other years, are there not joys remaining which outweigh the grief, or phantoms of grief, that skirt our pathway? Ought we, dare we so far forget the benefits of God as to measure His loving wisdom by our own selfish ignorance? Is not the sun glow better than the cold night wind in our hearts? But we can never make the sun glow by shutting the joyous, vivid things from life; by grief-clasped indifference to the duty and the beauty of living. It comes only thru forgetfulness of self, thru abiding faith, thru devotion and loving service to others. Out of sorrow and suffering it is possible to work a new love and a new understanding, which are the embodiment of the Christmas spirit.

Let us not blow the chill breath of the empty heart upon our Christmas candles. But, lighted with the taper of service and of childlike faith, thru love let us keep them burning brightly.

A Capital Christmas Gift

At the first Christmastide the angel sang: "Behold, I bring you good tiding of great joy. This holiday season reminds us of the blessedness that we may find in bringing the "good tidings of great joy" into homes less fortunate than our own. Remember the words of the Lord Jesus how He said, "It is more blessed to give than to receive."

In what better way can this glad message be introduced into the home than by the gift of a year's subscription to the *Evangelical Herald*, a paper which will be greatly appreciated and eagerly read by every member of the household, for there is something in it to make life sweeter for every member of the family, from grandfather and grandmother down to the little folks.

We frequently receive letters from people who would be glad to have the *Evangelical Herald*, but circumstances over which they have no control prevent them from sending even the small amount to pay for a year's subscription. Among such are faithful workers on home missionary fields, where the salary is small, aged men and women living in Homes, without any income of their own, chaplains in prisons and hospitals, and many other needy people.

Among the thousands of subscribers to the *Evangelical Herald*, we believe that there are many warm-hearted and kindly disposed persons, who would be more than pleased to assist in the Lord's work by sending this paper to one or more of these cases. We are confident that you will be well repaid by responding favorably to this appeal. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Any subscriptions you may send for this purpose will be gratefully received. Please remit to the *Eden Publishing House, 1716-18 Chouteau Ave., St. Louis, Mo.*

Denominational

The Evangelical Year Book for 1916

You have been waiting for it; now it is ready for delivery. The orders that have been received are being filled as rapidly as the books leave the bindery. Those who know the Year Book will not want to be without it, and those who are not yet familiar with it ought to get acquainted with it.

As in former years the volume contains a comprehensive survey of the many different enterprises and activities carried on by the Evangelical Church. The reports of the Boards and officers have been brought up-to-date and offer a connected narrative of the work done during the year and a statement of present conditions. *This information is not obtainable elsewhere in the English language.*

In addition there are the names and addresses of all Evangelical pastors and teachers, the location of every Evangelical Church in cities of 10,000 inhabitants and over, and a list of all Evangelical Churches and their pastors arranged by Districts. *You cannot be well posted on the work or the condition of your denomination unless you have a copy of the Evangelical Year Book.* There ought to be a copy in every Evangelical Home.

Fifteen cents the copy at your pastors, or *eighteen cents*, postpaid, when ordering direct from

Eden Publishing House 1716-18 Chouteau Ave., St. Louis, Mo.

The Christmas Seals

Don't postpone ordering your supply of the pretty Christmas seals at once, it may be too late. If you have used up your supply, send for more. They make an artistic decoration for your letters and parcels and the income derived from their sale goes to help Eden Seminary and Elmhurst College. Advertise them in your church, your Sunday-school and the societies, and keep our educational institutions before your people. It has been suggested that ordinary postal cards with a simple word of greeting and a border of Eden and Elmhurst Christmas seals would make a very pretty and original Christmas and New Year's card, and at the same time put your money *where it helps your Church*, instead of enriching some dealer, and the plan is certainly worth trying. Order some right away from

Eden Publishing House,
1716-18 Chouteau Ave., St. Louis, Mo.

South Illinois District

Sunday, Aug. 1, 1915, was a day of rejoicing for St. John's Church, Trenton, Ill. For many years the church and the choir had to be satisfied with an old and small reed organ of small musical capacity, that had out-lived its usefulness. The desire of all was set on a large organ, but local conditions always interfered and and prevented the realization of this hope. Several years ago a benevolent member of the congregation had presented to the Ladies' Aid Society a check for $1,000.00, to be applied to the purchase price of a pipe organ or to be used for other needed improvements. This year at last the desire for a new organ was satisfied. As the church building is too small for a large pipe organ it was decided to install a two-manual, pedal bass Estey Reed organ, and to rebuild the choir, pulpit and organ platform in order to bring the pastor closer to his people and enlarge the seating capacity of the church. This plan necessitated the discarding of the old altar and the purchase of a new one. On Aug. 1, these changes were made and the organ and altar were in place. The dedication sermon was preached by the pastor, the services being held according to the simple ritual of our Evangelical Church. In the evening a song service by the choir and an organ recital by Roland Buchmueller, St. Louis, was given. In this service the beauties and various possibilities of the organ were shown. The organ has ten sets of reeds of five octaves each, stops running entire length of the keyboard like on the pipe organ, and the tone, sweet, yet powerful, is as near to the tone of a pipe organ as can be made; its cost being $750.00. The total expense of organ, altar and remodeling the interior of the church came very near $1,000.00, all fully paid.

D. B.

On the other Side of the Earth

India's great Need is Religious rather than Political, and a Revolution in India seems hardly probable. The Board continues to be hampered by enforced Economy in the Extension of its Work. Items of Interest and Progress

"The Real India"

Under this heading the *Tuermer*, a prominent and widely read German magazine contains references to an article from the pen of Miss Alice Schalk appearing in the *Frankfurter Zeitung*. As so many of our German papers in this country have contained news about the revolution in India, with the impression that the conditions there were due to German agitation, we reprint portions of her article; tho abbreviated, it will nevertheless serve to clear the minds of many.

Miss Schalk considers the "revolution in India" one of those indestructible themes continually emerging from a heavy mist of false representations. She even terms the "Indian ferment" merely a legend. Her contention is substantiated by the following words from her pen:

"There is no country on earth where a greater mixture of peoples abound than in India. Even Austria, with its seventeen nations, and America, with its population of immigrants from all parts of the world may be considered as a 'unity' compared with the 40,000 race—and caste— differences of India, all of which are more or less hostile toward each other. In former years these tribes waged bitter war upon each other and continually vexed the lower castes, for trifling affairs, for instance the wearing of slippers or the blowing of trumpets at processions. As the local authorities imposed a frightful regime on their subjects and impoverished them, there is no doubt that English sovereignty has been something of a blessing for India. This also explains the fact how England is able to retain its supremacy with a comparatively small army, sufficiently large to oppose successfully each tribe by itself. It is out of the question that hostility against the white strangers should exceed that of the various castes toward each other, and they are not even able to combine two different castes to act in harmony against the whites. On the contrary, no matter how great their suffering under the rule of the foreigners, from the bottom of their hearts they are grateful for the protection afforded them against their neighbors.

"England's political policy is therefore very simple. Every tribe in conjunction with the white soldiery constitutes the majority, and the British are farsighted enough never to interfere with their internal troubles, but continually fermenting dissension between tribes, showing preference to none. In addition they always show deference for native religious customs, no matter how disgusting or laughable, or even detrimental to health. Only religious murder and cremation of widows was stopped by force. England knows how to have the laugh on the other two at all times and even knows how to obtain their gratitude, never taking the part of any, and is therefore looked upon as the ideal judge so necessary to that country, who would have to be called upon were he not already there."

After giving an insight into the physical and spiritual conditions in India, the writer continues: "That this people should take part in a revolution hopeful of success, must appear grotesque to any one acquainted with conditions. The fact that revolutions have taken place and that mutinies have occurred, is undeniable, but these were mostly not of a political but a *religious character*." This statement is substantiated further in the article, and mention is made of the bomb attacks on vice-regents, which, tho dangerous, are of far less importance than the religious uprisings, "as the reasons for these were not to be found in the dissatisfaction of the masses with the English regime, but mostly in the rebellious half-breed individuals." Continuing, the writer gives a clear insight into this half-breed question permitting the English to appear in the best light.

The above is only a brief extract from the interesting paper of Miss Schalk; and altho she emphasizes English shortcomings, the main object she has in view is to destroy the erroneous idea that such a revolution in India might revert to German advantage. "The wish is here the father of the thought." If this revolutionary movement, since first reported, had spread farther and farther, the whole of India would today be a mass of debris and ashes, without a single German having deserved an iron cross.

Woe unto the Germans if they must depend upon results to come to them without their own doing, and fortunate are they if they can overcome the enemy without having to stretch a grateful hand to the revolutionary natives of India, but can say: "With *God* we have done these things."

Ges. Tr.

India's Cry for Help

MISS ADELE WOBUS

The *purdah* system, i. e., the seclusion of the women, to which reference has already been made, is also the course of *child marriage*. Listen to a few statistical facts. There are in India to-day 10,507 "baby-wives," *under one year of age;* 302,425 girl wives, *under five years;* and 9,412,642 girl wives *under fifteen years*. As a rule the little "wives" live with their parents until they are about twelve years old. If the little boy-"husband" dies, the girl is a widow, and is not allowed to re-marry. There are 1,064 widows *under one year* of age; 19,487 *under five years*, and 115,285 *under ten years* of age in India. These figures perhaps do not mean much to you as such, but you, father or mother, who read these lines consider your own feelings if only one of these little ones were your own baby-girl, condemned to a life of suffering and degradation, as the Hindu widow's life is. Would it matter then?

A woman in India is entirely dependent on the male members of her household. To begin with, of course, she is not consulted as to her marriage. As a child-wife she is under absolute control of her mother-in-law. If the latter is cruel or unkind, the little wife has to suffer quietly any mistreatment from her hands. But the greatest curse of her life falls on her in case of her husband's death. She is considered *the fault of it;* perhaps she has committed some crime in a former existence, which the gods now punish by taking away her husband. After his death all her beautiful jewels, bright clothes, and ornaments are taken away from her, she is given a dirty *Sari* (dress) of so-called white; she receives but one meal a day, and becomes the drudge of the household, the one who must do all work too low for the others. If a widow is the first person one meets in the morning, he will, in the opinion of Hindus be pursued with ill-luck for the whole day. Of 144,000,000 women in India nearly 26,000,000 are widows. Is it any wonder that many of them, cursed, abused, as they are, commit suicide, because—without the comfort of the Gospel—life seems worthless and actually unbearable to them. If possible, picture to yourself a life without the knowledge of God, the loving Father and Support of widows and orphans, without the Bible, without the hymns which so often comfort you in affliction; imagine yourself despised and cursed by every one—could you bear it? Yet millions of our Hindu sisters must bear such a burden, because no one tells them of Jesus!

The Foreign Mission Board

In the office of the General Secretary, the Rev. E. Schmidt, in Buffalo, N. Y., the Foreign Mission Board met for its fall session on Nov. 8th and 9th. All the members, including the President General, Pastor J. Baltzer, were present. Prayerfully we considered the present situation of our foreign work, both as to conditions prevailing on the field and here at home. The joy and buoyancy of spirit and the definiteness of purpose that have characterized other sessions of the Board in times of certainty and world-peace were lacking in our deliberations, yet we felt the truth and the help of the Master's word: "Be not afraid, only believe." And in faith trusting God for all things, we transacted whatever business required attention.

The budget for 1916 was the most important item on the business schedule for the two days. It had already been pruned considerably by our mission workers in India, who realized that the erection of any new buildings, and any extensions of the work, must be set aside until the world-situation has cleared, and we know just what may be expected for the future of our mission. As finally passed upon, the budget

for the coming year is about three thousand dollars less than that for the current year had been. The care for our foreign field (exclusive of the executive expenses here at home) will cost us $34,606.45 for 1916.

The report of the treasurer, Pastor T. Lehmann, showed that we are still in arrears with nearly seven thousand dollars for the present year. This shortage is not caused by a higher expenditure over previous years, but by the fact that *the gifts for our foreign work are about nine thousand dollars less this year than last.* Unless we receive greater assistance during the closing months of the fiscal year, we shall have to close our books with a deficit very much higher than a year ago. It is the Lord's own work for which this money is needed, and He measures our faithfulness by the sacrifices we are ready to bring.

The minutes of a conference which our missionaries had held at Mahasamudra, June 23-25, had arrived safely, with the exception of one page presumably taken out by the over-zealous censor. This gap in the reported proceedings somewhat marred the contents. However, what was there gave sufficient evidence of the fact that our workers are not at all discouraged, but that they are bravely and industriously continuing, and even extending, their labors, tho a little handicapped on account of the shortage of laborers. Miss Dieffenthaler had been quite ill, but her condition was reported as very much improved.

Continued on Page 8

THE RED MAN AND THE GOSPEL

Training for Leadership in Christian Service and industrial and agricultural Progress indispensable. Medical Work is greatly in Need of Attention and the Opportunities for Sunday-school Work and Christian Literature have barely been touched

III

Higher education and training for Christian service are being effected in a few schools. In Arizona, "The Charles H. Cook Bible Training School" has been inaugurated. A class of young men, with representatives from five tribes of the far southwest, is organized at Phoenix, and native leaders are being well prepared. In Oklahoma, Bible institutes have been conducted lasting from a week to three weeks, in the groups of churches and missions of each tribe. For the great work among the Dakotas, the Congregational and Presbyterian Boards have united in a department of the Santee Institute for Biblical and theological instruction.

Training for Christian Leadership

A Christian academy under interdenominational control is now being established at Wichita, Kansas. Rev. Henry Roe Cloud and Mrs. Walter C. Roe, are deeply interested in this project. This object should be commeneded and the plan carefully worked out for a *distinctively Christian Indian School* similar to Mount Hermon, or possibly more nearly related to the character of work conducted by Hampton Institute, or some of our smaller denominational colleges. With leaders of the Indian race in charge of such an institution, a great work could be done for the Indians of the United States, in the raising up of Christian leaders, and in providing an institution or academy of college grade for the promising youth from our churches and Christian homes.

The Young People's Society of Christian Endeavor, has been organized in a few of the Indian churches. At Santee, Nebraska, both a Senior and a Junior Society are doing good work. It has given to the young Indians the essential idea of service, and of the help-one-another fellowship.

Among the Sioux Christians so newly won from paganism, eight of the descendants of the first Christian families of the Dakota Mission have entered the Gospel ministry. Twenty-one Sioux have been ordained in the Presbyterian Church.

The Y. M. C. A. was first organized among the Sioux by Thomas Wakeman, a son of Chief Little Crow. Dr. Charles Eastman served for several years as a field secretary for the Indian Associations. There are one hundred organizations among six tribes, and in fifteen Indian schools. There are now over forty-five organizations in South Dakota.

In connection with Haskell Institute, the Y. M. C. A. inaugurated last winter a most successful experiment of sending a deputation of Indian young men for Gospel work on the reservations during the Christmas vacation. It was arranged for four of the leading Association workers at Haskell, under the personal guidance of the secretary, Mr. G. Elmer E. Lindquist, to hold evangelistic meetings under the mission board on the Potawatomi Reservation. These carefully selected young men went to the reservation, and by their Christian life, and strong testimony of the power of Christ in their lives, upheld the hands of the faithful missionary who had been working there, and brought such an appeal before the Indians that over fifty-four signified their desire to lead a Christian life or to be stronger in the Christian faith. The young men felt the inspiration of this visit to such an extent, that they practically committed themselves to preparing for Christian work among their own people in their several denominations.

Health Conditions have been Neglected

The need of larger medical service under Christian auspices is being more strongly impressed upon the friends of the Indians, as the dire conditions existing on the reservations are revealed. Of 42,000 Indians examined last year for eye diseases, sixteen per cent had trachoma of a contagious character, and of 40,000 examined, 6,800 had tuberculosis. Even on the desert of Arizona, on the Colorado River reservation, twenty per cent had tuberculosis, and of 7,000 Dakota Indians on the Pine Ridge reservation, twenty-five per cent are tubercular.

The health conditions, and the study of the preventable and curable diseases among the Indians, are receiving new attention. Among the more than 100,000 members of the Five Civilized Tribes in Oklahoma, about one-third are full bloods or three-fourths Indian blood, living in remote sections of the country among the hills and hollows, far from civilization, many of them not speaking any English. Until the last two years, nothing along the line of health improvement had been done for these people. Trachoma, tuberculosis and epidemic diseases had raged among them, and condictions were primitive in the extreme. One or two-room cabins were the rule, and from six to twelve members of a family would live in one of these little unsanitary homes. The percentage of trachoma ranges from sixty to eighty-five per cent among those examined in the country of the Five Civilized Tribes.

A great and growing evil among the Indians is the peyote drug habit, or the mescal, as it is called. Dr. Harvey W. Wiley, when chief chemist of the United States, made analysis and experimentations of the use of mescal, and says that this drug has no special value as a medical agent, *but is nothing but an evil.*"

A Native Church and Ministry Needed

A godly native ministry is the principal thing to be hoped for, and worked for in the next decade. The building up of a church under strong native leadership is our present duty if we expect to protect the young Indian against his own tribal superstitions and against the vices of the white man's civilization. Dr. William Hanna expressed the truth which needs to be impressed upon the Indian Christians to-day: "Originally the Church of Christ was one large company of missionaries of the Cross, each member feeling that to him a portion of the great task of evangelizing the world was committed, and it will be just in proportion as the community of the faithful, thru all its parts, in all its members, comes to recognize this to be its function, and attempts to execute it that the expansive power that once belonged to the Church will return again."

The Indian delegates to the Student Volunteer Convention held in Kansas City in January, 1914, adopted this significant resolution:

"We desire to express our appreciation and gratitude for the work that has and is being done among our people by the Christian workers from the various denominations.

"We have come to realize thru contact with workers of other races, that the greatest need of the Indian to-day is Christian civilization: that the solving of the Indian problem lies in the fact that the Indian must be not only educated but led to accept the Son of God and the Saviour of the world as his personal Saviour.

"We also realize that this can be done more effectively by Indian students who are imbued with the spirit of Christ, and who are ready and willing to evangelize their own people in this generation.

"We, therefore, offer ourselves and our services to teach our Indian brothers and sisters, the Way, the Truth, and the Life of Jesus Christ."

The Indian Church should be developed along the lines characteristic of the Red Men and their racial traits. Even as we preserve their native wares and patterns, so the ecclesiastical development of the Indian should be Indian in type. The Red Man is not to become an imitation pale face.

Need of Sunday-schools

The Indian populations of the United States offer a neglected field of opportunity for Sunday-school missionary effort. Where churches and mission stations have been established among the Indians, it is estimated that about one-third of the congregations have no Sunday-schools for the children and youth. Further than this, the schools that have been established generally lack system and method, no teacher training or normal instruction being furnished, and literature especially adapted to the conditions and needs of Indians being almost unknown. In parts of Oklahoma and North Dakota, conventions have been held and one district superintendent is reported.

The supply of illustrated literature of a simple character suitable for use among the Indians, is a need almost untouched as yet. Most of the tribe have no written language. The various spoken tongues and dialects are comprised under fifty-seven different linguistic stocks. The Navajos, numbering 28,000 are now for the first time getting Christian literature in their own language. So, at first literature in English only could be attempted, and the workers in the field would by interpreters and translators adapt this to local use. The Indian mind and heart must be approached largely thru the eye gate, and nature illustrations, picture rolls, and cards could be employed to great advantage. These will be prized in the homes and should be of a high-class, above the average wall-roll or chromo now being issued. Christianity as a "revealed religion"—the religion of "the Book"—must be presented to a people inclined to hold on to their nature worship, to pagan practices and the rites of heathen priests. The Sunday-school is a prime agency for accomplishing this transformation. As the Indian is fond of camp meetings and pow-wows, district conferences, and Sunday-school institutes in connection with conventions now organized in almost all missions of the churches could be held.

It is essential that there be a careful outlining of missionary operations, and the extension of the work more effectively and without waste. This will reveal also the need of co-operation and a division of the fields among the denominations. If the districting of the fields among the churches in countries like the Philippines and Mexico has proven a wise plan, there is every reason in Home Mission service, and in providing for tribes speaking various languages, that the arrangement of comity should be secured and the greatest amount of work be accomplished with the forces available. The grouping of the tribes along the lines of ethnologic and linguistic relations gives the basis for wise planning and division of the fields.

The whole undertaking needs to be placed upon a statesmanlike basis. The Indians are principally on reservations. Later they will be scattered. The door of opportunity is open now. A concise program of action calls the Church.

To speedily evangelize the 45,000 Indians of our Christian land who have no missionaries or church organizations;

To enlarge the number and capacity of Christian schools where the Bible is taught daily, and the atmosphere of the school is that of the Christian home;

To establish an industrial and institutional work for the neediest tribes, and to employ Christian lay workers, field missionaries and housekeepers to improve the material conditions and the home life of the Indians;

To encourage the Indians everywhere in America to adjust themselves to the new conditions and strange relations into which they have been forced, and to help them, under God, to work out their own salvation and destiny in American life.

The Kingdom's Advance

Increased Unitarian Propaganda

Unitarians find, according to their annual report just issued, that Charlotte, Danville, Birmingham, Nashville and Lexington are imbued both with the spirit of the New South, and also of liberal religion. In these and some other growing cities of the South desires have been expressed to found larger Unitarian centres, but the Unitarian leaders say the best expedient for Unitarianism in the South just now is a system of lectureships, after the manner of Christian Scientists. They would send trained speakers all over the South in the interest of liberal religion. They say the South does not know real Unitarianism.

Thruout the Middle West the Unitarian leaders of New England would establish, as means of propagating and strengthening liberal views, conferences of Unitarian ministers and liberal thinkers. The few Unitarian ministers in the Middle West are isolated and according to the New England idea, grow stale and discouraged. Their plan is, therefore, to ask New England to help Middle West ministers to pay expense of such conferences in part. At Indianapolis one such conference has already been held. More are projected.

The Unitarian board, corresponding to publication and extension boards in other religious bodies, reports receipts last year of $195,300. The treasurer complains that 278 churches give next to nothing, and that a few churches bear almost all of the financial burden. The admission is made, however, that the war has injured conditions. The head of the Unitarian Association is the Rev. Dr. Samuel A. Eliot, a son of former President Eliot of Harvard University.

New Program for Brotherhood of St. Andrew

The Brotherhood of St. Andrew, a men's organization in the Episcopal Church, announces a new program after adhering to an old one for more than thirty years. This new program is religious education and social service in addition to the strictly spiritual aim that the Brotherhood has heretofore held. Offices of the Society have been removed from Boston to Philadelphia, in part in order to get into a city where there is a strong Brotherhood feeling and backing. Philadelphia has long been the strongest Brotherhood city in the country.

The aims of Brotherhood have been to induce men to pray daily for the spread of Christ's cause, and to require or pledge each member so doing to make an earnest effort each week to bring some other man to public religious worship Sundays. A membership, scattered thru Episcopal parishes of the whole country, was built up to about 12,000, a considerable portion of them ministers, about twelve or fifteen years ago, since which time the membership has remained about stationary. The Brotherhood has cooperated to some extent with men's organizations in other religious bodies, representing the Episcopal Church in them.

The new departure, religious education and social service, will not mean, it is announced, any lessening of old emphasis on strictly spiritual work, and the new work will be done in co-operation with official organizations of the Episcopal Church provided to push these educational and other lines.

Methodist Statistics

The large body of northern Methodists, just issuing their report for last year, failed to hold their own in growth of membership, but in Sunday-school membership surpassed all previous years. Down to 1912 Methodist growth in membership had been small and uneven for a number of years. In 1913 it jumped from 83,200 up to 155,100, and in 1914 it went beyond that record, and gained 164,500. For 1915 its growth is 104,000. A movement is now on foot to put the figures for 1916 at 250,000. Methodism fails to grow in New England, in the southwest around New Orleans, and in the west around Kansas City. Its growth is small in and around New York.

Sunday-school growth, however, was 313,300, as compared with 193,400 in 1914. Sunday-school enrollment now stands at 4,497,400, which is not only the largest in any single religious body in the world, but is the largest in proportion to church membership. Most religious bodies have more adult church members than Sunday-school pupils, or they are like the Presbyterians, in having about the same number. Methodists, however, break the record, their membership in the church standing at 4,033,123. Memberships of all Methodisms in America now stand at 6,905,000. Methodist growth in the last ten years was 1,000,000 greater than during the preceding ten.

Preparations are being made by Methodists of nearly all names to celebrate the centennial of Bishop Asbury's death in March next. At the quadrennial General Conference, meeting at Saratoga next May, for which half the delegates are already chosen, the matter of bishops for races other than white will come up. So too will be matter of organic union with the Methodist Church South. It is considered likely that the union will be effected.

Need of Panama Congress Denied

Roman Catholics are now taking up the Protestant Congress proposal, and sending out lecturers to tell what their Church has done for South America. The argument of these lecturers is to the effect that their Church, having done all needful religious and educational work in South America, there is no need for Protestants to hold a Congress in Panama or anywhere else to consider the needs of Latin Americans. The history of Dominicans and Jesuits, the orders that led in the evangelization of South America, is being recited back to the time of Columbus and down to the really wonderful work which the Jesuits have done in Paraguay.

Leaders in the refutation of supposed charges, made by the Protestants in planning a Congress at Panama in February, are the American Converts League, composed of about one thousand well-to-do men and women, now Catholics, but for the most part until recently Episcopalians and Presbyterians. In the League, composed in largest numbers of women, are Mrs. Henry W. Taft, sister-in-law fo the former president, Mrs. Francis Burrall Hoffmann, Mrs. John Agar, Mrs. George E. Iselin, Mrs. William P. Van Wyck, and the president of the League, Samuel P. West. Headquarters of the League are in New York, but there are members in Boston, Philadelphia, Baltimore, Washington, Chicago, St. Louis, and a branch League in Pittsburg.

Lutheran Growth slow

American Lutherans report themselves unable to secure information concerning foreign missionary work which is supported from Germany by Lutherans. They make the statement, in a Year Book just issued, that many German missionaries, formerly working in foreign lands under control of Allies, have been seized and are now held, as prisoners of war. Out of the total of 2,300 German missionaries, the estimate is given that not more than 500 are able to pursue their work and that some of these are dependent for support, even food and shelter, upon grants and loans from American Missionary societies other than Lutheran.

Lutheran Church membership in America is shown by the same Year Book to have grown little comparatively during the past year. The gain for the entire Lutheran communion, many different synods, last year was only 61,700, on a total membership that now reaches 2,414,116. American foreign missionary income last year amounted to $508,000, distributed among twelve societies. The General Council reports an actual falling off in membership, due it is said to revisions of Church rolls. The General Synod, the oldest of the Lutheran bodies, gained 20,000, and the Synodical Conference, chiefly German, gained 41,000.

Sunday-school membership just about held its own, save in the General Council, where there was a gain of 11,000 children. Money contributions, both for parish support and for benevolences, gained steadily in spite of contributions to war funds, which have been large from Germans in particular. General Council and General Synod gained each $100,000 in benevolent gifts, while the Synodical Conference gifts went ahead $241,000. American Lutherans have now no fewer than sixty-five synods, many of them holding no fellowship whatever with other Lutheran Synods. There are 9,627 Lutheran ministers, the largest number yet reported.

New Clergy Pension System

Conventions in many dioceses of the Episcopal Church this fall will consider a clergy pension system that Episcopal leaders claim is a more scientific basis than that put forth by any religious body. The proposition is that each church shall pay annually into a common fund seven per cent of the salary of its rector, in addition of course to the salary itself. This sum goes, at a fixed age, to the rector, or to his family. An account is kept with each ordained man, starting at his ordination. If a church does not pay the sum, the rector at the age of retirement does not receive the sum. The age fixed is sixty-eight, but there are liberal provisions for families in case of death.

Principal dioceses like Massachusetts, Rhode Island, Connecticut, New Jersey, Newark, Pennsylvania, Maryland, Michigan, Chicago, Missouri and others, have already adopted the plan, and New York, Albany, California and others are to consider it within the next few weeks. No diocese has rejected it, but Minnesota, Louisiana, Colorado, Alabama, Dallas, West Texas, Wisconsin and some others, have not accepted it. There are 5,800 clergy to be affected.

In order to set the plan in operation a fund of $5,000,000 is proposed to be raised. Some dioceses have retirement funds, and these are to be used in the plan, in order that some churches may not be compelled to pay as high as seven per cent annually. In the Episcopal Church in the United States are some of the highest salaries paid to any ministers in the world, running from $10,000 to $25,000 a year. Congregations paying seven per cent on these salaries will be taxed heavily. The average Episcopal clergy salary for the whole country is $1,200, said to be the highest average of any large religious body.

The War and Bibles

There is a close connection between war and the Bible trade. For the first time in the history of Bible printing and selling, and solely because of the war, American Bible publishers are this year making Bibles and Testaments to sell in the British, the Continental, South African and Australian markets. A result is a Bible business unprecedented in number of volumes issued, and in value of sales. This situation is not that of the missionary and the Bible societies, but of Bibles in the regular trade.

Bible makers and sellers report that when other business is bad the Bible business is good. This year, owing to the war, the Bible business thruout all of the world, save only the parts of Europe at war, is larger than ever before. The excess of the business this year will amount, it is said, from forty to fifty per cent. Of the nations at war, England is affected hardly at all, while Bible sales in Germany, in the regular market and apart from the furnishing of Bibles to soldiers, is seriously interfered with. France has taken to Bible buying, and so has Russia. Even the Belgians and Serbians have kept up their purchases.

The largest single customer in the Bible trade in America are the Gideons. These are now buying, it is said, 50,000 Bibles a year. Since they began buying six years ago they have purchased from one firm of Bible makers and sellers 300,000 Bibles. Gideons are commercial travelers, who buy Bibles and place them in rooms in hotels. They get their money to pay for them in part by speaking in churches when in cities over Sunday, and in part from contributions from their customers.

Bibles this year are sold in 980 different styles, and they sell at from twenty cents to $50 a copy. There are 225 different styles of prayer books and hymnals, prepared solely for the commercial trade, apart from the publication societies of the religious bodies, and they sell at retail at from fifteen cents to $20 a copy. Apart from Bible sales in regular trade channels the American Bible Society made last year 220,000 Bibles, 478,000 Testaments, and something like 1,500,000 portions of Scripture, or more than two and a quarter millions in all. And these were apart from vast numbers of both Bibles and Testaments made for the Society abroad. A very large proportion of the Society's books are sold.

In past years the bulk of Bibles sold in America were made in England, chiefly at the presses of the great universities there. Some were and still are made in Scotland. More and more, America is making its own Bibles, and selling them not only to Americans, but all over the world. The languages in which they are printed are by no means confined to English, altho the trade editions are chiefly in that language. English Bible trade grows faster than all other languages together, and since the war began, the English Bible trade, American make and sale in foreign lands, has increased in the same rapid way that have sales in this country.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

December 26, 1915. Sunday after Christmas

Indiana District

It is but on rare ccocasions that the *Evangelical Herald* brings to its readers news of the Evangelical Churches at Indianapolis, Ind., and this might cause people to think that those churches at the metropolis of Indiana must be either asleep or at least not very much awake. Probably it is not quite as bad as that; the fact is, we are rather quiet people trying to do our duty in a simple way, and we can assure every dear reader that we are getting along fine and are making progress in every department.

The Sunday-school teachers of the Indianapolis Circuit held a very interesting convention at Cumberland, Ind., on October 17th. Two papers were read before the convention which proved very instructive and called forth an animated debate.

The first was in German: "Means and Ways to organize an Adult Bible Class," by Mr. Adolph Ziegler, Zion Sunday-school, Indianapolis.

The second was by Mr. Otto Bakemeyer of Zion Sunday-school, Trenton, Ind., on "The Influence of Music in Sunday-school."

This was followed by a splendid address by the Hon. Judge Frank J. Lake of the Indianapolis Juvenile Court, who portrayed the life of the child, the bright spots and the dark spots, as he sees it day by day. In very earnest and convincing words he told the Sunday-school teachers of their sacred obligations toward the child and their splendid opportunities as builders of character.

The "Round Table" was ably led by Mr. Paul Eggert, St. John's Sunday-school, Indianapolis. After the routine business of our convention, our host, the Rev. Paul Repke, invited all teachers and visitors, about 500 in all, to partake of a supper as guests of the congregation. The good ladies of St. John's Cumberland have certainly done their part with the excellent supper to make this convention a success.

The evening service was also devoted entirely to our Sunday-school work. A short address by the president of this Convention, Rev. W. E. Uhrland, on "The Sunday-school and the Jubilee of our Evangelical Church," was followed by the splendid discourse of Rev. Theo. A. Haefele, Louisville, Ky., on "The Ideal Sunday-school Workers." Many thanks to the speaker, who understood so well to point out the ideals that should constantly be before every good worker in the Sunday-school.

The Eden Publishing House had sent us a great stack of Sunday-school literature of our own publications and every teacher took home a number of samples for inspection. It is the aim of this Circuit Association to use no other Sunday-school publication but those of our own Evangelical Church, because they are *Evangelical* and because they are *best*.

W. E. U.

Helps for a Good Meeting

Rev. Henry Katterjohn

THE UP GRADE

M. Dec. 20. Reject unworthy Things. Matt. 5: 29, 30.
T. Dec. 21. Attention to Good. Tit. 3: 8.
W. Dec. 22. Meditation. 1 Tim. 4: 13—16.
T. Dec. 23. Prayer. Jas. 1: 1—8.
F. Dec. 24. Following Christ. Rev. 14: 4.
S. Dec. 25. Conserving Gains. Rev. 3: 10—12.
Sun., Dec. 26. Topic—How to Keep on the Up Grade. Phil. 3: 12-16. (New Year's Meeting.)

Suggestions to the Leader

This is the last meeting of the society in the year 1915. Let this meeting give a review of the work done in the past year. Have the officers and chairmen of all committees report of their work. Instruct them by way of comparing the things accomplished with the hopes and plans they entertained at the beginning of the year. What were your plans? What have you accomplished? Have you succeeded in everything, or have you failed in realizing your plans? Why have you failed? Did you expect too much, or were you indifferent and careless in your work? Has the society done its duty in supporting the officers and committees in their work? Is the society on the down-grade or up-grade? If you are on the down-grade plan to put on brakes to prevent further slipping. If you are on the up-grade plan to develop more steam and power so that difficulties can be more easily overcome.

If your society has lost any members the past year by death or removal, this will be an opportune time to remember them. Speak a word of those who have passed away, and plan to send a greeting to the absent ones. A society letter, signed by all present at this meeting would be an agreeable surprise to the absent members.

The Topic Presented

The words of Paul, Phil. 3: 12-16; express most perfectly our heart thought at the close of the old year.

1. There may have been *defeats* to mar the record of the past year. You had your plans well formulated, but for some reason or other your plans did not materialize. Perhaps it was your fault. You did not plan well enough, perhaps you did not work hard enough in putting your plans into effect, perhaps you were not persistent and persevering, you grew tired too quickly. These defeats, however, need not discourage us. Defeats ought to quicken our sense of responsibility, and sharpen our wits.

2. There were *successes in your work.* Remember, success is even more dangerous than a defeat. Success has a tendency to make us proud and careless. We imagine that a plan will continue to work itself, that personal efforts are no longer necessary as soon as the machine is in good, perfect order. There is no such thing as perpetual motion, except in thoughts of weak-minded dreamers. No Christian work will continue of its own accord. All work, especially that work which deals with the greatest treasure of the world, the human soul, requires the greatest force there is, the individual personality, to keep it a-going. The kingdom of God is not planned to be constructed and maintained automatically. Even the physical world requires the constant watchful care of God's creative omnipotence and wisdom to maintain. How much less can the kingdom in which human hearts with their passions and desires are the subjects, be maintained automatically. The human will requires constant inspiration, and constant adjustment. Human contact is the medium thru which God influences the soul development.

3. There is *work ahead.* The coming year will bring new problems, which we at this time cannot forsee. But the grade of our development must be an upward one. Let us recognize clearly our goal. The ladder at the head of sleeping Jacob ascended to God. Human ambitions and dreams must lead upward to the godly life, if they are worth while. The upward grade requires strength and perseverence, sacrifice and submission. Only by giving the steam full access to the piston, can this rod drive the wheels of the engine climbing the grade. Only by granting to God's Holy Spirit free, unrestricted sway over our hopes and desires, our passions and energies, can we accomplish something.

Let us in the new year:

1. See our goal clearly.
2. Love each other dearly.
3. Walk with Jesus day by day,
4. Strive and labor alway.

Then our new year will bring not only up-grades, but the stength to climb these up-grades. Success will be ours, even tho we see and know only defeat. For in the divine alchemy the dross of defeat is transformed into the gold of victory and success.

Some Questions on the Topic

What is meant by down-grade? Up-grade?

What things cause a down-grade in our work and development?

What habits lead up-grade?

What gains come from an up-grade life?

What are the effects of a down-grade life?

Why is a hard life a blessing?

Why is an easy life dangerous?

Some Scripture on the Topic

Gen. 32: 10; Ex. 33: 14; Deut. 31: 6; Josh. 24: 15; Psa. 28: 9; 60: 14; 103: 17, 18; 121: 8; Matt. 6: 33; Luke 21: 36; Acts 4: 12; 2 Cor. 13: 13; Phil. 1: 9-11; Col. 3: 16; 1 Tim. 2: 1-3; 2 Pet. 1: 5-7.

A Prayer

Thou, heavenly father, art the keeper of Israel who neither slumbers nor sleeps. Ever watchful Thou dost guard Thy children, and dost guide them in righteousness. We pray that Thou mayest be the shade upon our right hand, that the temptations and trials may not destroy our soul. Keep Thou our going out and coming in, that the new year may be but a continuation of our rich experience of the past year, in which Thou didst ever prove Thyself our loving Father. Help us to grow in strength, that, even tho the way be steep and dreary, we may ascend constantly, increasing in wisdom and power, thru Jesus Christ our Lord. Amen.

The Advanced Quarterly's Lesson

Missionary Lesson. Isa. 11: 1-10.

Daily Bible Readings

M. Dec. 20. Isa. 11: 1—10. The Reign of Peace.
T. Dec. 21. Dan. 2: 25—45. The World-Kingdom and the Eternal Kingdom.
W. Dec. 22. Isa. 52: 7—15. Good Tidings of Salvation.
T. Dec.23. Isa. 60: 1—14. The Nations Come out of Darkness into Light.
F. Dec. 24. Dan. 27: 1—28. The Little Horn Representing Anti-Christ.
S. Dec. 25. Micha 4: 1—8. The Glory of Christ's Kingdom.
S. Dec. 26. Psa. 72. The Reign of the Righteous King.

Golden Text:—*"It is not for you to know times or seasons which the Father hath set within His own authority. But ye shall be my witnesses, both in Jerusalem, and in Judea and Samaria, and unto the uttermost parts of the earth,"* Acts 1: 7, 8.

Shalmaneser's mighty army had besieged Samaria and captured the capital of the northern kingdom after a three years' struggle, the people being led into captivity. The people of Judah looked on with fear and trembling, since it might be expected that the conqueror's next step would be to attack Jerusalem. Isaiah, however, who has foretold the destruction of Samaria as a just punishment of Israel's sins, assures them that the holy city will not fall, because Jehovah, in whom they trust, will protect her, even tho the Assyrian king does come down to shake his fist at the daughter of Zion. His kingdom has no future, and he will be lopped off like a tree. The people of God, however, will be kept for the glorious future that awaits them according to the word of Jehovah. Even tho in time Judah is also cut off, apparently without hope, a strong branch from the house of Jesse will sprout from the stump, while the trunk of Assyria rots and is utterly destroyed. The royal house of David may be humiliated and even almost exterminated, but a powerful ruler will again occupy its throne, i. e., Jesus Christ, whose universal kingdom of righteousness, peace and joy will last forever.

Just what His kingdom will eventually mean to the world and to mankind is strikingly set forth in the lesson passage. The spirit of Jehovah will rest upon Him, so that His righteousness as well as His wisdom and power will be unquestioned. He will not rule by force, but by the mild and gentle but nevertheless effective force of persuasion. He shall not be deceived by outward appearances, and therefore He judges righteously. He sympathizes with the poor and the lowly, and will bring them justice. His punishments of the wicked shall be swift and sure, and His righteousness and faithfulness can be absolutely depended upon.

His rule and righteousness will bring about such a transformation of even the natural world as to change its present aspect entirely. The whole creation groaneth and travaileth in pain together until now, but creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God, Rom. 9: 21, 22, in such a way that the wolf shall dwell with the lamb, that children shall play on the hole of the asp and the den of the adder, and they shall not hurt nor destroy in all God's holy mountain. A united people of God shall triumph over all their (i. e., God's) enemies and over all obstacles.

This age of peace and happiness is the glorious consummation of the kingdom of God which has been gradually developing ever since the coming of Christ into the world. The point of importance is not, however, that the things mentioned should be literally fulfilled, but the principles of progress in accordance with which the kingdom of God grows and develops. The development, it is true, will be along two lines, just as it was in ancient Israel; on the one hand the nation as a whole yielding to sinful tendencies, and on the other a small number of believing souls prepared for the coming of the Messiah. Among the so-

called Christian people there are those faithful believers, who grow in numbers and influence and in faith, and the masses of the people controlled by the power of Satan, who personified is called Anti-Christ in the New Testament. At the end of the age of peace and happiness which the prophet has depicted there will come, as the Apostles tell us, the last coming of Christ, the end of the world, the general resurrection and the final judgment.

Naturally it is the first impulse as it is also the duty of all who have come to believe in Jesus Christ to serve Him with the purpose of bringing about this glorious consummation all the more speedily and generally. One canot be a true Christian and be indifferent as to whether or not the Gospel is being preached to those who have not yet heard it, or to the influence of Christianity is leavening, cleansing and elevating all the relationships of men. It is this task, which we know as the missionary task or enterprise, that engages the mind and the energy of the Church and her members. Its aim is two-fold: to extend the *knowledge* of Christianity among un-Christian peoples, and to deepen and strengthen the *power* of Christianity among Christian peoples. Everything that can in any way contribute to either or both of these purposes is not only a legitimate part of the Church's work, but part of its chief obligation and responsibility.

On the other Side of the Earth

Continued from Page 5

Grateful recognition was taken of the completion of our high school building at Raipur and a special vote of thanks was tendered by the Board to the Rev. J. Gass, the president of the Missionaries' Conference, for the efficient and successful way in which he had planned and superintended the erection of the beautiful structure.

The conventions now being held in the large cities of our country in connection with the National Missionary Campaign will be brought to the notice of our laymen in the respective cities thru the General Secretary. It is the wish and urgent request that our men who have opportunity to attend one of these conventions do their very best to be present at as many sessions as possible.

Commending our work in India to the protecting care and guidance of our Heavenly Father, who will not forsake His own, and whose almighty power will continue to make itself felt among us to bring about cheerful and fruitful work to His glory and to the salvation of many,—the Board adjourned late on Tuesday evening, November 9th.

C. W. Locher Rec. Sec'y.

This and That from the Field

Our former missionary among the lepers, Mr. W. H. P. Anderson, whom we still remember gratefully, is now, according to the latest news, in Scotland, where the "Mission to Lepers" has headquarters. Mr. Anderson's work still deals with the lepers, as is evidenced by a long article from his pen and published in his monthly. In this article he presents a plan which not only offers a home and careful nursing to the poor and unprovided lepers of India, but also purposes to protect the healthy population from contagion and further spread of the dreaded disease. He elaborates on the idea of establishing leper colonies in different parts of the country under the supervision of the government; the employment of extensive lands for agricultural and garden use so that the milder cases might be attracted by the possibility of earning their living; free, medicinal treatment among pleasant surroundings and proper nursing under a management on the same level with them and anxious to alleviate their sufferings. The number of lepers nursed in mission asylums is slightly more than 4,000. This number is increased by those finding relief in the government asylums. But how innumerable is the host of these unprovided lepers who are a heavy burden to themselves and are becoming a menace to the country. For the execution of Mr. Anderson's plan not only the hearty support of the government is needed, but also a number of capable, unselfish, Christian leaders, (superintendents). After these conditions are fulfilled his plan is possible of execution and we trust it will receive proper consideration when the time comes.

Referring to our own work among the lepers we may quote the following extracts from a recent letter from Pastor Koenig: "Fifty-two lepers were baptized in September. What a happy day this was for our asylum. One of the candidates, Unjorwa, has given me much pleasure. He was more anxious to learn than any other leper with whom I ever had dealings. He has a splendid memory, and I often heard him tell others the Bible stories which had been told to him. Another young fellow, about twenty, is the light of our Sunday-school. He has a great desire to learn and attends school daily with the lepers, so that he may soon be able to read the Bible himself, as he says.

"The rainy season has come to an end and in another month (November) we will have harvest. We have much reason to be thankful for the bumper crop which we have every reason to expect. This is a great consolation for me, as I have to spend 1,200 rupies for rice alone per month; besides, it gives us pleasure to think of the relief the rest of the population will experience.

"On October 15, we missionaries will celebrate the jubilee of the Synod and the following Sunday we will observe it in all the churches. The lepers want to contribute their share also and have set seventy-five rupies as their goal. The trustees are busy collecting and I believe they will accomplish their desire."

It affords us great pleasure to report that we are in receipt of a physician's certificate that Pastor Nussmann, who is at present in Switzerland, is improving steadily and that there are hopes of removing entirely the throat trouble with which he has been suffering. The doctor is of the opinioin that the vocal chords will assume their normal condition by January, but will have to be spared for another three months, and for this reason his sojourn in a warm climate would be very desirable. We thank the Lord for this change for the better. During his compulsory retirement Brother Nussmann endeavors to make himself useful by helping other sufferers and carries on the English correspondence in an information bureau for "missing" soldiers, without remuneration.

Pastor Hagenstein reports a very successful rainy season. This is usually a good omen for a rich harvest, tho the missionaries may have many an annoyance and worry from their people on this account. "Water is flowing everywhere, compelling us to remain at our posts. The way to Raipur is open, as the largest creek has been bridged by a very strong structure, but even this is inundated at times. But the station provides much work at present. People continually flock there for medicines, some days a very large number. Natives always manage to get thru, tho they may have to wade thru water up to their shoulders. Yesterday and the day before two young men who had been bitten by snakes came; both returned entirely healed. One boy, who was brought to us some time ago, died on the way. Probably they had doctored him with their own 'dope' and in the meantime it became too late. There are quite a number of scorpion bites to be recorded this year." Pastor Hagenstein had the pleasure of a visit from the Pastors Goetsch and Twente during September. And tho he reports many a tussle in connection with his work, and suffers much from the general conditions brought about by the war, he is not hampered in his work, and adds cheerfully: "As far as I know not one of us is discouraged."

Despite change of workers at Sakti (Pastor Nussmann's station) the work has not suffered. Pastor Koenig called on Pastor Twente during October and tells us the following about this visit: "I was pleased to see the improvements since the past two years. At that time there were only seven Christian children in the boarding house, now there are twenty. The girls have a house for themselves and live there with a matron. On Sunday afternoon Pastor Twente called all the children on the veranda; we sang a number of songs and played the phonograph. Then the children related the Bible lesson according to the pictures which they had received on the previous Sunday. Most of them could do this very satisfactorily. Some of the more bashful girls tried to evade this by saying "*Ne jana than*,—I do not know." With some assistance they too, however, found the proper thread and showed that they had been very attentive. Then the cards for the following Sunday were distributed.

"I was particularly pleased with the new, clean dispensary in which Pastor Twente treats about twenty patients every day. In one of the little side rooms was a woman covered with bad sores which had eaten thru to the bone at the ankles. She will not be able to walk for some time to come; and it is doubtful whether she will ever be healed entirely. Her mother was present to nurse her. As we passed I saw her point to Pastor Twente and heard her tell some relatives who were visiting her: "That is our *ma bap*, (father and our mother)."

May she and many with her, in Sakti and in other places, find Him who is the real Father over all His children in heaven and upon the earth.

A postcard from Bisrampur, written jointly by Miss *Kettler* and Mrs. *Sueger*, advises us that their Bible women have passed the examination and that the writers have enjoyed great blessings from their association with them. Miss Dieffenthaler, from whom our readers have heard very little in the past few months, has suffered several interruptions in her work owing to indispositions which proved very annoying, especially in view of the fact that she did not have sufficient control of the language. Her consolation is that the Lord will continue His work and still reigns, tho we may be obliged to be inactive for a time. On the other hand we, the friends of these laborers in the vineyard of the Lord, should remember how necessary it is to remember our dear ones out in the foreign fields with supplication and prayer.

"Without the Camp," a missionary journal for the work among the lepers, contains an article from the pen of our former co-worker, W. H. P. Anderson. He mentions two well attended institutions in our territory, one of the Mennonites in Champa and the other our own, under the superintendence of Pastor Koenig, Chandkuri. Both are suffering from the blessed fact that they are overworked. This shows a great attraction for the lepers in that neighborhood. In Chandkuri there are at present 422 lepers, not including their healthy children. The result is that we must make room for forty-eight lepers, or, in other words, erect two more buildings to house the women. Each of these buildings will cost about $625. There is so much money in the world—if only more of it would be placed at the disposition of the Lord's work.

P. A. M., GES Tr.

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Statement

of moneys received by the General Treasurer or by the treasurers of the different Boards and institutions of the German Evangelical Synod of North America from September 15 to December 1, 1915.

General Treasury	$ 349.38
Seminary Fund	166.45
Educational Institutions	3,964.50
Eden Seminary	8,422.53
Elmhurst College	1,387.17
Fort Collins Seminary	300.74
Home Missions	9,435.72
Immigrant Mission	350.51
Church Extension (Building Fund)	535.49
Foreign Missions	10,651.92
India Orphans	683.59
Leper Missions	103.85
Native Helpers	299.00
Zenana Mission	25.00
Ministerial Pensions and Relief	2,119.79
Central Sunday School Board	10.00
Central School Board	10.00
German Red Cross	583.34
The Jubilee Fund	62,843.17
Grand Total	$102,242.15

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Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

German Evangelical Synod of North America

One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 5

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A Follow-up Committee on Industrial Relations

The Industrial Relations Committee was organized in Washington last month, having for its purpose the furtherance of the recommendations contained in the Manly report of the United States Commission on Industrial Relations. This report was outlined in the Herald of October 28 and succeeding issues.

The members of the committee include the commissioners who signed the Manly report, Chairman Walsh, and the three labor commissioners, Lennon, O'Connell, and Garretson. Associated with them are a group of labor men including John P. White, president of the United Mine Workers, John Fitzpatrick, president of the Chicago Federation of Labor, Helen Marot of the Women's Trade Union Legue of New York, and Agnes Nestor of the Woman's Trade Union League of Chicago. Members of the committee not identified with labor are Amos Pinchot, wealthy New York lawyer and publicist and active worker along social lines; Frederic C. Howe, commissioner of immigration at New York, Bishop Williams of Michigan, Protestant Episcopal, and Dante Barton of Kansas City.

The committee expects to open headquarters in Washington immediately and to carry on an active campaign during the coming year. Its primary object, according to Mr. Walsh, as reported in the *Survey*, will be to support organized labor, chiefly by "removing governmental obstacles to the efforts of the wage-earners to organize, and insisting that wage-earners and their representatives have a fair and free field."

In a statement given out by the committee, Chairman Walsh anounced the measures for which the committee will urge action by Congress as follows:

"Those recommendations adopted by the committee as the most immediately practicable and urgent, are all designed to aid the efforts of organized labor, rather than to substitute governmental action for such efforts.

"More important than any program of legislation is the accomplishment of a revulsion of public opinion toward unionism. Therefore, the first effort of the committee will be to urge the printing and distribution, free of charge, of final reports of the Commission on Industrial Relations, and also of the testimony taken at public hearings. It believes a reading of these reports by the vast number of men and women who already are vitally interested in the industrial problem would go far toward the creation of the understanding that is necessary if public opinion is to do its share in the great task of translating our democratic ideals into reality.

"The committee believes that there is unusual need this winter for the existence of an agency at Washington thru which democratic thought on industrial problems can make itself felt. The subject of national preparedness is to the forefront, and many powerful influences are at work to create an enormous military organization and to increase the prestige of the kind of force represented by a military establishment. The committee, while taking no part in the discussion regarding the size of the army and navy, will endeavor to keep to the forefront certain fundamental principles that should govern in any program for preparedness. These are:

"That all munitions, warships and military supplies should be manufactured as far as possible and as soon as possible in government plants, except in cases of emergency.

"That the militia system or any new system of citizen soldiery be organized on a democratic basis, with equal opportunity for wage-earners and those without means to obtain commissions on a merit basis, and that the use of these forces be confined to purposes of national defense, and shall never be used against workmen on strike.

"That a healthy, well-organized, well-paid industrial force be insisted upon as a paramount factor in any plan for national preparedness, that the dangers inherent in an unorganized and underpaid labor force during times of national danger be kept in mind at all times, and that the service of the labor union as the most potent force for training immigrants in collective action and enlisting them as responsible, capable, and loyal citizens be emphasized at all appropriate times.

"The committee will urge that, if additional revenue is required for the needs of the government, it shall be secured by the passage of an inheritance tax, as outlined in the report of the commission, or by making the income tax more effective, and not by heavier taxes upon the necessities and small luxuries of the workers, such as sugar, tea, coffee, tobacco and the like, or by a bond issue which insidiously taxes the whole people for the benefit of the bondholders.

"We shall endeavor to secure the passage by congress of a statute, or, if necessary, the initiation of a constitutional amendment, providing especially that the courts shall exercise only the powers granted by the constitution, and shall not be permitted to declare laws unconstitutional. To every believer in true democracy, the veto of legislation by the courts thru unwarranted assumption of the power to declare laws unconstitutional by a bare majority vote, must stand as the great barrier to progress and as the greatest bulwark of privilege. Experience has shown that the inertia of the people and of legislatures is ample safeguard against hasty action, and that the veto of legislation by the courts serves only to shake the confidence of the the people in reform by orderly process of law.

"We shall endeavor to secure the passage of laws providing for the selection of juries by an impartial method from a list containing the names of all qualified voters.

"We shall endeavor to secure the enactment by Congress of laws prohibiting the interstate shipment of armed guards, and of cannon, machine guns, and other similar weapons, except when consigned to the military authorities of the State or Nation.

"We shall endeavor to secure the passage of an act requiring the Federal Trade Commission to consider as unfair competition the exploitation of labor thru long hours, low wages, unsafe or insanitary conditions. The secretary of labor to be expressly authorized and directed to prosecute such cases before the trade commission, either on his own initiative or upon the request of any organization or individual.

"We shall resist the repeal of salutary labor legislation, such, for example, as the seamen's bill.

"We shall endeavor to keep the grievances of unorganized workers, which were brought to light by the commission, constantly before the officials and directors of the companies and before the public, until they are redressed.

"We shall endeavor to keep the nation informed thru the daily press and the magazines of all important developments affecting industrial relations."

Discussing the purposes and plans of the committee, Mr. Walsh said: "The Committee on Industrial Relations has been organized to act as the agency thru which all who agree to the fundamental principles embodied in the main report of the United States Commission on Industrial Relations, and who desire to see its recommendations carried into effect, can act to the best advantage."

THE EDITOR'S CHRISTMAS WISH

for all the large Herald family is that all may come to feel anew the fulness of the heavenly Father's love and have an opportunity to pass the experience on to others. That is the Christmas blessing and the Christmas joy.

A Remarkable Document

The President's message to Congress is a most remarkable document in more ways than one. It is remarkable not only because it outlines a policy of military preparedness involving heavy burdens of taxation, without stating one word as to the name or the nature of the enemy against whom the nation is supposed to be obliged to defend itself. If, as the President himself said some weeks previously, "The ocuntry is not threatened from any quarter. She stands in friendly relation with the world," why all this military program for an enemy we do not possess? No sane man an discover any adequate reason for such an increase in the army and navy of the country, except the profits which would accrue therefrom to those who make a business of furnishing war supplies, and are therefore interested in bringing on war.

What makes the message still more remarkable, however, is the definition of Americanism which it evidently seeks to set up. The people who do not agree with the President's policies are called "men who speak alien sympaties.....are the spokesmen of small groups whom it is high time that the nation should call to a reckoning," and Federal laws are called for to deal with citizens "welcomed under our generous naturalization laws to full freedom and opportunity of America, who are pouring the poison of disloyalty into the very arteries of our national life, who have thought to bring the authority and good name of our government into contempt, who destroy our industries wherever they thought it effective for their vindictive purpose to strike at them, and to debase our politics to the uses of foreign intrigue." Aside from the vicious effect of such unproved and indefinite statements in a paper of such public importance as the President's message has heretofore been, these statements openly preach the doctrine of race prejudice under the pretext of patriotism. Those who do not agree with te policies of the administration are called disloyal and are branded as un-American. If the President has any charges to bring against any persons or groups of persons let him state them clearly and openly, so that those who are accused can defend themselves. Americans who have some manhood left are involuntarily reminded of a certain popular word that fittingly describes those who are afraid to express their convictions frankly. The President's words apply very fittingly to those whose subserviency to England has brought things to such a pass that only cargoes satisfactory to the British inspectors are permitted to leave American ports, and seriously suggest that the anniversary of the signing of the Magna Charta be substituted for the Fourth of July. If this be true Americanism, what was it that made Thomas Jefferson write in 1808: "The Tories with which we struggled in '77 differed but in name from the Federalists of '99, with which we struggled also; and the Anglicism of 1808 against which we are now struggling, is but the same thing in but another form. It is longing for a king, and an English king, rather than any other. This is the true source of their sorrows and wailings." If it is disloyalty to criticise a pro-English administration, what is the character of Thomas Jefferson's utterance?

Planting the New Life

"Having been buried with Him in baptism, wherein ye were also raised with Him thru faith in the working of God, who raised Him from the dead. And you, being dead thru your trespasses and the uncircumcision of your flesh, you, I say, did He make alive together with Him, having forgiven all our trespasses," Col. 2: 12, 13.

St. Paul is here engaged with the Jewish error of his day which insisted on imposing circumcision on the Gentile converts to Christianity. His line of argument is that the outward rite of circumcision practiced by his people since the days of Abraham was merely a shadow and a prophecy, Deut. 30: 6, of something greater and abiding, and that Christians, by virtue of their relationship to Christ, had received the true circumcision, which made the outward rite antiquated and obsolete. He speaks of a definite time in the past when, because they were in Christ, a change had come into their lives which might, in a way, be compared with the meaning of the Old Testament rite. It differed from it, however, in these ways: "it was not made with hands;" it "put off the body of the flesh;" and it was "of Christ." It was, as Dr. Maclaren says, "not a rite but a reality, not merely a ceremonial cleansing, but a cleansing of the heart; it affected not merely a part of the body, but the whole body of corrupt and sinful affections and passions," and it was "of Christ," because it has its basis in the relationship with Christ and is a fruit of the communion with Him.

To the Apostle Christianity means a change of heart, a moral transformation, *a new life*, which outward rites and ceremonies can do nothing to accomplish. Anybody can fast, give alms or mortify the flesh, or pray at certain seasons or certain places, but the "putting off of the body of the flesh" which is "not made with hands," is something very different and much more difficult. To him the inward change which is capable of subduing the flesh and keeping our heel well pressed down on the serpent's head is indicated by Christian baptism. To his mind baptism expresses all the meaning that circumcision ever had, and much more. If there is to be an outward visible Church there must be some visible forms and signs, and Christ has given us two, the one of which represents the beginning of the Christian life, and the other the constantly repeated process of Christian nourishment. The words the Apostle uses "buried with Him in baptism, wherein ye were also raised with Him," leave no doubt that the form of baptism Paul has in mind is that of immersion. As Lightfoot well says, "Ye were buried with Christ to your old selves beneath the baptismal waters, and were raised with Him from these same waters, to a new and better life." But baptism itself has not effected such a change, that idea is fully disposed of by the words "thru faith in the working of God;" we are raised again in baptism not by the outward form as such, but by *faith*. The outward act is but the symbol and sign of an inner change, John 3: 5, 6. It was thru baptism, Acts 19: 1-7, that the Holy Spirit was imparted and brought with it, thru the divine power of faith in Christ, the new life.

Hence both divine and church authority requires baptism as a sign of professing Christianity. Not as tho baptism could impart the *fulness* of the new life, it is rather *the seed and the beginning*, which is to grow and develop, if the individual is to become a really regenerated Christian personality. Holy Baptism does not necessarily imply any more of a *conscious voluntary* change of heart than birth implies a conscious voluntary way of living. The Spirit of Jesus Christ enters into the individual life, planting into it, as it were, a *new life principle*, which *can* conquer the old man and create a new personality, just as the infant's body has the power to grow strong enough to conquer disease and perform its duty to the world. And just as the new-born child possesses a perfect, tho undeveloped living organism, so the baptized Christian receives the whole blessed and perfect salvation which Jesus Christ has secured for it, Acts 2: 38; 22: 16. If the new spiritual life thus received is not cared for and developed, the baptized individual remains what he was before. With proper nurture, however, the new man grows more and more into the fulness of the stature of Jesus Christ.

Thus there is established a relationship between Christ and those who have been baptized which may and should develop into a most close and intimate communion with Him. To be separated from Him is death to the spiritual life. Sin breaks that union, and therefore sin is death, in the very innermost center of man's being. The awful warning, "In the day thou eatest thereof thou shalt surely die," was actually fulfilled. Men may live in the body, and toil and think and feel, and still be dead. From that death "did He make you alive together with Him." This communion with God, tho perhaps at first unconscious and passive on our part, is to ripen into a conscious and active relationship with Christ and God, just as the passive and unconscious relationship between parent and child grows and ripens as the years go on—if properly nurtured. Because Holy Baptism thus denotes the entrance into communion with God, it has also become the sign of admission into the Christian Church, the communion of baptized believers. Many baptized persons are not worthy and living members of the Church of Christ, but that is *not the fault of the baptism*, but of their own neglect of their spiritual opportunities. They have permitted sin to separate them from God, and hence have lost all the divine life and power that could have conquered the evil in their lives.

"We need," says Dr. Maclaren, "the profound truth which lies in the three-fold form which Paul gives to one of the great watchwords: 'circumcision—and for circumcision we as Christians, may readily substitute Holy Baptism—is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. 7: 19. And how, says my despairing conscience, shall I keep the commandments? The answer lies in the second form of the saying: 'In Christ Jesus neither circumcision availeth anything nor uncircumcision but a new creature.' Gal. 6: 15. And how, replies my saddened heart can I become a new creature? The answer lies in the final form of the saying: 'In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith working thru love,' Gal. 5: 6; Faith brings the life which makes us new men, and then we can keep the commandments. If we have faith, and are new men and do God's will, we need no rites, except as helps. If we have not faith all rites are nothing."

The Minister's Guest—A Christmas Parable

By Willard King Spencer

II

The minister dropped to his knees in very shame and cried:

"O Lord! forgive my grievous sin. My eyes have been unsealed to-night. I never thought how it would seem to Thee."

He felt the gentle pressure of a hand upon his head and heard the tender words:

"I knew you did not understand; and so I came to be your Guest. Your error is forgotten in My boundless love."

Great tears stood in the minister's eyes; and it was long before he dared to look at his Companion's face. But as they left the church he heard Him say:

"I have some in this city who keep My birthday worthily. Let us also visit them."

They went into another home. The mother with a baby in her arms sat by an open fire, while close beside her was her husband with two children on his lap. "Tell us the Christmas story, father," said a curly-headed little fellow, just old enough to wear his first pair of pants. "Yes, papa, tell us about the baby Jesus," said Mary, who was cuddled against his breast. And so he told the ever new tale of Jesus' birth, and how they laid Him in the hay, because there was no other bed.

"And were the cows there too?" said little Jim. "And maybe a tiny lamb," Mary broke in. "I fancy so," the father said, "for Jesus was to be God's Lamb and die that we might be forgiven."

"I wish I could have seen the Baby," Mary said; "I wonder if He looked like ours." The mother looked at her sleeping baby very tenderly and whispered to her husband, "I wonder if Jesus' mother loved her baby more than we do ours." In answer the father only kissed the hand she held out to him, but to the boy and the girls he said:

"Have you forgotten, children, how the wise men gave the Baby presents? Would you like to make a Christmas present to the Saviour? You know to-morrow is His birthday."

"I haven't anything that He would like," said Jim, "except my knife." But Mary whispered, "Papa, He can have my dolly."

"Now listen, little ones," the father said. "The Saviour told us when He grew to be a man, that if we wanted to do anything for Him, we were to find some folks in trouble and help them in His name. To-day down in the flats I found a woman with two children just as old as you. But she is so poor that she gets hardly enough to eat. I wonder if you would not like to please the Lord by giving them a Christmas gift to-morrow."

Jim took his knife out of his pocket. It looked very bright and sharp. And not until Mary cried, "Oh, goody, I'll run and get my dolly right off," did he make up his boyish mind to say, "Yes, father, I'll give that boy my knife, if you'll let me take your old one when I want to whittle.

When Mary came back with her dolly in her arms, the mother said: "Dear hearts, would not you like to have papa tell Jesus about the presents you are giving Him?" So they knelt, with the husband's arm about his wife, while she gathered the little ones close to her side; and in simple words of prayer the knife and doll were given to the Lord for the other boy and girl to have. John Lee was weeping at the tender scene; and on his Companion's face was an expression of great joy. In blessing the Master lifted up His hands; and then the silent watchers went away.

Soon they entered the children's ward in a great hospital, where long rows of little beds stretched thru the room. They were having Christmas even there; for a white-capped nurse said:

"Little ones, it is Christmas eve; so we will have some music before we go to sleep."

Then in a sweet voice she sang—

"There's a song in the air;
There's a star in the sky;
There's a mother's deep prayer
And a Baby's low cry;
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King."

When she finished the song a dozen childish voices cried, "Won't you sing us another, Miss Grace?" "Just one more and then you must go to sleep;" and so she sang that beautiful carol—

"Holy night! Peaceful night!
All is dark, save the light
Yonder where they sweet vigils keep,
O'er the Babe who in silent sleep,
Rests in heavenly peace.

"Silent night! Holiest night!
Wondrous star! O lend thy light!
With the angels let us sing
Hallelujah to our King!
Jesus Christ is here."

At the close of the song she went from bed to bed, saying: "Good night, dear." Most of the children replied, "Good night, Miss Grace." But one little fellow said, "I wish I could see Jesus, Miss Grace. You sang that He was here."

"Why do you want to see Him, Charlie?" asked the nurse rather unsteadily. For the boy was very sick, and the doctor had said that afternoon that he must die.

"If I could only see Jesus I would ask Him to stop the pain and take me with Him back to mother. You know mother is in heaven, Miss Grace."

"Well, perhaps you may see Him before very long, Charlie. You know this is the night that He was born. Perhaps He will come to the hospital to see you children. You know that Jesus always loved the children."

"Miss Grace"—and here the little fellow's voice sank to a whisper—"won't you bring that bunch of holly in the window and tie it on my bed? Then if I'm asleep when Jesus comes He'll know I want to see Him."

"Yes, Charlie, you shall have the holly, if you like."

So she hung the green wreath on the bed; and with a smile on his pale face the little sufferer went to sleep. And the Lord's angel came to the hosptial that night, and found the sleeping boy and took him to his mother. No word was spoken by the minister as he stood with his Guest in the children's ward; but he thought of the babes of Bethlehem, as he saw the look of loving tenderness on his Companion's face.

They made one other visit on that memorable night. In a small room of a boarding house they found a young man about twenty-five years old reading a letter. Soon, laying it open on the table, he leaned his head upon his hand as if in serious thought.

The Visitor motioned to the minister to go nearer. He did so, and read the following words on the unfolded sheet:

"My boy, you cannot know how much your mother loves you; but if you never see me again, remember that I have been praying for you every night since you left home. I don't know why I write these words to-night. But I wish you would send me the best Christmas present you have ever given me. It would be a letter saying that you are determined to live a Christian life. Won't you send your mother such a Christmas gift?"

It seemed to John Lee that they waited there an hour; and he understood as never before how the Master's heart is stirred with all that happens to men. For he saw that in the wordless speech the Lord was saying:

"Brother, gratify your mother's longing. Write that letter to her now."

Suddenly the young man began to pray:

"My mother's Christ! I give myself to Thee. Help me to conquer my temptations and forsake my sins. Help me for mother's sake. For she has prayed for me so long."

Then he took pen and paper, and began to write:

"Dear Mother—I have read your letter and will do what you have asked. God helping me, hereafter I will serve your Christ. I hope this letter will make you as happy as you thought it would. I only wish I might come home and hear you say once more, 'My boy! my boy!' "

He sealed the envelope and hurried to drop it in the letter box. His unseen watchers followed him; and the Lord said in glad tones a single sentence:

The letter will reach her just in time."

Making Folks Easy to Live With

By James Mudge

Probably no one doubts that genuine religion will make itself felt without fail in the family, and that the family offers an especially important and fruitful field for its exercise. Home is surely a place where the beauty and excellence of Christianity can be most powerfully illustrated. It is Christianity that has made the home what it is; and the sort of piety just suited to the home is the sort that everywhere accredits itself. This, because true religion is the mortal foe of selfishness, and unselfishness nowhere has a better chance to exhibit its power than where there is much occasion for friction, where the daily adjustment of conflicting plans and interests must be constantly studied at close quarters, where there is such continual opportunity in a thousand little things to deny self and show kindness to others. To brace one's self for a great effort coming rarely is much easier than to be always ready for the countless small efforts called for by the familiar intercourse of the family. This latter readiness proves the possession of a permanent fund of grace much more than does the ability to rise to some special exigency under strong stimulation.

For the children's sake, because of the underlying effect it will have on their plastic minds, the religion of the home must be of the purest type. It must be of the sort that naturally recognizes the headship of Christ at the table in a few well-chosen words of thanks for the supply of bodily necessities; of the sort that still further recognizes that headship in a brief season of prayer and scripture reading, with a hymn if possible, at morning or night. Better might the family meal be omitted than the family worship. The literature of the center table also, and the pictures on the walls, have a great influence in controlling the atmosphere and affecting results in the line of high character. The tone of conversation, the attitude toward the church and the minister, the manner in which the topics of the day are discussed, the gossip, which surely need not be uncharitable but often is—all this and much more that might be specified, how certainly, altho unconsciously, it molds the life of the young!

Then, again, the mutual relations of husband and wife, how deeply and continually they are affected by the nature of their piety. The reason why thoroly happy homes, homes of complete harmony and constant sunshine, are so few is found mainly in the fact that if the two partners are Christians at all they are so only in a nominal way, not in a way that penetrates to the roots of being. Such Christianity, superficial and formal, will not set people to praying

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For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

We Pray for Peace

By Arthur B. Rhinow

Perhaps a dark compulsion drives us on
To struggle for the mastery supreme;
Perhaps the deeper laws of life demand
That men must fight and women mourn and weep;
Perhaps we do not understand, O Lord,
But, oh, dear Lord, we yearn, we pray for peace.

No doubt, Thy glory will be unimpaired
And shine with lustre brighter than before;
No doubt, the pride of arrogance must learn
The painful lesson of humility;
No doubt, dear Lord, we do not understand,
But, oh, dear Lord, we yearn, we pray for peace.

We hear afar the moans of dying men,
The weeping soft of women reft of love;
We hear the Saviour calling, "Come to Me,
And learn of Me, and I will give you rest."
We hear the two, and do not understand;
But, oh, dear Lord, we yearn, we pray for peace.

And if our hearts have strayed from Thee afar
In days of plenty and of sinful ease;
And if we bowed to golden idols cold
Instead of leaning on Thy loving breast,
Forgive us, Lord. We do not understand,
But, oh, dear Lord, we yearn, we pray for peace.

The Empty Car

There is a little church that stands close by a busy railroad station. All week long, even on Sundays, the rattle of shifting engines, the "all aboard" of conductors, all the noise incident to railroad life floats across the intervening space and breaks upon the stillness of the church and the harmony of its services. The week-day visitor to that church will find the edifice closed, but from the eminence on which it stands he may look down upon the railroad station, and his soul can hear a sermon, tho it be not Sunday. He will see the "siding" filled with cars waiting to receive their burden. One after another they are stocked with the merchandise of civilization, and when the last piece is in, the door is closed and along comes a little engine to pull out the car. It becomes part of a train starting on its destined journey like a giant snake in and out among the huge, sombre buildings which in the city, line the road. Out of this maze it emerges into the open country, and by the cities, towns and villages the train is hailed with delight, for to the merchant it brings his needed ware, and to the friend the token of another's friendship. Piece after piece is taken out of the car till in the end it is as empty as it was before. Yet it has on its journey brought profit and blessing and joy to many and in so doing has fulfilled the purpose for which it was built and bought.

This much the imagination gathers; what does the *soul* receive? It learns that life moves like the freight train. The cars are the years. There is now standing at the station another car, bearing the number 1-9-1-6, waiting to be loaded and sent out into the world. It is a false doctrine that says of life "Get out of it all you can." It is not that, but what you can *put into it*, that counts. Each new year is not a *full* car,from which we take a mingled cargo of joy and sorrow. It is an *empty* car which we are to load with the best we have or can produce. The only thing we can ever say of a *new* year is that it offers a fair field and no favor to all,—*the rest is up to us.* So the thing to do is to load our car 1-9-1-6. What are we going to put into it? Endowed richly as we are by the Great Giver, there surely ought to be no lack of the very best kind of material. Man possesses the three greatest creative agencies in the world,—*hands*, *brains* and *spirit*. With these three he is a factory within himself whose output is practically unlimited. It is the product of these three that we load into our year-car. The car bearing number 1-9-1-5 has already been loaded and joined to all the others that have gone before, and has gone forth with them as a train, gliding in and out among mankind; thru vales of tears and over mountains of toil, past sunlit plains of joy and across rivers of gladness, leaving as it passes, the influence that silently testifies—Here passed the power of a human soul.

All along the way our 1915 car has dropped its freight, its kind words here, its loving gifts there, its valuable merchandise of Christ-like, noble deeds and thoughts to gladden and strengthen the communities where man lives. Many a car has been, sad to say, a Pandora Box scattering evil instead of good; but whatever has been the burden of the past year, it has been delivered.

At the *close* of the year before whose opening we now stand, another car will have been added to our life train. What will have been its burden? The thing to do is to determine *now* what we want to load into our car. Make our plans, our *resolutions*. I know, the "New Year Resolution" is made the butt of many a would-be witticism, yet tho it be broken a hundred times, every new resolution speaks of a goodness in the human heart that is not dead, tells of man's ambition to rise, is the expression of the better impulse that yet exists. It is better, far better, to have resolved and failed than never to have resolved at all. Some such resolution as this might be worth while: To take the new year, an unstained gift from the gracious Hand of God; to fill it with another cargo of life, a burden, nobler, better than any that have gone before; to fill it with 366 days of life worth while: days that shall glow with the enthusiasm of holy service; days that shall embody the joy of a happy heart, an unfaltering faith in God and man, the tears of sympathy and the hand of fellowship; stern judgment of my faults, leniency toward those of others. To make my cargo beautiful with the flowers of love and fragrant with the blossoms of kindliness; to pack it strong and secure in the pride of an honest manhood and the humility of a Christian; above all to keep it pure and clean as the driven snow,—a cargo that, going forth among men, will gladden their hearts and strengthen their faith, to dedicate it to God who gave it to me, whose steady hand will guide its wayward course, and to whom I shall return when its journey here is done.—*Selected.*

A Word to Young Men

By Frank A. Doty

Young man, this is an age when the powers of darkness are arrayed particularly against you. The enemy desires you and your young manhood that he may brand you with his trade-mark of lust and dissipation. These are days in which you are making character. Therefore, you should be serious and thoughtful, knowing that your future will be happy or blighted by your present manner of life. Walk in the paths of virtue; associate only with the pure and good; abstain from all that is unmanly and unchristian; "seeking rather to be good than to be great, rather to be wise than to be wealthy"; always loving, trusting and confiding in Jesus. Respect and obey your parents even tho they seem exacting or severe.

James A. Garfield, after taking the oath of office as President of the United States, at once turned to his aged mother, and in the presence of the judges of the Supreme Court, and all the members of both houses of Congress, and the assembled thousands, kissed her, giving her the credit for the honor conferred upon him. President William McKinley, upon the receipt of the message announcing the serious illness of his aged mother, immediately wired this message, "Tell mother I'll be there." And the business affairs of this great Government could not keep him from her bedside.

Young man, build your greatnes upon the cornerstones of love and devotion to Jesus, and you will walk above the contaminating influences of the social and political sins which are driving so many to wreck on the shoals of immorality and graft. Keep your conscience alive, awake, and tender; perhaps your greatest peril lies in violating conscience. The Bible gives us many warnings, which, if heeded, will take us thru perils seen and unseen. "Do thyself no harm." "Shun the very appearance of evil." "Touch not, taste not, handle not." "If sinners entice thee, consent thou not." If these are observed faithfully and rigidly, and your past is under the blood of Jesus, a happy and useful present and future are assured.

Denominational

The Evangelical Year Book for 1916

You have been waiting for it; now it is ready for delivery. The orders that have been received are being filled as rapidly as the books leave the bindery. Those who know the Year Book will not want to be without it, and those who are not yet familiar with it ought to get acquainted with it.

As in former years the volume contains a comprehensive survey of the many different enterprises and activities carried on by the Evangelical Church. The reports of the Boards and officers have been brought up-to-date and offer a connected narrative of the work done during the year and a statement of present conditions. *This information is not obtainable elsewhere in the English language.*

In addition there are the names and addresses of all Evangelical pastors and teachers, the location of every Evangelical Church in cities of 10,000 inhabitants and over, and a list of all Evangelical Churches and their pastors arranged by Districts. *You cannot be well posted on the work or the condition of your denomination unless you have a copy of the Evangelical Year Book.* There ought to be a copy in every Evangelical Home.

Fifteen cents the copy at your pastors, or *eighteen cents*, postpaid, when ordering direct from

Eden Publishing House 1716-18 Chouteau Ave., St. Louis, Mo.

The Christmas Seals

Don't postpone ordering your supply of the pretty Christmas seals at once, it may be too late. If you have used up your supply, send for more. They make an artistic decoration for your letters and parcels and the income derived from their sale goes to help Eden Seminary and Elmhurst College. Advertise them in your church, your Sunday-school and the societies, and keep our educational institutions before your people. It has been suggested that ordinary postal cards with a simple word of greeting and a border of Eden and Elmhurst Christmas seals would make a very pretty and original Christmas and New Year's card, and at the same time put your money *where it helps your Church*, instead of enriching some dealer, and the plan is certainly worth trying. Order some right away from

Eden Publishing House,
1716-18 Chouteau Ave., St. Louis, Mo.

South Illinois District

Golden Jubilee

St. John's Evangelical Church, Pana, Ill., celebrated the fiftieth anniversary of its existance in a fitting manner on Sunday, Nov. 14. 1915. Tho the day broke cold and the cold increased with a driving rain, the attendance at all the services was all that could be desired, especially in the evening the church being filled to capacity. Several months ago this congregation celebrated the remodeling of their church. The outside had received a coat of terra cotta paint, memorial windows had been put in, in the rear of the pulpit a niche for the organ and a study for the pastor was built, a new pulpit and altar and new pews installed, the choir platform raised and enlarged, and a basement dug under the school building equipped with water and a gas range, and the interior of church and school beautifully frescoed, all this at the cost of $3,368.75. Now as the day of its organization came St. John's wanted to observe it in a fitting manner.

The morning service was a German thanksgiving service. Rev. F. Hempelmann, Hamel, pastor from 1901-1906, preached the first sermon, reviewing the past years. The second sermon was delivered by the President of the South Illinois District, Rev. G. Plassmann, Granite City, who extended to the church the congratulations of the District. In the afternoon service Rev. D. Buchmueller, Trenton, pastor from 1906-1911, delivered the English jubilee sermon, followed by Rev. A. Dreusicke, Ohlman, who spoke on Home Missions, and Rev. K. Mueller, Towerhill, whose topic was Foreign Missions, these latter speaking in German. In the evening the choir, assisted by outside talent, accompanied by an orchestra rendered in a creditable manner the Cantata "The Holy City" by Gaul.

The church was organized in 1865 by Rev. P. M. Galster, pastor of the St. Paul's German Church nine

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THE PANAMA CONGRESS

The First American Ecumenical Council seeks to bring about a closer Relationship between the People of North and South America. A frank Facing of the Facts is expected to encourage Christian Education and overcome Differences in Inheritance

It has been some time since any religious undertaking has stirred up a discussion like that precipitated by the proposed Panama Congress on the missionary opportunity and duties in Latin America. Roman Catholics are bitterly opposed to the holding of such a congress, because, as the bishop of Panama states in a letter to the faithful of his diocese, dated September 22, 1915, and printed in the *Star and Herald* of Panama five days later, "the very slogan and object of such a congress assumes the character of an insult to all Latin American people, which must not surprise any one, as it is known thruout that the most brilliant production of Protestant oratory consists in attacking our Catholic religion and our Roman pontiff, in injuring and slandering our clergy, ridiculing our religious practices, and in censuring and repudiating our religious habits." and in view of the "danger" threatened by the congress, the bishop exercised his episcopal authority by forbidding, "under penalty of mortal sin," all those subject to his jurisdiction to attend its sessions, even if their attendance might be prompted only by curiosity. The letter closes with the exortation not to forget the warning against false prophets and false apostles who will "mask themselves as the apostles of Christ." In the Protestant Episcopal Church there is also strong dissatisfaction with the plan, Dr. Manning, rector of Trinity Church, New York, the largest and wealthiest Episcopal church in the country, even going so far as to state that "if one penny be voted from the missionary treasury from the general fund to pay the expenses of the delegates to this Congress, there will be thousands of churchmen who will view it as a plain, sordid misappropriation of funds." What is there about the proposed Panama Congress to create such a stir in these two communions?

Two Strong Reasons

There are two reasons that prompted the calling of the congress just at this time. The first is that Latin America had no recognition in the World missionary Conference at Edinburg five years ago; the second is that now is the time for such a congress, because just at present Latin America looms large before the Christian world, especially to America. Latin America failed to get due recognition at the Edinburg conference because a strong element among those who prepared for that gathering did not see the great missionary call of Central and South America, or seeing it did not have the courage to own it, so that for the sake of unity this field was eliminated from consideration. It was a concession to high church Anglican leaders in England, and thru them to the Romanizing element in the Church everywhere, another one of those mistakes in the conduct of the Kingdom which have often before been made in the interest of peace, but which brought only added controversy and strife among Christians. The fact that there is now in this country a special interest in things Spanish American on account of the Mexican trouble and because of the closer relations with South American peoples that are being brought to pass, makes a gathering of this kind, with the end of securing a statesman-like view of the unity of the two Americas, their mutual interests and destiny, and the message which a united Church in North America has for the people and institutions of Latin America, almost imperative. The Panama canal has virtually reconstructed American geography and made the unity of North and South America stand out in bold relief. The very formation of the entire continent, with the Rockies and the Andes as a continuous backbone, seems to prophesy the ultimate unity of the peoples who inhabit them almost with the force of a natural law. Where the land is so closely drawn together by Nature herself, surely the peoples of both divisions ought to get together for mutual help and progress. Tho the twenty-one republics to the south are different from our ours in their origins and separated by their inheritances of language, custom, climate and national characteristics, there is nevertheless that common ground possessed by all in the fundamental principle of government which declares that "government of the people, by the people and for the people shall not perish from the earth.' Business interests also demand a closer unity, and the Pan-American Union, with international headquarters at Washington, is the declaration that our commercial interests are common also.

Different Inheritances ought not to Divide

Bound thus by geographical, political and commercial bonds, only one thing is needed to complete and cement that union. That is that they shall be one in their moral and religious ideals. This is a difficult task because of different lines of inheritance and of the differing types of life that have resulted from this fact.

"If the Panama canal were an ocean," says Dr. Charles L. Thompson, Presbyterian, one of the home missionary leaders who is dilligently promoting the congress, "it could not more strikingly suggest the distance between the types of religious thought which are the inheritance of the two Americas. To the northern half of the continent came the Reformation life of Europe, to the southern Latin Christianity. But there was a further difference. The religious ideals that came to the United States came in the hearts of those who were builders of freedom—civil and religious. The Christianity that came to South America was borne on the shields of adventurers and explorers, whose aim was not liberty, but license and the glory and the enslavement of the aborigines. History presents no sharper contrast than that between the Pilgrims of New England and the "conquistadores" of South America. That the ships which brought the Spanish invaders brought also missionaries of rare devotion need not be denied. But their work suffered serious handicap from their godless comrades. And thus it came that South America had to shake off an inheritance of vainglorious seekers for gold and glory before she was ready for the free life, to which, after countless revolutions, she has come at last."

The Religious Need

Religiously, however, South America has not yet wholly shaken off its inheritance. In Europe there has been progress, but Roman Christianity in South America remains far below the level which has been reached in the Roman Catholic countries of Europe. For a long period of time the Roman Catholic Church has had its opportunity in South America. So completely has it been in possession of the field that the people have known little of any other form of religion, and a very large proportion of them have come to identify Roman Catholicism with Christianity. The result of Roman Catholic propaganda in South America together with its failure to lift the people above the low plane of superstition, is clearly set forth in an article on "South American Students and Missionary Strategy," by Bishop Stuntz, Methodist Episcopal, familiar with South American conditions by virtue of many years' sojourn there, another ardent promoter of the Panama Congress, in the *Bible Magazine* from which we quote the following:

"All over South America the men and women who have aspired to be considered cultivated and modern in their thinking have revolted against religion in the only form in which it has ever been presented to them. Not more open and unashamed were infidelity and scoffing at the Roman Catholic Church in the lurid days of the French Revolution than are the same unbelief and defiance of what they consider religion on the part of the vast majority of thinking men in South America to-day. From birth they have had it drilled into them that there is but one form of Christianity, and that all other so-called churches are made up of infidels. All who do not accept the doctrines, the saint worship, the impossible thaumaturgy of Rome, are atheists and fit only for anathemas in this world and the wrath of God beyond the grave. If this Church had exemplified the words of Christ in its teachings, and in the Christlike spirit of apostolic times had gone about its work, it would have been revered and held in just and generous esteem. But its teachings have been a travesty on much that Christ

commanded them "to do and teach," and many of its priests and leaders have been men of corrupt lives, and have conspired to suppress all liberty of the spirit and of the mind in the nations where it has had almost unlimited authority and power."

Why there are no Divorces

And Bishop Kinsolving, head of the American Episcopalian missionary work in Brazil, who does not share the opinions of those who allege that South America needs no other religion than that which the Roman Catholic Church can furnish, has spoken very plainly on the same subject in connection with the recent Laymen's Missionary campaign. In the introduction to his public addresses on the subject he says. "South America to-day is a country commercially, industrially, governmentally, educationally and religiously inferior, in spite of its having had an earlier start and a more favorable start in civilized development than North America had. For this the Roman Church must bear the responsibility in the premises, because it had a hand, and a powerful one at that, in all South American history from the first." To the boast of Catholicism that there is no divorce in the southern continent he replies, "That is true; there is no divorce, and for the simple reason that there is no need of it; nothing in law or custom or social sentiment forbids any husband from having just as many families as he pleases." On the other hand, the bishop says, improvement at least in social ideals soon becomes noticeable wherever a Protestant church is started. Roman bishops immediately pay extra attention to the parishes where Protestant missionary effort is begun, and they enforce better conduct of church affairs; a higher moral atmosphere soon becomes evident and the priest himself begins to live a purer life.

The moral and social well-being of all the inhabitants of both Americas demand that all who are interested in such a welfare should get together and face these facts frankly and courageously. And the Panama congress aims to provide an opportunity for doing this. Nor are evidences lacking that South America is awake to its religious needs. Many voices from Latin America who have a right to speak in this connection are outspoken in their conviction that a joint consideration of the supreme Christian duty toward all America is the demand of the hour. The oppor-

Continued on Page 8

THE EVANGELICAL CHURCH IN THE YEAR OF HER JUBILEE

The doctrinal Statement formulated by the Evangelical Founders is broad enough to accommodate all Believers in Jesus Christ. Some of the "False Brethren" who made the Task of the early Years still more difficult

PAPER READ BEFORE THE CONFERENCE OF THE PACIFIC DISTRICT BY PASTOR J. KROEHNKE, SAN FRANCISCO.
FROM THE GERMAN BY PASTOR J. J. BRAUN.

The writer would not have undertaken to bring a paper upon this subject before the Conference, if it had not been expressly stated from the outset that his should merely be the task to impart personal impressions in any manner he pleased. Be it confessed, therefore, that the writer does not expect to do justice to the subject as stated. For this he possesses neither the necessary data nor sufficient insight into denominational affairs. He is grateful, moreover, for the freedom of movement kindly granted; and if he does not attempt any measure of completeness, the cause is to be found in the great number of impressions, which it were impossible to reproduce within the space of this paper.

Comparison between 1840 and 1915

Seventy-five years ago, six pastors were assembled at Gravois Settlement, St. Louis County, Mo. These with two others that came in later were founders and members of the "Church Association." The official name of the newly-founded organization was "Association of German Evangelical Churches of the West." The place of meeting was a small log church. At present the German Evangelical Synod consists of 1,095 pastors, about 1,400 congregations, including auxiliary charges, and thirty parochial school teachers. In the statistical report for 1914, 1,236 churches are recorded.

We have educational institutions, orphanages, deaconess homes, and in far-away India missionaries, teachers, catechists, etc. are laboring in the spirit of our Synod. The official names: "Society of German Evangelical Churches of the West," "Evangelical Synod of the West," were not adapted to the growth of the Synod and had to make way for the name: "German Evangelical Synod of North America," and again the name does not quite cover all the facts about the Church. In view of such growth, we may cheerfully proclaim: "The Lord hath done great things for us."

It goes without saying that the fathers of the Synod could not forsee so great an expansion of the work they had begun. But looking backward from the vantage-point of this anniversary year over three-fourths of a century, such growth of our church organization seems but natural and even self-evident, especially in view of our doctrinal statement, which has so often been assailed. When one considers the vexing problem at present presented by sadly divided Protestantism, it would seem that in this statement our fathers were ahead of their day by about seventy-five years or more. Better days are dawning in this regard, and the fact needs no further proof that even in denominations and circles that not long since have been battening on a denunciatory particularism, a more or less concealed tendency toward church union is apparent. Even tho this tendency of the time, which may be the case especially among denominations using principally the English language, may here and there expose us to the dangers of an unprincipled latitudinarianism, it cannot be denied that the time has begun for mutual advances and mutual understanding. Whether this general cry for church union is destined to benefit the relation of denominations to one another, and what form such benefit would assume, no mortal can foretell; however, a basis for a far-reaching union,—a basis, solid, historical, sufficiently tested, and of a strictly scriptural nature, is contained in the creed of our Synod. More cannot, less must not be demanded. There is no danger of exaggeration in saying: the founders of the Synod had but the one object of organizing an "Association of Churches of the West"; the fact, however, is that without knowing it, they sounded a clarion call for the assembling of scattered believers in the Kingdom and under the cross of Christ, a call worthy of earnest consideration and faithful heeding far beyond the limits of their own age. Those who do not consider the prayer of Jesus: "That they may all be one" merely an exalted saying, but regard it a sacred ideal uttered in a most solemn hour, will not possibly pass the Evangelical confession of faith by hastily, thoughtlessly or even contemptuously. In it the fundamental idea of the Kingdom of Christ is expressed simply, ingenuously, and so true to its nature that it must irresistibly attract every Christian mind that finds the bounds of an exclusive denominationalism too narrow to contain all of the Kingdom of God. A man may embellish his views on points of doctrine of secondary or of a hundred times less importance with yet so many flourishes, furbelows and fine phrases, his action in so doing will almost everywhere silently be regarded as his own private affair as long as thereby he does not hypocritically place himself at variance with the teaching of the Church to which he is at the time pledged. Following the great Apostle, our Synod has in bold characters written into the history of the Church: "I determined not to know anything among you save Jesus Christ and Him crucified." "For other foundation can no man lay than that which is laid, which is Christ." The principle of our Synod involves a union of the two churches of the Reformation and calls especially for the proper emphasis upon the *fundamentals* upon which all who believe on Christ and love Him can get together peaceably as a people of God zealous of good works.

Relation to the German State Church

Let it be said again that the founders of our Synod did not attempt the impossible, i. e., the harmonizing of the distinctive doctrines of the Lutheran and the Reformed Churches. The word "Evangelical" sufficed, for it was the Evangelical Church as the church of the Prussian Union that was to be established in this country. Above all they desired to supply those immigrants from the German Fatherland that were not yet cared for religiously with the unadulterated Gospel of Christ, and not with any separating denominationalism. In principle our Synod is in perfect harmony with the State Church of Prussia and may justly be regarded her daughter. Besides authorizing an offering for us in the pioneer days of our Synod, the governing body of the Prussian State Church officially invited our Evangelical Synod in 1898 to participate in the dedication of the Church of the Redeemer in Jerusalem. Thereby our Synod was recognized as a daughter of the German State Church. Dr. Menzel of Richmond, Va., represented us upon that occasion. With these exceptions, our mother church paid very little heed to us; we were permitted to manage our affairs entirely in accordance with our needs and desires, which certainly was a very good thing. For real help, our lasting gratitude is due the Mission Institutes of Barmen and Basel, the "Johannesstift" at Berlin, and the Chrishona Mission School near Basel, all of which, it may be added, are entirely independent of any kind of State control.

Difficulties

Often the grand but wonderfully simple doctrinal statement of our Synod has been denied appreciation or even courteous recognition by certain groups that boast of German lineage and German spirit. For instance, the little German Church Society very soon found a class of Germans in Missouri that employed no less a tool than the muck rake to spread their foul culture over American soil. Conspicuous in this effort were German periodicals, such as the "Antipfaff," "The Lantern" and others whose names bespeak their character. In another state, these men of culture with a show of marvelous heroism poisoned the well of one of our pioneers by throwing into it a dead fox. The writer will never forget the appellations applied by a prominent clergyman of Chicago in 1875 to creatures of this temper who paraded past his church on Sunday morning with bands playing loudly, thus disturbing his services. How many men of this cast of mind perished in the vertex of this new-world current, God only knows. The lowest of them went so far that the pioneers of our Synod had to be concerned for their very life. The better class of German immigrants into the West, as well as the religious element, did their best to weed out the bunglers of culture described above; however, no evidence need he adduced to show that they did not altogether succeed. There are still some Anglo-Americans of the opinion that German-Americans of better mind and manner ought to suffer because of the fact that godless Germans have sullied the shield held in highest honor by their nobler countrymen. A prejudice is easily and quickly formed but only very slowly erased. We who are older will remember the names by which jingoes honored German-Americans: "German infidels and beer guzzlers."

Let us now turn away from these miserable creatures. In Germany's revolutionary period they failed utterly to grasp the ideals of their leaders and committed outrages of which the following is an example: lacking both in the finer sensibilities and in better munition, but with a good supply of skulls from the church-yard, they bombarded an idyllic parsonage in Mecklenburg, and then escaped to America to perpetrate new feats á la "Antipfaff." Let us rather turn our attention to another class of people which blocked the progress of the Synod. This group was equally lacking in comprehension, but was considerably more harmful. They were errant knights, spiritual freebooters, capable of preaching everything and believing little or nothing. In Wisconsin a pioneer told the writer about a preacher of this type. He was ultra-liberal in every regard. After a baptismal and wedding celebration his people were compelled to go up and down the streets looking for their preacher and usually found him in the gutter.

A faithful church member who had passed thru "the good old days" once said: "Pastor, it used to be so, that a man who had made a failure of everything else but was equipped with "brass" and a black coat, and was able successfully to beg a hymn book and a Testament from some good-natured pastor, could without any difficulty appear in some German settlement as a clergyman." Should this be too strong for some, let them withhold their judgment until they have read the following episode. It is not a fantasy but an actual occurrence.

The Kingdom's Advance

Army and Navy Y. M. C. A. Work expanding

Larger numbers of enlisted men in United States Army and Navy are giving the Army and Navy branch of the Y. M. C. A. new burdens. The Colorado strikes and their adjustments are also giving the Industrial department of the Association new burdens. John D. Rockefeller, Jr., has given $100,000 with which to erect two large or several small Association buildings at the Colorado mines. A special secretary has already been selected for this work among the miners. On the Panama Canal some new buildings are to be erected as soon as sufficient funds are in hand. The government erected buildings during the digging of the canal which the Y. M. C. A. are new using, but now the Association will have to have buildings of their own to meet the need of increased numbers of Army men coming to the canal zone.

An inspection of Army and Nevy work is now being made on the Pacific coast, Honolulu, China and at Manila. The number of men at Honolulu has been increased from 5,000 to 18,000 and a naval building must be built for these men at once. Almost no work is carried on there now. At Shanghai there is to be constructed an enlarged Naval Branch under American control, and at Tientsin improvements and a possible new building are considered. At Fort Wm. McKinley, Manila, enlarged facilities are to be put in. The Association reports that at many of the stations the Government has alredy increased the number of enlisted men three-fold and the new naval program will open up new fields and enlarged work for the department.

Religious Liberty spreading in South America

Peru is the last nation in all the world, or very nearly the last at any rate, to decree full religious worship. This event occurred the other day by action of the Peruvian Congress, taken however, over the veto of the president of the Republic. Peru is the last nation in South America at any rate, and now religious liberty obtains thru the entire world. Countries of South America decreeing such liberty last next to Peru included United States of Colombia, Ecuador and Brazil in the order named. Until within a short time the actual liberty did not obtain in Bahia and some interior cities of Brazil, while some cities in Bolivia did not concede full liberty tho it was granted by law.

Five South American nations established Roman Catholicism as the State Church, altho they did not forbid other churches, and permit individuals full liberty of religious worship. These are the United States of Colombia, Chile, the Argentine, Uruguay and Venezuela. Ecuador long held the Roman Catholic as the State Church, but when granting religious liberty it took many of the powers theretofore exclusively given to the Roman Catholics.

Because of the activity of the Roman Catholic Church in political affairs in many South American nations, especially in Peru and the Pacific coast nations, there have come into existence two political parties, the Liberal and the Clerical. The former hold the Church ought to take no part in political matters, and the party is composed for the most part of men who have left the Roman Catholic Church on this ground. The Clerical part is composed exclusively of the hierarchy and the staunch friends and supporters of the Roman Catholic Church.

Opposition to Panama Congress stirs Episcopalians

Wise heads in the Episcopal Church confess themselves amazed that bishops of their Church sign calls at this time for a special meeting of the House of Bishops to be held in Philadelphia early in 1916. They say that such acts are open bids for a row such as may and probably will shake their Church to its foundations. So far as can be learned, bishops have as yet received only inquiries as to whether they will attend if a special meeting be called. Such call is issued only when a few more than half the number resident in the United States and having original jurisdiction pledge to attend. The number signing such call is confessedly larger than most of the cautious minds in the Church supposed it would be.

The move is ostensibly to elect a Missionary Bishop for South Dakota, but it is admitted that that task could wait until the regular meeting of the General Convention in St. Louis in October next. The real move is one made by the high church faction, and by their sympatizers who oppose the Episcopal Board of Missions sending delegates to the Panama Missionary Congress in February. Some of the Episcopal bishops in Latin America openly announce their purpose to go to Panama, whether the House of Bishops meets or not, or whether the Board of Missions of their Church sends them or not.

Legal authorities in the Church say the House of Bishops, meeting in special session, can do no more than to advise the Board of Missions to withdraw its delegates already elected. No act on its part is binding. The whole matter will precipitate itself into the St. Louis Convention next October. It was in the Convention of 1912, and the Board's proposal to cooperate with Protestants, especially with the Federal Council, was beaten by only a few votes, and all of them in the House of Bishops.

New Work for Volunteers of America

Features of the work of Volunteers of America this past few months have been the remarkable growth of the Prison League, with Mrs. Bellington Booth at its head, and the opening of a new Hope Hall near Chicago for discharged prisoners, making a total of five Hope Halls. The League has a membership now of 80,000. The Hope Halls are not alone for persons who have been in prisons, but also homes for children and wives of prisoners, and for other children in need because of no parent or protector. The five Hope Halls are in New York, Ohio, Illinois and Louisiana. The new Hall just opened in Chicago cost $22,000 and is a model for such an institution. Homes for children have been opened in the last year in San Francisco, Los Angeles, Boston and New York. No fewer than 165,000 women and children have been helped thru these homes in the year now coming to a close.

Another new thing in Volunteer work is the utilization of property left vacant by owners but used by the Volunteers until it is sold. This is called "Volunteer Property." Especially has the use of this volunteer property been very successful in St. Louis, Chicago, San Francisco and New York. There have been located in these properties employment bureaus, wood yards, co-operative stores, milk, ice and second-hand clothing distribution centres. Sewing classes for poor women, classes for training volunteer workers, nurses and etc., is becoming more and more a feature of the work done at these temporary centres. The volunteers report having found employment for 33,000 persons the past year, to have served 1,124,000 meals, and provided lodgings for 489,000 persons. The Prison League is extending its work to women prisoners and discharged girls. Its receipts for the year are far below normal and the extension work planned for the Pacific coast is greatly in need of funds.

Congregationalists Preparing for Pilgrim Anniversary

The Home and building societies of Congregationalists have already taken steps to carry thru the consolidation plans ordered by the Congregational National Council just held at New Haven. These plans permit the societies to retain their identities, but they are hereafter to be managed by one governing body, with one general secretary. The missionary part of the Sunday School Society, also ordered into the combination, has taken steps already to carry out new plans. Altho as yet incomplete, it is said that the action of the Council, relating to the remaining part of the Sunday School Society, means that Congregationalists are eventually to have a great publishing agency, somewhat after the plans of Methodists. A $3,000,000 fund for Ministerial Relief was also authorized by the Council.

A committee has been named by Congregationalists to confer with other Christian bodies to ascertain the part all will take in the celebration of the landing of the Pilgrims, and also, to determine what Congregationalists will themselves do to celebrate the three-hundredth anniversary of the event. The date is 1920. Matters are not fully determined, but it seems fairly well settled now that the form of the observances in 1920 to mark the three-hundreth anniversary of the landing of the Pilgrims will be in two parts. One of these will be the celebration of Congregationalists, as the religious body most closely identified with the Pilgrims, and the other the celebration by the State of Massachusetts, the commonwealth most concerned in the historic event. The form of Congregationalists will probably be the raising of at least $5,000,000 between 1915 and 1920.

Congregationalists will join Massachusetts authorities in the State celebration. So will all other religious bodies holding anything in common with the landing. Prominent among these will be the Lutherans. These are weak in New England, but they promise to do what they can in return for co-operation of other Protestant bodies in their four-hundredth anniversary celebration in 1917. The State observance seems likely to be an exposition at Plymouth, that is not to be so much industrial as literary and religious, and the buildings for which are to be, if present plans go thru, permanent and available for future exhibits if not for industrial and educational purposes.

Smoot Hit by Brother Mormon

Senator Smoot on the first Monday of this month began in the upper house of Congress at Washington his third term as member from Utah. Whoever remembers anything at all about politics ten and twelve years ago remembers what a mighty cry of objection went up from all over the country when Smoot was first chosen to this senatorship. First non-Mormons in Utah and then men of sober and discriminating mind in other states protested openly that no apostle of the Mormon Church—an organization committed to the religious and social rightfulness of polygamy and maintaining besides a despotic political rule over its members entirely at variance with American free citizenship—ought to be eligible for a seat among federal lawmakers, particularly when he was notoriously chosen for the office by the church hierarchy of which he then was and still is a member. This well organized opposition was able in the long run to convince the senate's committee on elections that Smoot should be expelled, but he and his church associates were shrewd enough to intrench themselves in party connections which finally saved him from that disgrace. A majority vote of the senate confirmed him in his seat.

This defeat made Smoot's defenses apear impregnable, and when he was chosen for a second term under the same conditions as before, he was allowed to take his place without formal objection. And so again it has been felt useless to make an issue against him in the present Congress, when, as said before, he begins his third cycle of six years. But a most surprising and unthought-of thing has come to pass. Formal protest is laid against Smoot which the new senate must immediately take up—a petition for his unseating on the same grounds as were preferred twelve years ago. And this objection comes not from any non-Mormon source, but from a Mormon citizen of Salt Lake City, acting single-handed.

C. G. Patterson is the courageous "Latter-Day Saint" who has thus defied the powers that be of his own church—a deputy clerk of the county court in Salt Lake City. To make sure that his objections to Senator Smooot shall not be overlooked, he has forwarded a copy of his voluminous indictment to every member of the senate. Substantially his complaints are the same as those of the committee which attacked the Utah apostle in the first instance.

Like the original charge, Mr. Patterson's specifications say nothing against Mr. Smoot's personal character or creed. But in the most direct possible way Mr. Patterson asserts that the senator is not the free choice of Utah's citizens but a choice dictated to them by the heads of the Mormon organization on the strength of a religious authority which a Mormon but seldom dares to disobey.

Proofs are submitted to show that in Utah Smoot is regarded as having come to Washington in the capacity of a church representative—a sort of envoy to the United States government. It is directly charged that at the least he personally represents the church's monopolistic business stake in the beet sugar industry. And the protestant emphasises the senator's individual ownership of stock in the Utah-Idaho Sugar Company—a strictly Mormon corporation.

The daily papers have had but little to say concerning these charges, tho the manner of their filing and their origin make them certainly of dramatic news importance. The New York *World*, however, did interview Senator Smoot about the Patterson accusations, and he denied that he belongs to the Utah-Idaho Sugar Company. Nothing more. For the remaining counts apparently he has only "confession and avoidance."—*The Continent.*

"Thy Word is a Lamp unto my Feet and Light unto my Path"

January 2, 1916. Sunday after New Years

Helps for a Good Meeting

Rev. Henry Katterjohn

WHAT IS CONSECRATION?

1915
M. Dec. 27. Consecrated Childhood. 1 Sam. 1: 24—28.
T. Dec. 28. Consecrated Youth. 1 Sam. 16: 1—13.
W. Dec. 29. Consecrated Manhood. Isa. 6: 1—8.
T. Dec. 30. Consecrated Service. Acts 13: 1—5.
F. Dec. 31. **A Way set Apart. Heb. 10: 19—21.**
1916
S. Jan. 1. Consecrated Time. Eph. 5: 8—20.
Sun., Jan. 2. Topic—What is Consecration? Mark 12: 28-34. (Consecration Meeting.) Psalm 24: 1.

Suggestions to the Leader

The first meeting of the year demands special preparation on the part of the leader and the members of the society. Let us get away from the idea that the meeting is in the hands of the leader, and that *he is responsible* for the plan of the meeting. Unless the society members co-operate with the leader and support him enthusiastically the meeting will fail in its purpose.

Then let us also beware of *getting into ruts* in the planning of the program. It is not desired that the meeting should at all times begin in the same manner, and that the same order be followed at all times. Why not introduce a few surprises from time to time? Uncertainty as to the order of procedure will arouse interest, and demand attention. Then do not follow blindly the suggestions given here or found in other papers.

They are to be mere suggestions, which can be adapted to their own needs. Plan to secure the co-operation and participation of the members, then the meeting will not drag.

A Plan for the New Year's Meeting

Ask the president of the society to give a brief report of the work done in the past year. Dwell less on the financial aspects of your work and more on the *spiritual* influence your society exercised.

Have your Membership, or Lookout Committee outline a plan of work which has for its aim the securing of the many young people outside of the society as members of the same.

Ask your Missionary Committee, or Committee on Benevolences to report on the money raised for benevolences, and have them state in what manner these funds were distributed.

A general survey of the work and opportunities ought to be given by all who are in charge of specific work.

Then at the close let the pastor tell the society how the society as such can help him in the performance of his duties. The society ought to be in touch with the pastor and the congregation. They can be the pastor's efficient assistants. Let us remember, the society is no financial instiution, but an evangelistic agency. Its aim must not be primarily to help the church financially, but to *build the character of the young people* for whose spiritual welfare the church has assumed the responsibility.

The Topic Presented

1. The Time is the Lord's.

A whole year lies before us. Measured by days, three hundred and sixty-six such divisions constitute this year. Measured by hours, 8,784 are to be lived in this year. What part of this time belongs to God? The Fourth Commandment bids us remember that the seventh day, or one-seventh of our time, is the Lord's. But Psalm 24 gives us a good cue as to the interpretation of that commandment. The psalmist recognizes the fact, that *the earth is the Lord's and the fulness thereof, the world and they that dwell therein. All* of our time is the Lord's time, and the Sabbath is but a reminder of that fact. Otherwise we might forget that we are the Lord's.

2. Our Life is the Lord's.

Consecrated means to make sacred, or to set aside for and connect with God. Material and earthly things are deified, endowed with God's spirit, designated as God's agents. Time is but another definition for life. We cannot think of time except in connection with life. Time has ceased to be for the dead, we the living measure our life and activity by the standard of time. If our time is the Lord's, then our life is the Lord's.

3. How is consecration proven?

Consecration is proven by the love we show toward God and our fellowmen. God's nature is love, an imparting of self to others. God's activity is a constant uniting of Self with the world. As our love increases God's manifestation and imparting to our own nature grows easier and more complete. As we love others we give ourselves, our time, our energy to them.

The young man who interrogated Jesus as to the Great Commandment was not far from the kingdom of God because he knew the great truth of the Kingdom. But he was far from being in the Kingdom because he had not begun to practice the truth he had recognized.

Blessed is he who knows and does the will of God.

Some Questions on the Topic

In what respects have we in the last year failed in our work, and why?

In what respects have we succeeded, and why?

How can we consecrate ourselves?

How does consecration prove itself?

Some Scripture on the Topic

Psalm 51: 17; Matt. 13: 44, 45; Rom. 6: 13, 16, 19; 12:1; 2 Cor. 8: 5.

A Prayer

We thank Thee, our heavenly Father, for Thy divine guidance in the past year. If we have succeeded in doing something for Thee it was because of the enlightenment given by Thy Spirit, the Spirit of truth who is ever guiding us in the truth. We have failed in many respects, not because Thy Spirit failed to guide us, but because of our disobedience. We refused to follow when Thou didst call.

We therefore pray that our sins might be forgiven, and an opportunity given to correct our mistakes. We pledge ourselves anew to Thy service, and pray that in Thine mercy Thou wouldst not forsake Thy selfwilled children. Go Thou with us, O Christ, as Thou didst walk with the Emmaus disciples, instructing us in the truth, and revealing to us the vision of life and salvation. Amen.

The Advanced Quarterly's Lesson

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

Lesson 1. Jan. 2. Between the Testaments; Dan. 2: 31—45.
Lesson 2. Jan. 9. The Origin and purpose of the Gospels; John 1: 1—14; Luke 1: 1—4.
Lesson 3. Jan 16. The Growing Jesus; Luke 2: 40—52.
Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3: 1—12.
Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3: 13—17; 4: 1—11; Mark: 9—13.
Lesson 6. Feb. 6. Beginnings in Judea; John 2: 13—25.
Lesson 7. Feb. 13. A Woman Lost in Sin; John 4: 27—30; 39—42.
Lesson 8. Feb. 20. Beginnings in Gallilee; Luke 4: 14—31.
Lesson 9. Feb. 27. Teaching with Authority; Matt. 5: 1—16; 7: 28, 29; Luke 6: 20—26.
Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8: 22—56.
Lesson 11. Mar. 12. Miracles of Jesus, II; John 5: 17—31; 20: 30—31.
Lesson 12. Mar. 19. Parables of Jesus; Matt. 13: 10—17.
Lesson 13. Mar. 26. The Arising Opposition; John 6: 60—71.

Lesson 1. Between the Testaments

Daily Bible Readings

M. Dec. 27. Dan. 2: 31—45. Nebuchadnezzar's Dream.
T. Dec. 28. Dan. 7: 1—7. The Four Beasts. (World Powers.)
W. Dec. 29. Dan. 8: 1—4. The Ram with Two Horns. (Medes and Persians.)
T. Dec. 30. Dan. 8: 5—8; 11: 2—4. Greek Rule.
F. Dec. 31. Dan. 11: 5—13. Struggles between Syria and Egypt.
S. Jan. 1. Dan. 8: 9—14; 11: 14—20. The Little Horn (Antiochus Epiphanes).
S. Jan. 2. Dan. 7: 19—28. The Fourth Beast (Roman Period).

Lesson Key:—"*For the Kingdom is Jehovah's; and He is the ruler over the nations,*" Psa. 22: 28.

Between the dates of the last prophet of the Old Testament and the birth of Christ lies an interval of about 400 years. During this time God sent no revelation to His people, but this does not mean that He was indifferent to their fate or had forgotten His promises to them. The scene of God's activities had merely shifted from the Promised Land and the Chosen People to the other nations of the earth. By His guidance of world affairs God was proving that He was not merely Israel's national deity but God all over the earth, and that even the nations who were ignorant of Him, and the rulers who were not disposed to obey Him, must ultimately contribute to the fulfillment of His purposes. Even tho Israel had shown itself unworthy of the salvation God was providing for them and needed to be disciplined and chastened by the rod of His punishment, God's plans for the salvation of all mankind were by no means frustrated, but were rather being pushed toward completion in God's own time. The events that took place in this period are therefore of great importance for the understanding of the New Testament.

The personality and the activity of Daniel is the link that connects Israel with the great world powers. As a youth of royal lineage he was carried away into exile by Nebuchadnezzar, at whose court he underwent a special training for political service, Daniel being noted above all his companions for his understanding in all visions and dreams. He was the only one of the wise men of Babylon who could tell Nebuchadnezzar the dream he himself had forgotten, and also interpret for him its meaning. He is careful, however, to state repeatedly that he does this not by any wisdom of his own, but by the power of God, who therefore alone deserves the glory. The four kingdoms referred to in the dream represent the world-powers that will arise and control the fortunes of God's people until the kingdom of God shall be established in the coming of the Messiah, viz., first, Nebuchadnezzar's (the head of fine gold); the breast and arms of silver represent the Medo-Persian empire; the belly and thighs of brass stand for the Macedonian or Greek period, the legs of iron for the Roman period, and the feet of iron and clay for the Germano-Roman period, the complete course of which is not yet fully clear. The great mountain represents Christ's future kingdom.

While Israel was passing thru the fiery furnace of affliction and bearing the yoke of foreign nations, all its glorious hopes apparently come to naught. God was nevertheless shaping conditions so that in the fulness of time all the world should know of His salvation. Israel was dispersed among the nations, so that all peoples might become familiar with the idea of the kingdom of God, and the East and the West were fused together by conquest and oppression, common laws and a common language, so that the Gospel might have unhindered access to all portions of the then known world.

There are many who believe that the present great world-war bears some definite relation to the final fulfillment of Daniel's prophecy in verse 45, inasmuch as apparently all the kingdoms growing out of the old order are being consumed and broken up, preparatory to the firmer establishment of God's kingdom in their place. It is perhaps impossible to state exactly the manner in which God's plans are being worked out in contemporary history, because we who are part of the events now transpiring cannot get the true perspective for such a vast world-view. Nevertheless, so much is certainly true that the same God who was shaping world events in Daniel's day toward the coming and the victory of His kingdom, is still upon the throne, and can be trusted to take care of the interests of His people and His great cause. Whatever affliction the kingdom of God may be suffering because of the great war, God's hand is still directing world affairs, and the whole history of the world in the light of the Word of God is one great cumulative argument for the final conquest of the world by the kingdom of God. It is our sacred duty to identify ourselves yet more closely with all that pertains to His kingdom, both for our own sake and for the sake of a more speedy realization of the kingdom of God in the fullness of its power thruout the earth.

A deeper study of the Bible is an essential aid in such a devotion to the kingdom, and it is the aim of the *Advanced Bible Studies* to lead all our church members into a more thoro knowledge of the Scriptures as the source of eternal life. We know of no better helps tho to this end than those offered in *The Advanced Quarterly*, which is sold at only *fifteen cents per year*, and should be diligently used in every Evangelical home and Sunday-school. In addition to this

each lesson is fully treated for class use by able writers in *The Evangelical Teacher*, single subscription, *60 cents per year; in clubs of five or more, 50 cents.* Special introductory offer: *10% discount on all orders sent in before Feb. 1, 1916.* Orders and remittances to be sent to Eden Publishing House.

Denominational

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miles from Pana who also served it until 1870. His successors were the Revs. J. Gubler, 1870-75; Fr. Pfeiffer, 1875-1881; F. Schaer, 1882-1883; G. Mayer, 1883-1887. Theo. Krueger, 1888-1890; W. Kampmeyer, 1890-1892 (the year of his death.) J. Bungeroth came 1892-1893. (On account of nervous trouble he was compelled to give up his work after only one year's labor.; K. Michels, 1893-1901; F. Hempelmann, 1901-1906.

The year 1906 was a memorable year for St. John's. The new pastor, Rev. J. S. L. Nollau had just arrived on July, '06, expecting to take up his work the following Sunday; but God willed otherwise and called him home on July 10. Rev. Philip Wagner, who after his retirement from active work had moved to Pana, now in spite of his years and infirmity served the congregation with all faithfulness till Rev. D. Buchmueller could take charge, November, 1906. Under his pastorate English services were introduced, the sewer and paving taxes paid, a new heating plant and the large organ installed. Upon his departure in July, 1911, Rev. A. Doellefeld took charge. The old parsonage was sold and the present one purchased and the roof of the church covered with slate. Since 1914 Rev. G. Kanzler is in charge of the work. Under his guidance the remodeling above alluded to was made. In the past fifty years 467 children were baptized, 208 were confirmed, ninety-three marriages were performed, 182 persons were buried. As no complete records were kept, no account of the benevolences can be given, but $5,000 will not miss it far.

At present the church has a membership of fifty-eight families, the Ladies Aid Society has fifty-three, the Willing Workers forty-four, the Young Peoples League twenty-four and the Sunday-school 112 members. *D. B.*

Minnesota District

Mott, N. D.

On Sunday, Oct. 17, Friedens Churh at Mott, N. D., dedicated its new church building to the service of the Lord. Many guests appeared from far and near to view the new place of worship in its festive attire and to hearken to the impressive services. The ideal fall weather made a record attendance possible.

During the morning services L. Deninghoff, the pastor in charge, officiated at the dedicatory functions. Pastor Karl Koch, the chairman of the District mission board, preached the principal sermon. Rev. A. Debus, the president of the District, preached the chief sermon in the afternoon. Singing by the choir and brief addresses in English and German by Rev. Karl Koch and the local pastor concluded the services.

The church is a very neat frame building twenty-eight by forty-six feet in size. It is equipped with electric light, heating, and a basement for school and social purposes. The congregation which is yet very small and a home mission charge, deserves all credit for having so willingly contributed the sum of $3,000 with which it was able to defray all the expenses of this so noble undertaking. The pastor in charge resides in Taylor, N. D.

Making Folks easy to Live with

Concluded from Page 3

in earnest, "Lord, make me easy to live with." The art of living together is both a fine art and a most useful one, nothing more so. It is considerably complex and decidedly difficult. It involves much thoughtfulness, the putting of one's self in the place of another, the constant surrender of one's own will. It includes the long and by no means simple process by which dissimilar temperaments, trained in somewhat dissimilar surroundings, are gradually assimilated. They who would master this art must learn to give up individual rights in the interest of the domestic community, must avoid stock subjects of disputation and unnecessary criticism of each others' methods, must freely allow large liberty in personal details, not insisting that there is only one way to do things; must not expect too much of others, keeping in mind the fact that they themselves make large demands on patience. Familiarity must not be allowed to swallow up courtesy. Nor must one think that love alone is enough to make a model home. Brains must be carefully mixed with it; common sense must have sway; affection must be guided by intelligence. Little attentions, pleasant words of cheer and commendation, the wisdom that comes from constant watchfulness, how important are these. The best sort of religion will compass these.

There is such a thing as domestic philanthropy, within the reach of multitudes who imagine themselves shut out from any worthy career, but who are overlooking this which lies at their feet, and is the most important of all. It is a sphere not glittering with meretricious attractions, but sure to be crowned with most substantial rewards, and yielding more solid satisfaction and genuine comfort than all the brilliant trophies which misplaced ambition tires itself to win. Household religion brightens the eye, sweetens the voice, delivers from worry, checks the hasty word, alters the impatient tone, makes the brow smoother, the heart happier, and the home a Paradise. A truly Christian marriage, entered into reverently and discreetly, not fractional but integral, where the love of the wooing days is carried over into the wedded days, will be a help, not a hindrance to every right principle and purpose, an aid to the cultivation of genuine religion. A home so constituted is as good a type of heaven as is seen on earth. Upon it rests the light of God's constant smile. In it dwells continually true happiness and lasting peace. Its joys are pure, abundant and abiding. It will be not only the dearest place on earth but the most sacred, the best nursery of the church, the greatest glory of the nation.

"O happy home where Thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

"O happy home where each one serves Thee, lowly,
Whatever his appointed task may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto Thee."

—*The Standard.*

The Panama Congress

Continued from Page 5

tunity of such a congress is all the greater and more far-reaching because democratic government has historic alliance with Reformation truth. Pure religion and high morals are the necessary guardians of republican institutions. If now is the time to consider these things, they should be considered ecumenically, not by one denomination, but by all.

Will Follow Plan of Edinburg Conference

The Panama congress, or the first American Ecumenical Council, as the gathering should really be called, meets in the city of Panama, Feb. 10-20, 1916. It will be organized very much after the pattern of the Edinburg conference. Eight commissions have been appointed to consider topics as follows: "Survey and Occupation," "Message and Method," "Education," "Literature," "Women's Work," "The Church in the Field," "The Home Base" and "Co-operation and Promotion of Unity." Each commission is made up of leaders in home and foreign missions in all denominations having work in Latin America—both leaders at headquarters of the boards and societies in United States and Britain and leaders in mission fields. This is also an advisory council of laymen in touch with Latin American affairs.

The facts necessary for an intelligent view of conditions and a conception of the wisest ways for meeting them have been gathered by a very wide correspondence. It is probable that each commission has had a hundred or more correspondents, from whose opinions the final conclusions will be reached. These commissions or committees of them, have had frequent conferences and have sought counsel wherever it could be found. One of them has been in touch with the Pan-American Union and with ambassadors of southern republics. It is hoped thus that, when the congress meets, there will be presented a mass of information relative to Latin American life, problems and religious needs never before gathered.

The general attitude which it is hoped will be taken by the commissions and the congress will not be destructive. It will recognize the many elements of national greatness possessed by those republics. It will see in these elements chance for a great future—economically, politically, morally. It will make no attack on the prevailing faith or faiths of Latin America. The time for such antagonism as is implied by condemnation of doctrines has largely passed. Definitions have been made. Now is the time for aggressive spiritual movement—the assertion of a higher type of Christian life and privilege—a higher and finer morality.

Hope to Stimulate Christian Education

Along such lines it is hoped the congress will find its calling—its effort to do constructive work. This can be done chiefly by giving an impulse to Christian education in all the republics and evangelistic movements, summoning the people not only away from doctrinal and ecclesiastical errors but a deeper communion with God and to a life of devotion to the spiritual good of the community and the state. If such a goal shall be sighted at Panama—tho it be afar off—the meeting will mark a new era in missionary progress.

As important as a vision of the message that should be spoken is the way in which it should be uttered. Missions in Latin America have been individual, sporadic, and so largely ineffective. The clarion summons of the congress should be "Get together!" To win battles for Christ in these days, on any shore, ranks must be closed. It is especially true as regards Latin America.

In view of the controversy which has broken out on the subject of the congress in the Protestant Episcopal Church it may be of interest to note what the dean of the Cathedral of St. John the Divine, New York, the Very Rev. W. M. Grosvenor said recently in an interview, printed in the New York *Times:*

"There are those who think that this movement might be regarded as an intrusion into countries which have for many generations been Catholic and are today largely so. The Roman Catholic Church claims a world-wide dominion, for its missionary activities go everywhere. It sends missionaries into countries more or less composed of members of the Eastern Church, the church of Russia and Greece. It also establishes missions in England and in all British colonies and in other countries presumably Protestant, such as Scotland and the Scandinavian lands. South America must expect to have within its borders people of different religions." In the meantime the refusal of the New York diocese of the Episcopalian Church to elect Dr. Manning of Trinity parish a delegate to the General Convention, indicates how deep the cleavage between Protestant and "Catholic" parties in that denomination has become. The rector of famous and powerful old Trinity has always been a "deputy" in the Episcopalian law-making body, no matter who or what he was, and to break the precedent is a matter graver in that precedent-loving Church than it would be elsewhere in Protestantism. So there can be no doubt that Dr. Manning's defeat is a poignant condemnation from his ecclesiastical associates for his attempt to break up Episcopalian participation in the "pan-Protestant" Panama congress.

South Americans need fear no dire results from the introduction of the Bible and the preaching of the simple Gospel. The only ones who have any reason for dissatisfaction are those who put the selfish interests of a hierarchy above the spiritual and moral interests of the people.

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The Evangelical Herald

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling. Eph. 4: 3, 4.

A Paper for Evangelical Churches and Homes

Published every week by the

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One Lord, one faith, one baptism, one God and Father of all, who is over all, and thru all, and in all. Eph. 4: 5, 6

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What was Done for Unemployment last Winter

So far there seems to be no indication that the number of unemployed will reach anything like the enormous figure recorded last winter. The situation is uncertain, however, and political developments on this side of the Atlantic, or an early peace in Europe, which would put a sudden stop to the intense activity of the industries manufacturing ammunition and war supplies, may easily bring on a prolonged season of unemployment, if not a real panic, in all parts of the country. In view of these possiblities the report just issued by the American Association of Labor Legislation in co-operation with the Association on Unemployment on what was done for unemployment last winter and how the remedies adopted for different situations and conditions worked, deserves widespread and thoro study. The report was written in the hope that the painful lessons of last winter might be utilized in all communities where the same or similar problems might arise, and that the experiences gathered by 300 active workers in 115 different communities in all parts of the country might help to discover better ways of dealing with one of the most difficult and perplexing of our social conditions.

The report is by no means a mere statistical study, tho it brings together a large body of evidence on the extent of unemployment and the resulting social and economic losses. The estimate that there were over 2,000,000 unemployed persons in the country a year ago is believed to be conservative. This condition not only meant pecuniary loss, hardship, want and disease in countless homes that had rarely felt the pinch of hard times in other years, but also a distinct loss of self-respect on the part of those thus afflicted, an increase in the number of family disruptions, because of the husband's inability to care for his family as would have been done otherwise, and a decided rise in the suicide record. The following brief review of the report, taken from *The Survey* (the italics in the report are ours) gives some idea of the value of the work for the solution of the problem with which it deals.

"The emergency relief given the unemployed is described at length, the working of 'bundle days' and 'hotels de gink,' as well as of less spectacular efforts being taken up. The burden of unemployment on the permanent charitable societies is revealed in the statistics of their work for the six months ending April 1, 1915, compared with the same period two years before. Fifty-five charitable societies in forty different cities cared for *ninety per cent more families* (not persons) in 1914-1915 than in 1912-1913. Fifty-nine organizations in thirty-six cities spent *seventy-three per cent more for material relief* in the winter of 1914-1915 than two years before. The executives of these societies described to the Association for Labor Legislation the efforts they made to meet the unusual emergency. Apparently, those cities which developed their usual work and did not start new agencies or raise special relief funds handled the crisis more successfully.

"Striking is the agreement even among those who helped the unemployed thru material relief that the only *really appropriate form of help for unemployment is work.* This belief was widely put into practice not only thru emergency workrooms and odd job campaigns but almost a hundred cities found it possible to employ considerable numbers of men and women on special public work of many kinds.

"Probably the greatest obstacle encountered in starting public work was the *failure to make plans for it until the emergency wat at hand.* Then all sorts of expedients were tried to remove the financial and legal difficulties which were in the way. For instance, in ordinance levying one cent on each $100 of taxable property as a fund for this purpose and the State of Idaho has made provision for sixty days of public work annually for every unemployed citizen.

"In this period also the public came openly and consciously to accept as the first step in the organization of the labor market the establishment of *a nation-wide system of public employment exchanges.* Particularly good laws for State employment offices in Pennsylvania and Illinois and the opening of the six well-equipped public bureaus in New York State are noted as among the important steps toward this end. Several other States also passed laws establishing or extending their public employment bureaus and bringing private agencies under State regulation.

THE NEW YEAR

will bring its richest blessings to those who live and labor in the consciousness of God's presence and power, the inspiration of Christ's light and love and the Spirit's fruitful fellowship. That all Herald readers may enjoy all these goodly gifts is the sincere wish and prayer of The Editor.

"But no single development of the period was found to be of greater significance than the increasing conviction that after all the problem of regular employment of labor in America is *the immediate concern of private employers who must meet this issue in their own establishments thru regularization.* This realization of industrial responsibility runs thru a variety of measures described, from the emergency appeals of the New York Mayor's Committee and the Detroit Board of Commerce to keep the whole force on part-time rather than to reduce numbers, to the long-term scientific programs of newly formed employment managers' associations in New York and Philadelphia. And it was as a means of supplying financial pressure for the greater regularization of industry as well as of offering relief to the unemployed that the beginnings of a definite propaganda for compulsory unemployment insurance were carried forward.

"The report concludes with a brief summary indicating the measures which the winter's experience showed to be sound and helpful and those declared to be visionary or vicious.

The record of two months' activity in the cam- of the New York Municipal Lodging-house—The Men We Lodge—as a special illustrated issue of the *American Labor Legislation Review*, and may be obtained for $1 postpaid from the American Association for Labor Legislation, 131 East 23rd Street, New York City."

The National Missionary Campaign

The Record of two months' activity in the campaign carried on by the Laymen's Missionary Movement proves beyond a doubt the success of the undertaking. The twenty-two conventions that have been held so far with their more than 30,000 registered delegates, who paid one dollar each for the privilege of being a delegate to a missionary convention, certainly have a helpful message for all who may have felt discouraged at some of the outward aspects of the present-day religious situation. "Those who feared that the laymen had lost their vision and settled back into the old apathy and indifference may cease their lamentations," says an editorial writer in *Men and Missions.* "The rising tide of interest in the campaign has set that fear at rest. Registrations, attendance and thoughtful attention all betoken that the men of the Church are giving increasing consideration to matters pertaining to the extension of the Kingdom. There is a quiet undertone of determination that is most gratifying. The burning messages from missionaries and other workers, telling of the victories of the past, the opportunities of the present and the bright promises of the future are a stimulant to faith and courage. The assumption that Christianity has broken down, that Christ has failed, or the Church has collapsed, does not hold good. Never has the Church faced a larger opportunity both at home and abroad, and never has there been manifested a more decisive spirit of conquest. Christians may fail, but *Christ and Christianity* never; churches may collapse, but *the Church* never."

The local church statistics also furnish ground for renewed faith. These have been gathered in the various convention cities by local committees and tell the story of a decade. They show that progress is being made and that the Church is moving in the right direction. We wish that Evangelical Churches could make a better showing among their sister churches in many respects, but the showing they do make in at least two cities that may be regarded as representative, tho disappointing, is by no means discouraging. In Buffalo the number of Evangelical churches, eighteen, has not been increased during the ten years past, and the number of communicants has grown only from 13,943 to 14,850. The contributions to congregational expenses of all kinds increased from $71,668 to $108,594, while those to all missions and benevolences rose from $7,297 to $11,542, the present weekly average per member being *fourteen cents* for all local church expenses, and *one and one-half cents* for all missions and benevolences, representing an increase of nearly fifty per cent in ten years. In St. Louis the thirty churches in the city and county have become thirty-six in ten years, and the 13,997 communicants of 1904 have become 17,590. The congregational expenses for all purposes rose from $91,815 to $194,189, and the gifts to all missions and benevolences increased from $8,625 to $16,825, the weekly average per member for all local church expenses being *twenty cents*, as against *two cents* for all missions and benevolences, an increase of eighty and one hundred per cent, respectively. The weekly average for the Buffalo churches of all denominations reporting is given as twenty-five cents for congregational expenses and seven cents for all missions and benevolences, as compared with twenty-seven and nine cents, respectively, in St. Louis. In considering the Evangelical figures it should be borne in mind that the weekly averages are based *on estimates*, as the official statistics furnish no information on this point. It is also encouraging to note that, altho most other denominations in both cities have larger *amounts* in the way of contributions only a few denominations show an equal or a higher *rate of increase.* It is earnestly to be desired that the next decade may show a decided improvement both as to the amount of gifts and the percentage of increase. Taking the situation as a whole all over the country, as revealed at the conventions so far held, the figures bring no comfort to the calamity howler, for which every Christian can thank God and take courage.

After the holiday lull in the campaign the convention series will begin with Houston, Tex., and Duluth, Minn., Jan 19-23; New Orleans, La., Minneapolis and St. Paul, Minn., and Rochester, N. Y., Jan. 23-26. All of these cities have strong Evangelical churches and should be well represented at their respective conventions.

The Visible Sign

"All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world," Matt. 28: 18—20.

The hour in which these words were uttered was one of the most momentous in the supremely unique life of Jesus Christ, and worthy of a place beside that one six weeks before in which He had spoken those other words of universal and eternal significance, "It is finished!" If the latter marked the completion of the divine work of redemption, the former marked the beginning of human effort in extending its influence; the one was fundamental for the salvation of mankind, the other an essential condition for saving individual men. It was in this hour that the Church of Christ was actually established; ten days later, on the Day of Pentecost, it became a visible reality.

It is difficult for us to even imagine the majesty of the Master's appearance. The disciples recognized Him as the One whom they had always known, and they were no doubt glad to see Him again, but there was something new and strange about Him that made them fall down to worship Him, while some of them doubted whether this could really be He who had lived and walked with them in meekness and poverty. And the words He spoke bore witness of a greatness which men had not yet learned to comprehend; the claim He set up was one which no mortal had yet dared to conceive, let alone to utter. The Great Commission He was giving to make disciples of all nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit, and by teaching them to observe all things whatsoever He had commanded them had back of it not merely the whim of an idealist and a dreamer, but *all authority in heaven and on earth;* the sacrament He established and the work He was outlining was in the interest of the kingdom of God, which must in due time overcome all the kingdoms of the world and reign forever and ever. Both in the Word they were to preach and in the sacrament they were to administer in His name they might be continuously conscious of the power of God drawing men toward God and planting in them the beginnings of a new life. It is from this point of view that we must regard the commission here given to the disciples of Jesus if we would get a proper estimate of its purpose and its power.

The Spiritual Meaning

To baptize ordinarily means to *immerse*, to dip into, and is commonly used in connection with water, Matt. 3: 16; Acts 8: 36; 10: 47, etc. In Luke 11: 39 it is translated *bathed*, to denote the ceremonial washings of the Pharisees, and in Heb. 9: 10 it is translated *washings*. In this sentence, however, it is expressly stated that those who are made disciples are to be baptized or immersed, not into water, but into *the name of the Father and of the Son and of the Holy Spirit*, a statement which directly emphasizes the *spiritual* character of the act. The expression is manifestly figurative, as it would be impossible to literally immerse any one into the name of the Father and the Son and the Holy Spirit. What is meant is that the act which Christ has in mind is such a surrounding and enveloping of the individual with the name of the triune God, i. e., *the being, the personality and the work* for which the names of the Father, the Son and the Holy Spirit stand, that the natural, earthly character is submerged and put out of sight. It is the same thought that Paul expresses in Rom. 6: 4 and Col. 2: 12, the burial of the old man of the flesh and the resurrection of a new and regenerated creature. Water was used in all the instances recorded of baptism in the Apostolic Church, but manifestly only as a *visible sign*, in order to make the meaning of the process clear. It is doubtful whether the 3,000 baptized on the Day of Pentecost could have been baptized by immersion, since they were apparently baptized at once, and no provision for baptizing that number of persons by immersion is known to have existed in Jerusalem at the time. That other uses of water besides immersion may also serve to express the same idea that baptism does in the New Testament, is evident from Isa. 44: 3 and Ezek. 36: 25-27.

The use of water in connection with Holy Baptism can mean nothing else than that water is the *only* outward sign of an inward process, and that it is *only* a visible sign for the gift of God, the forgiveness of sins and a new life. Water was undoubtedly chosen because it was *the one great natural live-giving, life-sustaining and cleansing element.* Without water there can be no life, no growth and no cleanliness. It is therefore a most fitting symbol for the beginning of the new spiritual life and the purification from sin.

The Word, not the Water

It is of course quite clear that neither the *water itself* nor *any amount* of water can accomplish this; it is rather the *Word of God*, as the divine agency and power, and *faith in the promise of the word*, which accepts the gift of God, as the human response to divine action, that brings about the result for which baptism stands. The word of God, which is essential to Christian baptism, is represented by the name of the triune God. What is done in the name of another is done in his stead and by his authority. The name of God stands for God himself, and those who are baptized are therefore immersed, as it were, *into His very being*, His salvation, His love, His redemption and sanctification. It is thus the beginning of a *spiritual development* that aims at overcoming the power of sin and drawing men toward God, so that they know Him and live in blessed communion with Him. Holy Baptism is thus far from being a mere outward form, as many Christians seem to regard it. The outward act of sprinkling or immersion has a deep and serious meaning and carries with it a *real and a far-reaching responsibility*, to the consideration of which another article will be devoted. The name received in Holy Baptism is to serve as a constant reminder that the name of the person baptized has been brought under the influence of God's plan of salvation, and is therefore written in heaven, as Jesus says.

Since it is not the water that makes baptism what it is, but the word of God used with the water, the *amount* of water used is of no significance. In His command to make disciples by baptizing and teaching the nations Jesus says nothing on this point, nor as to how the water is to be used, which He would certainly have done if He had attached any importance to it. In the Early Church immersion was probably predominant, and the Greek Church and the different varities of Baptists use that form exclusively. The Western Church placed the spiritual meaning of the act above the outward and visible sign, all the more so as practical reasons, such as the baptism of sick or invalid persons by immersion, and the general disadvantages of immersion in colder countries, made this practice undesirable. The beauty of the sun's rays is reflected by the dew-drop no less than it is by a larger body of water, and the meaning of baptism cannot be affected by the quantity of water used nor by the manner in which the water is applied. *The Evangelical Church recognizes baptism by either immersion or sprinkling as valid* if it has been done in the name of the Father and of the Son and of the Holy Spirit. The essential meaning of Holy Baptism that is to be always insisted upon, will be dealt with in the following issue.

The Widow Brown's Investment

A Home Mission Story

She had been the "Widow Brown" for twenty years—called so for no want of respect, but chiefly to distinguish her from several others of the same name in the same place. In money matters she was "well-fixed," her neighbors said. Her three children were married and settled to her satisfaction. The handsome farm left her by her husband had increased in value.

To carry out his death-bed instructions seemed to be her chief desire, not only from loyalty to his memory, but also because she had implicit confidence in his judgment.

"I have left everything to you, Debby," said he. "I know you will do what is right by the children, but I've been thinking since I lay here—perhaps we ought to—you better do—"

"Oh, what is it, Silas? What had I better to do?" she asked, as she leaned over to catch his last words; but his stiffened lips were silent forever, and it was years and years before a suspicion of is meaning dawned upon her.

Mrs. Brown during the twenty years of widowhood had gained the reputation of a good manager, and she deserved it. She gave something to the poor every year, and paid her church dues as regularly as she paid her taxes, tho since her children were gone and her help attended other churches, she rented but half a pew. She said pew-renting was a business transaction, and it was not her way to pay for more of anything than she had use for.

One evening Abner Cole, the Widow Brown's hired man, came into the sitting-room, as his habit was, to talk over matters with his employer.

"Well, Mis' Brown," said he. "I've got off the last of them fat sheep today, and I'll be bound a likelier lot never was shipped," and Abner took from his pocket a paper which represented the value of the hundred fat sheep just marketed. Then he went on: "They say wheat has riz."

"Yes, so I understand," said Mrs. Brown.

"Had an offer?"

"Yes."

"Good. Closed the bargain?"

"Not yet. The offer holds until to-mororw. Think I better sell?"

"I reckon you had; it's a big price for wheat this year. More'n anybody else got around here."

The next day the Widow Brown sold her wheat, and wrote to one Banker Brown that she would come to the city the following week, prepared to purchase another $1,000 bond.

A week later as she took the morning train for the city, twenty miles distant, she found half a dozen ladies among her fellow passengers with whom she was acquainted. Among them were Mrs. Scott and Mrs. Edgar, who were going to attend a missionary meeting.

"If you have a little time to spare before your train leaves, come in to the meeting; it will be pleasanter than sitting at the station," said Mrs. Scott, as they separated at the church door.

Mrs. Brown thanked her and walked on to the bank, which was closed, and a long streamer of crape hung from the doorknob. She was shocked beyond expression. Mr. Brown, the president had died suddenly that morning of apoplexy. The effect upon her was like that of a severe blow. She leaned against the building a moment for support, then putting out her hand, like one walking in darkness, seemed to grope her way down the steps, and slowly turned back toward the station. She had meant to do a little shopping, but she had no heart for it now.

Surely her own thoughts would be poor company during the two hours before the train time, if she went to the station; so she entered the church, and sat down near the door, saying to the young lady usher who asked her to go near the front, that she must leave soon, and preferred her present seat.

It was such a meeting as Mrs. Brown had never attended, and it was a revelation to her. She had not supposed that there were any women in the land who could stand up before an audience, even of their own sex, and talk and pray as these women did during the devotional hour at the beginning.

She forgot the train, which had been gone an hour when the morning session closed, and all present were invited to a collation in the church parlors. She would have gone away, but Mrs. Scott laid hold of her, and she was carried along with the crowd contrary to her inclination. And what a pleasant, social hour she spent with these ladies! They were so cordial and the flavor of their conversation, like that of their viands, was so agreeable that she enjoyed it.

There was now no train that she could take until evening, so she made a day of it at the missionary meeting, and not reluctantly either, for her interest continued until the end. But on the whole it proved a trying day for Mrs. Brown. The shock of the morning had its effect upon her nervous system. Then, too, her conscience was ill at ease, which was indeed a new sensation; and finally the promise of fair weather had proved deceptive, for, when the meeting closed, the rain was falling, and the sidewalks were sloppy, while she, usually the most prudent person in the care of her health, was provided with neither waterproof, umbrella nor rubbers, and rode home with damp clothing and wet feet.

It was easy to forsee the result. Sally, her faithful maid of all work, used vigorously the simple preventives at hand, but could not avert the dreadful chill, followed by fever and delirium. In the night she roused up Abner to go for the doctor.

"Mis' Brown is out of her head," she said. "And I'm afraid she's going to die, for she's talking religion as I never heard her before,"

For a week Mrs. Brown hovered between life and death. It was pitiful to hear her talk so incessantly, yet incoherently, of talents, stewardship, unprofitable servants, treasures laid up upon the earth, and the like. Once when Abner came to look at her for a moment she exclaimed, "Don't sow wheat this year, Abner; sow the good seed, which is the Word of God," and poor Abner rushed out, crying like a baby. Mrs. Brown came slowly back to health and strength, a holier and happier woman because of the refiner's fire by which she had been tried. She said to Mrs. Scott, sitting by her bedside during the time of convalescence:

"A sick-bed is not the worst thing. It has been a blessing to me. For twenty years I have been trying to understand what my husband wanted me to do, and tried to tell me upon his death-bed. It is all clear now, for I have felt in the same way. He was troubled because we had done so little for the Lord, and it is such a mercy that it has not come to me too late, as it did to him. No, I am not talking too much; I shall get well faster if I tell you some things which are on my mind. That day I was at the missionary meeting I had with me $1,000 in checks and banknotes, that I was to xchange for a bond. You probably know what prevented. Sad and shocking as that event was, it is well for me that I did not make the investment. I can do better with my money now. Now, in my husband's name, I wish to endow a scholarship in some seminary down South, and also take a few shares in that school in Japan, that I never heard of till that day. You may take the money now for both objects, if you will, and then it will be off my mind."—*Ex.*

"Face Frontward, Please!"

By Rev. Nelson Burdick Chester

The elevator was crowded. The words quoted above were the admonition of the operator to the latest occupant, and were intended for the protection of the passenger from injury by the opening and closing of the gate. To the writer they seemed worthy of a wider application. There could be no better motto for the Christian, especially in the stirring times in which our lot is cast. It is so easy, and the temptation is so great, either to look backwards to times that were in some ways more comfortable, or to settle down into the rut of present conditions, that most of us need the admonition.

"Face frontward" to embrace new opportunities. It is what great business houses are doing. They are not satisfied with a good thing while a better thing is possible. Good machinery is thrown out to make room for better. Good old methods are cast aside because newer ones are found to produce better results. If we are to keep up with the procession, or even to keep in sight of it, we must "face frontward." If we try to walk backward we shall be outstripped by those who have their eyes on the goal.

"Face frontward" to meet difficulties. When an army turns its back on the foe the fight is lost. We have good authority for forward movements, but none for retreats. The blackest times of Israel's history were the rallying points for national and religious progress. Moses led what looked like a forlorn hope when he started from Egypt with a horde of timid slaves. But all they needed was a real leader. On the banks of the Red Sea, in obedience to Jehovah, he issues the command "Go forward!" The Sea that had lately been a barrier becomes a highway over which the people pass to freedom and progress. The time would fail to tell of Samuel, Elijah, Isaiah and the other great prophets of Old Testament times who achieved similar results by the same habit of facing the situation and defying the foe as David defied Goliath, "in the name of the God of the armies of Israel." In the New Testament hear the great apostle to the Gentiles, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the goal." After a strenuous life in the service of Christ, he was in prison when he wrote those words, and expected martyrdom, which came later. Yet, in spite of all he saw, or rather because of some things which others did not see, he continued to "face frontward."

But the noblest example of all, and that which means most to us, is the example of our Master. He was on His last journey to Jerusalem. He knew how it was to end. With eyes wide open, with clear apprehension of all that He was to suffer, "He steadfastly set His face to go to Jerusalem." Had He fal-

Continued on Page 8

For the Heart and the Home

"Sow a thought, reap an act; sow an act, reap a habit;
"Sow a habit, reap a character; sow a character, reap a destiny."

Changeless

God will not change! The restless years may bring
Sunlight and shade—the glories of the spring
And silent gloom of sunless winter hours;
Joy mixed with grief—sharp thorns with fragrant flowers;
Earth-lights may shine awhile, and then grow dim,
But God is true, there is no change in Him.

Rest in the Lord to-day and all thy days.
Let His unerring hand direct thy ways
Thru the uncertainty, and hope, and fear,
That meet thee on the threshold of the year;
And, find, while all life's changing scenes pass by,
Thy refuge in the love that cannot die.

—*Edith Hickman Divall*

If You cannot be a Star

"O, but I cannot do anything worth while. There are so many girls in the society who can sing or play or read or do some clever thing—I would never have the courage to try to do anything like them." The quiet young girl whose talents were of the home order rather than the public kind shook her head decidedly as she gave the answer to a committee who had requested her to help in a coming entertainment.

"But that is just it," said one of the girls who knew her best. "I said right off, when we were talking about getting up this affair, that we simply could not get along without you. We do not want you to try to sing or play or read. We have too many who want to do those things now. We just want you to come back of the scenes and help get the singers and speakers and players and tableau people ready, and send them out to do their little parts looking their very best. You have a knack in your fingers that will help us more than if they could evoke the sweetest music; for you know how to give just the right twist to a bow, and how to pin a collar straight, and where to put a bunch of flowers to make them do the most good and look their prettiest. You will consent now, won't you, dear, among so many who are willing only to do parts out on the stage?"

One of the committee was watching the light of understanding joy dawn in the face of the girl whose talents were of the home sort.

"Do what you can, being what you are;
Shine like a glow-worm, if we cannot like a star,"

she quoted with a laugh.

And the quiet girl turned to her with her answer. "I'll come," she said. —*East and West*

What Skepticism Can Do

In the first place, skepticism can do a great deal of boasting, but the effect is always of a destructive kind. It never makes a man's life any better, or a home happier, or a heart more cheerful, or a church more progressive, or a city more moral, or a nation more upright. These things are not in the skeptic's line. His business is to take the comfort from the individual life, to take the faith out of the Church, to take hope of the city, and peace out of the world.

The skeptic is a man of suspicion. He looks upon everyting as untrue, cursed with falsehood and unreality. Skepticism stands directly opposed to faith that brings salvation. As such, its influence is against all the fruits of salvation. It does not heal sorrow, quicken lives with love, or make a soul more like its Maker. It can tell all about all the flaws in the Bible, the imposition practiced upon the world by its writers, the superstition which ruled in the formation of the canon, and can put God Almighty out of commission with a crook of the finger or a bend of the head.

Looking the ground all over, we can not find a single good thing which can be placed to the credit of skepticism. All of its effects make the world worse, and plunge it into gloom. Those who boast of being skeptics are worthy of little respect. Their opinion of themselves is exalted and inflated, ready to fall or burst. The opinions of other people concerning them depend somewhat upon the people, but God must look upon them with mingled pity and contempt. He who would take away the hope of the individual or world, leaving nothing but despair in its place, is not deserving of a large following; very happily, the number of his disciples is small.—*Lutheran Evangelist.*

Our Responsibility

"And Jacob was left alone!" It is like a flash-light turned upon the crafty patriarch's career. Then, as never before, perhaps, Jacob was left alone with his responsibility. Next to facing his sin, one of the greatest things that can happen to a man is to be stirred to a consciousness of his individual responsibility.

Gipsy Smith tells of a Yorkshire man who professed conversion in one of his meetings. He was a rough man—a drunkard, a swearer, a gambler—but after his conversion he joined the Methodist Church. One of his old companions said to him:

"Jack, I hear thou's gotten converted."

"Yes," said Jack, "I have."

"And joined t' church?"

"Yes, and joined t' church."

"Well, Jack," he said, "you remember so many years ago you borrowed a sovereign off me?"

"Oh, yes," said Jack, "I remember very well."

"Well," he said, "now you are a Christian I shall expect that sovereign back."

"Oh," said Jack, "the Lord has pardoned my sins, and that is one of them."

Gipsy Smith said he was not long in finding Jack, when he said to him:

"Jack, that may be a very convenient sort of Gospel, but if you are a Christian you will pay that man his sovereign if you sacrifice a coat to do it."

True religion calls a man to the recognition of his individual responsibility—whether it dates back into the past, lives in the present, or reaches forward into the future! —*New York Observer.*

Mental Machinery

"It is a great thing to learn to shut off the mental steam when you quit work," says Orison Swett Marden in *Success Magazine.* What would you think of a factory manager who would leave all of his power turned on after the operators had left the factory, the delicate machinery running everywhere pounding itself to pieces, grinding out its delicate bearings without producing anything? Many of us do not turn off our mental power after we are thru producing or creating for the day. We carry our business home, take it to bed with us, think, plan, worry, and waste precious energy in all sorts of ways in superfluous thinking, foolish worrying that produces nothing, but grinds out the exquisite mental machinery and unfits it for the next day's work. It is a great art to learn to shut off the power when thru with our day's work so that we can oil our mental machinery, refresh our minds, recuperate ourselves, and go to the next day's work completely invigorated. There are many men who seem to think that they are accomplishing something if they keep their minds on business even when not at work; but they really accomplish less than nothing, because they are wasting precious mental energy, the power for concentration, the vigor, the focusing of the mind, which is imperative for creating purposes.—*The Advance.*

Thou Fool! A Parable of To-day

By Arthur B. Rhinow

The mills of a certain rich man yielded great profits.

But he craved for more.

And, lo, an unexpected opportunity beckoned luringly to increase his business enormously by supplying his brother-men of a far country with the arms of monstrous slaughter.

And he reasoned with himself, saying, "What shall I do? I have not where to do all this business."

And he said, "This will I do. I will increase my factories, and build greater. And there will I coin the agony of my fellow-men into millions of dollars.

"And I will say to my soul, Soul, thou art rich beyond dreams; thou hast much goods laid up for many years. Take thine ease; eat, drink, and be merry."

But God said to him, "Thou fool, can the soul feed on gold? Thou fool, this night thy soul is required of thee, and the things thou hast prepared, whose shall they be?"

"So is he that layeth up treasure for himself, and is not rich toward God."

Denominational

The Evangelical Year Book for 1916

You have been waiting for it; now it is ready for delivery. The orders that have been received are being filled as rapidly as the books leave the bindery. Those who know the Year Book will not want to be without it, and those who are not yet familiar with it ought to get acquainted with it.

As in former years the volume contains a comprehensive survey of the many different enterprises and activities carried on by the Evangelical Church. The reports of the Boards and officers have been brought up-to-date and offer a connected narrative of the work done during the year and a statement of present conditions. *This information is not obtainable elsewhere in the English language.*

In addition there are the names and addresses of all Evangelical pastors and teachers, the location of every Evangelical Church in cities of 10,000 inhabitants and over, and a list of all Evangelical Churches and their pastors arranged by Districts. *You cannot be well posted on the work or the condition of your denomination unless you have a copy of the Evangelical Year Book.* There ought to be a copy in every Evangelical Home.

Fifteen cents the copy at your pastors, or *eighteen cents*, postpaid, when ordering direct from

Eden Publishing House 1716-18 Chouteau Ave., St. Louis, Mo.

Report of the Committee on Benevolences

The annual meeting of the Committee on Benevolences was held at Eden Seminary on November 16. and 17. At the last General Conference this committee was instructed to prepare a budget for the coming year and to determine the sums to be allowed the various treasuries in proportion to the demands made. In addition to this the committee is also to devise ways and means how these amounts may be raised. In order to accomplish this the committee was made up as follows: The territory covered by the Synod was divided into four sections, the Eastern, Central, Middle West and West. Each section furnishes two members of the committee, so that all parts of the country are represented, thus making it possible to consider all local and special conditions and circumstances.

The work of this committee is to be done thru District committees presided over by the various vice-presidents. As these committees had to be elected the work was necessarily delayed to some extent. At present most of the Districts have elected their subcommitees and these are working diligently. In every *District* each *congregation*, and in each congregation *every member* is to be reminded of the sacred duty of giving, until the great work of our Synod may be carried on not only by a few loyal members in a comparatively small number of churches, but by the generous offerings of *all* members of *all* congregations.

Altho the boards have no desire to burden the congregations with additional requests, owing to the business depression at the present time, the commitee feels that the demands upon our various treasuries are bound to increase from year to year, and believes itself in duty bound to call attention to this in time so as to avoid the possibility of a future deficit. For the same reason the committee requests the unstinted support of all congregations and members towards the realization of the plans to be submitted.

From all appearances our general treasury is the step-child among all the rest. The object is such a worthy one, and a liberal support would be so important to the welfare of the Synod, and yet it is not the beneficiary of any special offering but must be satisfied with one third of an offering taken for quite another purpose. We would ask to consider this closely when our suggestions are placed before you at the proper time.

As the committee has been at work for the past, year only, its plans have not matured, but they will ripen and prove a blessing to our Synod if all hands will help to do the work and to do it right.

The Committee for Benevolences,

H. Vieth, Sec'y.

Notice

The Rev. R. Maurer, with the consent of the Central Board for Home Missions, will for the immediate future devote his entire time and energy to promoting the interests of our Evangelical colony near Billings, Mont., as the representative of our mission located there. The company which owns the land still unsold in this colony has offered to pay his salary and expenses for the time being. Pastor Maurer will try to interest our Evangelical Christians in this proposition and to bring before them the true facts by means of lectures and in other ways. As this colony was originally founded in the interest of our home mission work, and to the advantage of our brethren in the faith who sought a new home in the Northwest of this country, Pastor Maurer should find open hearts and a ready response to his propaganda. We would especially urge the District boards for home missions to afford him every facility so that he may obtain results. Pastor Maurer is able and willing to lecture at any time, especially on Sundays on our mission work in the Northwest, and its results.

F. A. Reller, Chairman Central Board for Home Missions.

Atlantic District

Vailsburg, N. J.

St. Paul's Church of Vailsburg, N. J., enjoyed a special day of rejoicing on Sunday Dec. 12. Tho the congregation has existed for many years, had a good church and was in a good locality the work had gone down so far that it was a question if the church could exist. About a year and a half ago the president of the District asked Mr. H. Manrodt, of Bethlehem Church in Brooklyn, to take charge of the work and see if anything could be done. After great efforts on his part he was successful and great changes have come about since. The dedication of the completely remodeled church interior on the above mentioned Sunday was the climax of the untiring labor of Mr. Manrodt and the good people who gradually had gained confidence in the work and had rallied to its support.

What were the changes that were observed by the visitors? New windows on all sides with beautiful colored designs, new pews of solid oak in cathedral style, new pulpit and altar, new reading stand and carpet, all in beautiful harmony with the newly painted and decorated walls made a splendid picture. But there was another feature that was new, something the congregation had never seen, and that could not be purchased with money. It was the crowded church and the many happy faces gave rich evidence of praise to God for what had been accomplished.

Rev. J. A. Weishaar, president of the District, was the speaker at the main service in the morning. At the afternoon service with the Sunday-school Rev. W. E. Bourquin, of Bethlehem Church, Brooklyn, spoke in English. A liberal offering was received.

After a lunch served in the basement the visitors from Brooklyn, the Vailsburg choir and a large number of people went to Brooklyn to attend the Jubilee Service of the Synod at the Bethlehem Church. It was a great and appropriate service at which Revs. Weishaar and W. E. Bourquin, the pastor of the church, and Mr. Manrodt addressed the large audience.

W. E. B.

Indiana District

Paducah, Ky.

On Sunday, Dec. 12, Unity Evangelical Church of Paducah, Ky. formally dedicated its new Sunday-school Hall to the service of the Lord. The need of a modern building for Sunday-school and social activities had been felt for years, but was postponed from time to time on account of the expense.

After satisfactory financial arrangements had been made by our newly organized Brotherhood, including the Sunday-school Building Fund begun in 1905, the contract was closed and work begun last September, the corner stone being laid with appropriate services on Oct. 1st. In order to make room for the addition which is in the rear of the church with an entrance on the side, the parsonage was moved eight feet to the right and remodeled into a very pleasant and up-to-date home. The new building is separate from the church, but connected with it by a vestibule. The architecture of the entrance conforms with the Gothic style of the church. Separate class rooms and divisions for various departments for the societies also a parlor and a kitchen are provided for making it complete in every respect. The auditorium has a seating capacity of 400, and the cost of all the improvements amounts to $8,000.00. The dedication service was conducted by the pastor, the Rev. H. C. Toelle, very appropriate music being rendered by our choir under the leadership of E. T. Bourquin and wife.

L. F. K.

Huntingburg, Ind.

On Dec. 5 Salem Church, Huntingburg, observed the twenty-fifth anniversary of the dedication of its present handsome church edifice. The ideal fall weather prevailing helped greatly to make the occasion a beautiful and successful affair.

Rev. P. Repke of Cumberland, Ind., a former pastor, and at present President of the Indiana District, was present and preached a very impressive sermon in German in the forenoon, and in the English language in the union service in the evening. Rev. H. Wulfmann of Cincinnati, pastor at the time of the dedication, and Rev. Kienle of Mansfield, Ohio, another former pastor, both sent their congratulations and regrets at being unable to be present, both of which were read publicly in the forenoon.

The reports indicated progress and good financial management during the past few years. The last $1,500 indebtedness had been wiped out during the past year.

The following bit of history concerning the present edifice and equipment may be of interest. On April 22, 1889, on Easter Monday, the congregation decided to build a new edifice; on October 20, the same year, the corner stone was laid: Nov. 23, 1890, the dedication of the three bells took place, and the dedication of the edifice took place Dec. 7, 1890. In 1892 the dedication of the large pipe organ with which the church was equipped took place; and as an item of progress it was decided on Easter Monday, April 17, 1911, to have services conducted in the English language twice a month in the evening. The grand total of the statistical reports of the congregation for the twenty-five years just passed, were 765 children baptized, 604 confirmed, 208 couples married and 377 persons having been buried; and that 137 ative members remained from those who joined the church during this period.

In the evening a great union service was enjoyed. The large, spacious building was packed to its utmost, even standing room being at a premium. Rev. Haist of Emanuel Church presided, and Rev. Repke, and Rev. Miller of the German M. E. church preached interesting and splendid sermons in the English language. Thus closed a great day in the history of Salem Church, and all concerned feel that their efforts have been crowned with success.

Texas

(Thru an unfortunate oversight the publication of the next two items has been unduly delayed.—*Ed.*)

The 25th day of July was to St. John's of Ft. Worth a day of rejoicing and thanksgiving. On this day the enlarged and remodeled church building was dedicated to the service of God.

Compelled by unfavorable circumstances, the congregation sold its former valuable property and bought farther south in the residence district a property 100x150 feet with two dwellings, one of which serves as parsonage, while the other was sold and moved to an adjoining lot. Part of the old church was then moved to the vacant lot and enlarged and beautified by a front edition. The interior of the old church was newly decorated.

On account of the commercial depression the original plan of erecting a stone edifice could not be carried out; but St. John's is thankful for the remodeled church. Two well attended services gave witness to this fact. Rev. A. Romanowski of Dallas preached the morning sermon in German: The Necessity and Value of Places for Christian Worship. Rev. J. Strauss of Robinson delivered an English sermon.

In the afternon service, Rev. A. Romanowski again addressed the audience on: The Education of the Young. Rev. Dr. Ray of the English Congregational Church delivered an English address.

The congregations of Lewisville and Dallas were well represented at both services. The choirs of both enhanced the beauty of the services by their well rendered selections.

May St. John's of Ft. Worth grow in faith, in love, and in hope.

C. L. S.

Pennsylvania District

Steubenville, Ohio

On August 29 the corner-stone of the new Zion Evangelical Lutheran Church in Steubenville, Ohio,

was laid. A very large audience of members and friends attended the special afternoon services, which were in charge of the pastor, the Rev. G. H. Freund. The sermon in this meeting was delivered by the Rev. Aug. C. Rasche of Wheeling, West Va.

A building that will be modern, neat in design, attractive in appearance and very agreeable and comfortable in equipment is being erected to the honor of God, and will cost approximately $55,000 when completed.

May God bless the pastor and the members of Zion's Church and use them greatly and continually in His service. *A. C. R.*

Minnesota District

Litchfield, Minn.

St. Matthew's Church at Litchfield was completely remodeled last summer. For many years the congregation had planned to rebuild its church which, erected twenty years ago, could no longer meet present-day demands. A sixteen-foot annex was added to the main building and the appearance of the whole improved by a tower fifty feet high. This again was equipped with a bell donated jointly by the young people's society and a member of the church. The Ladies' Aid society presented the new pews. All windows were enlarged, the roof was recovered and the entire building was overhauled with a coat of paint. A cement foundation was laid under the church.

These improvements were carried out at a cost of $1,500.00. When completed, a special Sunday, Oct. 10, 1915, was selected to celebrate the event. At the morning services Rev. H. Heutzenroeder, the pastor, read the dedication ritual and Rev. C. Janowsky of Stillwater preached the sermon. The afternoon services were devoted to missions. The offering of the day amounted to $40.00.

Plato, Minn.

On Sunday, Oct. 24, 1915, St. Paul's Church at Plato, of which Rev. R. Zielinski is pastor, dedicated its new church to the service of the Lord. Ideal fall weather made it possible for many guests to join the festivities. A short and impressive service was held in the old church, where pastor and congregation bade farewell to the long accustomed place of worship. From there the procession headed toward the new church, which was dedicated to God the Father, the the Son and the Holy Spirit, Rev. Wm. Meyer preaching the sermon. In the afternoon Rev. J. Stilli, Sen. and Rev. Geo. Eyrich were the speakers. During both of these services the new church could seat but half of the attending people.

The church, built in Gothic architecture, is eighty-five feet in length by thirty-six feet wide with an arched ceiling. Two imposing steeples beautify the facade of the building. The material is of cut stone and brick. A modern basement constructed in accordance with the laws of the State is located beneath the building and will be utilized for school and social purposes. The whole structure is equipped with steam heating and electric light fixtures. The entire building was erected at a cost of $25,000.00. This includes $1,500.00 spent by the Ladies' Aid for interior furnishings. The organ was donated by the young men. On dedication day the Ladies' Aid served nearly 1,000 guests during the noon hours.

St. Paul's Church was founded thirty-five years ago. The pastors who have served are: F. Pape, H. Haeussler, G. F. Riemann, J. Stilli, Sr., and for the last four and one-half years R. Zielinski. The people of St. Paul and their pastor may justly be proud of their achievement; their work represents a real sacrifice. Not only do they possess a beautiful place of worship, but there are also no debts to be shouldered hereafter, for all expenses have been covered. May the Lord of the Church dwell in this congregation and strengthen all its members for greater deeds that His name be glorified.

Douglas, Minn.

Not so very long ago a report from Douglas Minn. appeared in these columns, stating that on April 1, 1915, a "Union Evangelical Church" had been founded in the above village with a membership of sixteen families, and that the initial steps toward the erection of a church were taken at once.

When the corner-stone had been laid shortly after, work promptly proceeded on the superstructure. A

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THE EVANGELICAL CHURCH IN THE YEAR OF HER JUBILEE

Among the greatest Men the Evangelical Church has had are those whose Names have been almost forgotten. Neither the Carnal-minded nor the Narrow-minded could swerve them from the Path of patient and heroic Devotion to their Duty

PAPER READ BEFORE THE CONFERENCE OF THE PACIFIC DISTRICT BY PASTOR J. KROEHNKE, SAN FRANCISCO.
FROM THE GERMAN BY PASTOR J. J. BRAUN.

II

In a German settlement is an old-Lutheran church. Thither a "student" of questionable character finds his way, visits his Lutheran "colleague" and begs permission to preach on the following Sunday. Of course, the permission is refused. The student nevertheless suavely establishes his headquarters at the home of a good-natured farmer, accompanies his host to the service the next Sunday, at the close of which he coolly announces that a solemn service of worship will be held the next Sunday at the residence of his host and that everybody is invited. The next Sunday a well-attended service is held at the farmhouse and the student delivers so searching a sermon, that his auditors declare "he is a better talker" than their old preacher. Consequently they want him to become their preacher and the old man is dismissed. The result was a division of the church into a "pro-" and an "antistudent" party. Heated heads gradually cool under an ecclesiastical flag of truce, unbeknown to the Lutheran "colleague," the agreement is reached that on a certain week-day a debate is to take place upon the "doctrine," as was the custom in the period of the Reformation. At the appointed hour both parties assemble before the locked doors of the church, but the preacher does not appear. A pro-preacher member is delegated to summon the pastor. But he disappears in the parsonage; a second and third likewise until all the "pro-preacherites" (members of the opposite party are not admitted) are peaceably assembled waiting for further developments. At length the anti-preacherites notice that they are outwitted. The "student" seizes a fence rail and applies violence to the parsonage door to force the preacher into the disputation. For certainly the holder of the power of the keys has been unchivalrous and unaccomodating.

At this critical moment the constable appears in the window of the parsonage with all the marks of the dignity of his office. A quickwitted friend of the "student" takes in the dangerous situation at a glance. They grab the half-drunken, disputatious fellow, throw him into a wagon-bed and hasten him across the county line, where he is allowed to continue his interesting career in peace. Overcome by this stratagem, the student faction is pursuaded by some neutral pacificators to attend the service of the following Sunday. Unfortunately the pastor at this point commits the tactical blunder of demanding public penance of the defeated party under the penalty of the ban. Natural consequence: stubborn refusal. Final act: the solemn excommunication of the insubordinate contingent of the congregation.

The shepherdless, stubborn student-faction now applies to the president of the Northwestern Synod for a pastor. Unacquainted with local conditions, this official sends them a meek, truly devout and self-sacrificing pastor. The writer never knew him personally and only became his successor much later, but in spirit he bows before him in deepest reverence. *Have pia anima!* We will remember him again in a future chapter.

What the Church owes to the Pioneers

The extent of heavenly patience with which the pioneers of our Synod labored to repair the harm done by corrupt men, will not be fully known until that day when all things will be revealed. We have had men in our Synod whose names have almost been forgotten because of their unfeigned modesty, who shall nevertheless shine like the stars in the silent night. Let us not consider it a matter of charity that the Pension and Relief Fund provides for them and their faithful successors a care-free old age; but rather as a sacred duty. The very best that we can do in this regard will merely seem to a grateful posterity like an offering of crumbs from a heavy-laden table.

The antichristian elements before alluded to found a relentless and persistent ally in that hyperorthodox, exclusive group, which not aware of the tragedy of their course, sought to batter down with prehistoric weapons every activity of the Church that went beyond the narrow horizon of their conceit about being the only church that could help people to be saved. Any one who is obsessed by the notion that the formulas of theology were obsolutely fixed immediately after the quixotic efforts of midiaeval theologs will in accordance with the maxim: *Extra ecclesia nulla salus* (no salvation outside the church), as does the Roman Church, judge and condemn, hinder and harm; and one scarce dares to blame him, for he thinks that he is rendering God a service. This certainly is not drawing a pleasant picture but more like pointing out the shadows of a picture and thereby adding emphasis to its lights.

About thirty years ago, a professor of an institution in one of these "we're the only right" denomination wrote a tract in which he explained that a Lutheran Christian in attendance at an Evangelical funeral service must not join in prayer, because this "union church" prays to a different God. He even composed a prayer to be used by the "only-righteous" ones. We raise no objection to this action, but it certainly is too bad that the honorable professor in his learned distraction placed the date of his birth in so late a period. He might have procured a papal medal at Constance when they burned Hus. "If they do these things in a green tree, what shall be done in the dry" One of the same type, but of smaller calibre once wrote to the writer as follows: "A congregation that belongs to a Synod which attempts a union of Lutheran and Reformed, truth and falsehood, Christ and the devil, and is neither warm nor cold, but indifferent, can not be orthodox, it must be heretical." Another, so one of the pioneers of the Synod reported, developed into the opposite of Herostratus, when he placarded the door of a schoolhouse in which Evangelicals were holding services alternatingly with Lutherans, with the announcement that Satan, Lord of Hell, had put out the fire for twenty-four hours out of gratitude to the Evangelicals for upholding the principle of church union. Said announcement bore the official signature: "Satan, Lord of Hell" — of course, by an acceptable proxy. Such rare products of theological ebulition might well be consigned to oblivion, if this other thought did not find its justification, that as specimens of theological mummies they are just as well worth preserving in appropriate museums as those of ancient Egypt in purely secular museums. They show us in a drastic way what hindrances our pioneers had to overcome, and what attitude skeptical people, who are outside the Church and therefore able to judge these occurences in the perspective, would assume toward them.

The Work of the Pioneer

"Fear not, neither be discouraged" is Scripture's ringing call to believers. This our pioneers understood exceedingly well, occasional spells of weakness notwithstanding. What remarkable energy they frequently developed, how very self-sacrificing they were! The salary of the workers was small, the gratitude of their congregations often less. One of the old ministers, long since gone to rest, tells of his experience at a mission station far out on the frontier. The modest provisions in the larder were soon consumed. There was no money, not even the bare necessaries of life were available. Deeply grieved and discouraged, the missionary is sitting with wife and crying children, considering whence the bread for the morrow shall come. Suddenly the youngest boy jumps up, — it has dawned upon him that something unusually sad must be back of all this grief, gets the Bible, opens it at random, hands it to his father and says: "Papa, read." The father's eyes first fall upon the passage: 1 Kings 17: 14, "The jar of meal shall not waste, neither shall the cruise of oil fail." Soon after this a man brings in a gift of flour and other provisions. Another pioneer mentioned in a previous chapter, was compelled in the coldest winter and the hottest summer to carry his entire water supply a half-mile, because the members of his congregation had not carried out their promise to construct a well near the parsonage. The same minister later with almost unbelievable self-denial went from house

to house barefoot raising funds to build a church for his poor little congregation. — An aged member of a church once told the writer: "By the way we treated our first minister we deserved very hell!" But enough! The history of our Synod is rich in examples of self-sacrifice that put to shame many a mother's son of our day that is fishing for a high-salaried position before he has completed his studies. In this anniversary year we shall honor the memory of our pioneers.

The denominational Spirit and Character

The charge is sometimes made that our Synod lacks discipline. Tho the writer may have the impression that this charge is not altogether unfounded, one must in justice distinguish between evangelical and episcopal discipline. There has always been among us a fraternal, or, if you please, a republican-democratic spirit, that makes it unnecessary for members of the Synod to prostrate themselves in abject humility before the officials to secure their favor and grace. Such forms of address as: "Most honored Sir and Brother!" are not heard where the spirit of the Synod has been able to assert itself.

True, it is sometimes that cases have been dragged thru the denominational courts from month to month and year to year, but there was at least this good in it all that the party finally disciplined had to confess: "The District, or the Synod, tried honestly to deal justly with me." Quite unique was the case entered in the "good old days" by the members of a church against their pastor. He was everywhere considered a devout and conscientious Evangelical pastor; but this congregation, in thirteen paragraphs, charged him with being the Antichrist and furnished the court with "incontrovertible" evidence.

The Federal Council and the Rural Church

Seven Hundred Ministers and Agriculturists study the Needs of the Country Church at Columbus. "Absent Treatment," "Farming on Shares" and the limited Vision of Workers in the Country Church among the chief Causes of bad Conditions

I

The Annual Meeting of the Executive Committee of the Federal Council of the Churches of Christ in America at Columbus, December 8-10, assumed nearly the magnitude and importance of the quadrennial sessions of the Council itself.

Of the Executive Committee there were present a total of about two hundred and fifty regular and corresponding members. A three days' session of the Commission on the Church and Country Life was attended by approximately nine hundred delegates, representing all kinds of rural interests, not only from the State of Ohio, but many from a distance.

The entire work of the Council for the year was reviewed by a Committee of Eleven, of which Rev. F. M. Thomas was the Chairman, and this Committee expressed the fullest approval of the administration of the Council, recommending, however, that in view of the increasing scope of the work of the various Commissions, their work should be thoroly correlated with the central administration of the Council.

The report of the General Secretary reviewed the important activities in connection with the Panama Pacific Exposition, the religious exhibit, and the continuous evangelistic services held under the direction of the Committee of One Hundred, as well as an important letter sent in September by the officers of the Committee to the Mayor of San Francisco and the President of the Exposition, protesting against the lax moral conditions which vitiated much of the better work of the Exposition.

A Review of the Year's Work

The report reviewed the matters of co-operation in which the various constituent bodies had participated during the year, recounted the organization of the new Commission on Federated Movements, under the Chairmanship of Fred B. Smith, the educational work of the Commission on Peace and Arbitration, and especially the important service rendered from one end of the nation to the other by the Associate Secretary of the Commission, Rev. Sidney L. Gulick. President Shailer Mathews presented an enlightening report of the Christian Embassy to Japan.

The Commission on the Church and Social Service had during the year developed several new denominational departments of social service and had prosecuted continuously its One-Day-in-Seven-Campaign for industrial workers.

The Commission on the Church and Country Life presented a valuable report relative especially to the State-wide survey of Ohio, made under the direction of the Secretary, Rev. Charles O. Gill, and the Commission on Evangelism projected a movement looking toward a nation-wide-campaign of evangelism.

Rev. Charles L. Thompson reported for the Home Misisons Council, indicating perhaps not rapid but yet marked progress in the correlation of the forces on the home field.

Marked headway has been made in the Council's international relations, and its office is in constant correspondence with all the Protestant Evangelical churches of Europe, and assistance has been rendered in many ways to the churches of the warring nations, including especially relief in Persia and the Turkish Empire. Dr. McFarland reported that everything possible was being done looking toward the process of reconstruction when the war shall be over.

The Washington Office of the Council reported important improvements in connection with chaplains in the army and navy, the forth-coming publication of a Federal Council year-book to contain a full directory of church information, the successful outcome of the Centenary Celebration, and other important matters centering at the Washington Office.

The reports of the various Commissions showed clearly the wide scope which the Council's work is taking. The Country Life Survey, the introduction of lessons on International Peace in the Sunday-school quarterlies by the Commission on Christian Education, the Investigation on the Pacific Coast published by the Commission on Relations with Japan, and the program of the new Commission on Federated Movements, under the executive direction of the Associate Secretary, Rev. Roy. B. Guild, were among the most outstanding marks of progress.

While several of the Commissions held meetings on Thursday, it was decided this year to emphasize particularly the Department of Country Life. The program of this three-days' rural conference included addresses by such men as Washington Gladden, Gov. Willis of Ohio, Gifford Pinchot, Prof. Edwin L. Earp, Ward Platt, Pres. W. O. Thompson of Ohio State University, President Kenyon L. Butterfield, of Amherst Agricultural College, Warren H. Wilson, President George B. Stewart, Professor G. Walter Fiske, Harry F. Ward, Fred B. Smith, Henry Wallace, Shailer Mathews, Bishop William F. Anderson, and finally, on Friday evening, the address by the President of the United States, who spoke with simplicity, and yet with fine spiritual vision, of the country church and its significance in the life of the nation.

Special Report for the Evangelical Herald

The *Evangelical Herald* was represented at the meetings by Pastor Ernst Irion, whose interesting report of his impressions received at the various gatherings connected with the meetings of the Executive Committee follows.

On the above mentioned dates the Executive Committee of the Federal Council, of which our Evangelical Synod is a member, held its meetings simultaneously with the meetings of the various Commissions. The Commission that received the greatest attention at this years meeting was the newly created Commission on Church and Country Life. Because the rural church problem has become so serious it was thought advisable to hold a conference on Church and Country Life at the time of the meeting of the Commission. Eminent representatives of the different denominations in various sections of the country accepted invitations to participate. Among them was the President of the United States, who made a special journey from Washington to Columbus in order to make an address to this conference. Revs. Tim. Lehmann and W. L. Bretz, both of Columbus, were the official Evangelical representatives at the meetings of the Executive Committee, while Rev. J. E. Digel was the denominational representative on the Commission on Christian Education. It is hoped that these will also be able to give a complete report of the meetings for the benefit of the readers of the *Evangelical Herald.*

Since every church in the open country and in towns with less than 2,500 population is regarded as a *rural church* in this report, its statements are of the utmost interest to the great majority of Evangelical churches. To give a complete resume of all that was said and done would require too much time and space and patience on the part of both writer and reader, so I shall attempt to give but a few of the outstanding facts that came to light during the conference and that formed part of the Commission's report. I was impressed with the large numbers of educators of national renown who were present, and especially noteworthy was the attendance of a good number of professors of State Agriculture Colleges and schools, all of whom expressed their readiness to lend their assistance in bringing the rural church to the highest point of usefulness.

Some Startling Facts about the Rural Church

These figures are largely based upon a survey made in the State of Ohio by the Commission on Church and Rural Life. Two-thirds of the rural churches *have ceased to grow.* Eighty-three per cent have membership of less than 100; one out of every nine country churches *has been abandoned in recent years;* twenty-one per cent have less than twenty-five members; twenty-seven per cent have between twenty-five and fifty; only six per cent have individual pastors, while twenty-six per cent share pastors with another church; twenty-three per cent have one third the time of a minister, twenty-seven per cent have one-fourth the time, fourteen per cent have one-fifth the time, five per cent have only one-sixth the time of a minister. A large proportion of preachers in the rural churches receive *the same pay as a day laborer; less than forty per cent of the rural population are church members.* How far these conditions are applicable to Evangelical churches is a matter of conjecture, but on the whole, I venture to say, our Synod faces the same problems.

Where lies the Fault?

The trend of the discussion at the conference seemed to indicate the following causes for these deplorable conditions:

a) The rural church has been too much *limited* in its scope. It has considered its sole purpose in the reaching and saving of souls for the next world. But owing to its opportune and unique position in the community it is not fulfilling its God-given mission, unless it not only affects the spiritual life, but also the social life in the community in which it stands.

b) The *"absent treatment"* given to many country churches by their pastors. What could a country paper do whose editor lived twenty-five miles distant and appeared in his print shop only a few hours each month? Likewise what can be expected of a country church when it must share its pastor with three or four other churches?

c) The *overlapping* of country parishes of various denominations. This reason was often mentioned and is, perhaps, the most difficult problem to correct. We all know of communities that are far over-churched, towns where five or six struggling congregations exist or linger, and not one of them is sufficiently strong to have a molding influence upon community life.

d) The prevailing system of *tenant farming.* It was proven by statistics that a very large proportion of farmers were tenant farmers. Most of them were working their farm on a one-year lease, or, *"farming on shares."* Naturally there is not much inducement for a man to become a very active church member, when he is not certain that he will be in the neighborhoood longer than one year.

e) The lack of *special training* for rural activity on the part of pastors. Hitherto many pastors have looked upon a country pastorate merely as an involuntary interim between city positions. The city church was the highest realization of many a country pastor's ideals. The country pastorate was also a kind of second-line trench, where city pastors, who had been in the front line trench for many years, might spend his declining days.

Together with this mistaken notion about the country church goes the unmistakable trend of the farmers, who have made a little money, to move to town and to live the "retired" life. To such folks the farm is merely the stepping-stone and the church merely an incident.

"Thy Word is a Lamp unto my Feet and Light unto my Path"

January 9, 1916. First Sunday after Epiphany

Helps for a Good Meeting

Rev. Henry Katterjohn

WHY JOIN THE CHURCH?

M. Jan. 3. For its Fellowship. Eph. 1: 1—12.
T. Jan. 4. For its Strength. Matt. 16: 13—19.
W. Jan. 5. For its Service. Matt. 20: 20—28.
T. Jan. 6. For its Testimony. Eph. 4: 11—23.
F. Jan. 7. For its Truth. 1 Tim. 3: 14—16.
S. Jan. 8. For its Ideals. Phil. 2: 1—11.

Sun., Jan. 9. Topic—Why Join the Church? Eph. 3: 8-21.

Suggestions to the Leader

The members of the church council or church board ought to be honorary members of the young people's society. These ought to be invited to attend and participate in this meeting. The pastor ought also be assigned a prominent place on the program.

The character of the meeting ought to be *evangelistic* and *educational*. Evangelistic in so far as an opportunity ought to be given for presentation of the claims of the Church on the young people of the parish. Educational in so far as the duties and privileges of church-membership are clearly defined.

The educational part of the evening's program ought to include a discussion of the constitution and customs of the local church. This may be a round table discussion. If printed forms of the constitution are available let them be distributed among the members. Let the leader select the vulnerable points of the local constitution, especially the articles defining church-membership. Bring out in as strong a manner as possible the great fact that all young people who have come into the church *are* de facto members of that church, and that every constitution that contains different provisions is unconstitutional, that is, not in accord with the Word of God. A church organization that is not in accord with the New Testament ideal is not in harmony with Scripture and therefore not constitutional.

Such minor matters as a voice in the government of the church, or the right to vote, are subject to adjustment. But that one great fact remains, that *all who have confessed the name of Jesus Christ as their Saviour*, are members of the Church, and therefore also of the local congregation, and that no one dare declare otherwise, or dare demand other credentials.

The Topic Presented

1. *What is the Church?* The Church of Jesus Christ is the union of those who accept Him as their Saviour and Redeemer. Where two or three are gathered together in Jesus' name, there we find a church. The local church is a part of the great Christian Church. It is the *local* union of those who believe in Jesus Christ.

The duty of the Church, local or universal, is *to gather in* those who accept Jesus as their Saviour. Therefore the Church is an evangelistic force, as well as a spiritual storehouse, or an educational institution. It cannot be a mere social organization, for the benefit of those only, who are contributing to her support. The *people on the outside* are the object of her efforts. Her aim must be to win the non-Christians to Christ.

The Church is therefore not exclusive, for the benefit of the members of the church, but all-embracing in her activities. The Church is the evangelistic agency thru which Jesus proclaims the Gospel of salvation to all the world. Therefore every Christian is an evangelist, an active worker in the propaganda of spreading the Kingdom.

2. *Who are the church members?* Members of the church are those who *have accepted Jesus Christ as their Saviour*. The moment the individual man, woman or child becomes spiritually conscious of the saving power of the Gospel, and confesses the Saviour before men, he or she, becomes a member of the church. Membership in the larger body is only possible thru membership in the local church. Therefore we can fix *no age limit*, altho the years of early adolescense are the years of spiritual awakening. But this awakening may take place earlier in life. And where it takes place, we have no right to refuse the privileges and rights of church membership. We must distinguish, however, between the membership in the church and the right to participate in the conduct of the business matters of the church. To safeguard these the right to vote may be limited, and given only to those of maturer years.

3. *What are the privileges and duties of church membership?* Privileges of church membership are the right to partake of all the privileges of a Christian, including the participation in the celebration of the Lord's supper. Another great privilege is the right to aid in the work of the church. Christians regard the testimony of the redeeming power of the Gospel a sacred privilege and not a mere duty.

The duties of Church-membership imply a Christ-like conduct, in which we set an illustrious example of righteousness to others. It also implies the active support, financial and otherwise, of the church in all of her missionary, educational and evangelistic enterprises. The pastor's work is evangelistic, and therefore in supporting him we are supporting the work of carrying the Gospel to those who know not Jesus Christ.

Every young person ought to contribute regularly to the support of the Church.

4. *Why join the Church?* 1) Because the church needs my support. 2) Because I need the opportunity to give expression to my faith in active service. 3) Because I am responsible for the saving of those outside of Christ.

Some Questions on the Topic

1. Is there any reason why one should not join the church?
2. Why is church-membership essential to one's faith?
3. Can one be a good Christian and not be a member of a church, if that opportunity is given?
4. How does our member-ship manifest itself?

Some Scripture on the Topic

Isa. 44: 5; Ezek. 44: 6-9; Matt. 12: 50; Luke 18: 16; John 15: 5; Acts 2: 41; 4: 4; 5: 14; 9: 35; 11: 21; Rom. 12: 4, 5; 1 Cor. 3: 11-15; Eph. 4: 25; 5: 30; Phil. 4: 3; Rev. 21: 27.

A Prayer

We thank Thee, our Master, for extending to us, Thy children, the call to service. Thou wouldst build Thy kingdom thru us and our frail strength. We pray that we may be ready to heed that call, and enter Thy service gladly and willingly. May we regard conscientiously the great opportunity of winning others for the lellowship of the Master, and a participation in the great joy of salvation. May Thy church grow stronger thru the increasing faith and activities of her members. May we realize that the church is no stronger than her members. "In our own power we cannot prevail, our striving would be losing." Endow us therefore with wisdom and strength, and work thru us the perfection of Thy kingdom, the up-building of Thy children. Amen.

The Advanced Quarterly's Lesson

Lesson Material for the Second Year: New Testament Studies—the Messianic Era and the Apostolic Era.

Lessons for the First Quarter, 1916

Lesson 1. Jan. 2. Between the Testaments; Dan. 2: 31—45.
Lesson 2. Jan. 9. The Origin and Purpose of the Gospels; John 1: 1—14; Luke 1: 1—4.
Lesson 3. Jan 16. The Growing Jesus; Luke 2: 40—52.
Lesson 4. Jan. 23. The Voice Crying in the Wilderness; Matt. 3: 1—12.
Lesson 5. Jan. 30. At the Gateway of Service; Matt. 3: 13—17; 4: 1—11; Mark: 9—13.
Lesson 6. Feb. 6. Beginnings in Judea; John 2: 13—25.
Lesson 7. Feb. 13. A Woman Lost in Sin; John 4: 27—30; 39—42.
Lesson 8. Feb. 20. Beginnings in Gallilee; Luke 4: 14—31.
Lesson 9. Feb. 27. Teaching with Authority; Matt. 5: 1—16; 7: 28, 29; Luke 6: 20—26.
Lesson 10. Mar. 5. Miracles of Jesus, I; Luke 8: 22—56.
Lesson 11. Mar. 12. Miracles of Jesus, II; John 5: 17—31; 20: 30—31.
Lesson 12. Mar. 19. Parables of Jesus; Matt. 13: 10—17.
Lesson 13. Mar. 26. The Arising Opposition; John 6: 60—71.

The Origin and Purpose of the Gospels

Daily Bible Readings

M. Jan. 3. Luke 1: 1—4; John 1: 1—4. Prologues.
T. Jan. 4. Matt. 4: 12—25. The Messiah-King Proclaiming the Gospel of the Kingdom.
W. Jan. 5. Matt. 13: 10—17. The Messiah-Prophet Instructing His Disciples.
T. Jan. 6. Matt. 16: 21—28. The Messiah-Priest Willing to Offer Himself.
F. Jan. 7. Mark 9: 30—37. The First of All a Servant of All.
S. Jan. 8. Luke 19: 1—10. The Perfect Man Restoring Men to True Manhood.
S. Jan. 9. John 1: 14—18. The Only Begotten Son Revealing the Glory of the Father.

Lesson Key:—"*But these are written that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in His name,*" John 20: 31.

With the Messianic era and the Apostolic era as the Lesson material for 1916 a fairly good familiarity with the writings on which all our knowledge of this supremely important period is based is of course indispensable. Probably no other literary works of any period have been so carefully and critically studied as the four gospels of the New Testament.

An infinite amount of labor and zeal has been spent in the effort to prove them spurious writings of later times in order to deny the fundamental doctrines of Christianity and rob it of its essential blessings. The immediate effect of these efforts has no doubt been to disturb and perhaps destroy the faith and the conviction of many believers, but in the long run the cause of Christianity and of religion in general has been greatly strengthened, for the critics have compelled Christians to undertake deeper and more exhaustive research in order to fortify and hold their positions, with the result that the message of these books has been more firmly grounded on the unshakable rock of divine truth than ever before. Whatever marks of human inperfection there may be on these books, they are nevertheless absolutely trustworthy witnesses to the revelation of God in Jesus Christ. For a brief introdution of their contents and character we can do no better than quote from the admirable symposium in the Advanced Quarterly which forms the lesson for Jan. 9. The detailed outline of each gospel given there will be found very helpful in the study to be pursued during the year.

General Notes

None of the four gospels mentions its author, but an old tradition assigns them to the four men whose respective names they bear in our Bibles. Conservative Bible critics agree that there is no valid reason to doubt the correctness of this tradition.

The first three books of the New Testament are known as the *synoptic* (having the same view point) gospels, because they arrange the subject-matter very similarly and give only an account of Christ's Galilean ministry. Most of the events John relates transpired in Judea, and his method of arrangement is distinctly his own.

According to an old tradition Matthew first wrote his book in the Aramaic tongue. It is believed by some that Mark was acquainted with this work and used it as one of his sources of information. Later Matthew's book was revised and translated into the Greek language and the writer evidently was acquainted with Mark's gospel, as numerous passages indicate. Luke, as he states in his introduction, made careful use of all sources at his disposal and very likely had both Mark and Matthew among them. John evidently was acquainted with the synoptic gospels and endeavored not to repeat what they had made known, but to supplement them.

The Gospel According to St. Matthew

Matthew, one of the twelve apostles, evidently wrote his gospel for Jewish readers, his purpose being to strengthen faith in Jesus Christ as the Saviour by clearly showing that Christ fulfilled the many prophecies regarding the Messiah. The events in the life of Jesus are not recorded chronologically, but they are grouped in accordance with the plan of the book, which is carefully followed. Since the Jews conceived of their Messiah as being clothed with royal splendor and power, Matthew presents Jesus to his readers as the promised king of Israel. (The word "kingdom" occurs no less than fifty times in the Book.) In order to correct the faulty ideas and expectations of the Jews he points out the spiritual nature of His kingdom and shows that the Messiah-King is also a prophet and priest.

The Gospel According to St. Mark

Mark, who accompanied Paul on his first missionary journey a part of the way, was later associated with Peter, from whom he seems to have received much information for his book. His Gospel is the

shortest and simplest and is considered most reliable in regard to the chronological order of events in the life of Christ. It was written before the year 70 A. D. Mark wrote for believers from among the Gentiles, probably for the Romans. Therefore he does not often quote the Old Testament and is careful to explain the Jewish customs and terms he refers to. He presents Jesus as a man of action, ceaselessly ministering to all in humble submission to the Father's will. While he carefully portrays the various scenes, he records very few of Christ's discourses.

The Gospel According to St. Luke

The physician Luke was a fellow-worker and companion of Paul. Therefore his book is sometimes called the Pauline gospel, as that of Mark is called Petrine. Luke's writings differ from others because they are not addressed to a church but to a certain Theophilus, who must have been a man of distinction, and like Luke himself a Gentile Christian. Luke's life of Christ is history in the proper sense of the word. He does not endeavor to argue but, as he states in his prolog, he has carefully scrutinized all accounts at his disposal in order to give trustworthy information. Naturally, however, he dwells more upon those phases that will appeal to a Gentile; His relation to friends and relatives, His kindness toward the poor and lowly, His pity for the fallen and the Gentile. He seems to delight in pointing out that Jesus had an equal interest in high and low, Pharisee and publican, Jew and Gentile, man and woman. He probably wrote about in the year 80 A. D.

The Gospel According to St. John

John, an eye-witness to the acts of Jesus, wrote the fourth gospel in order to strengthen faith in Jesus as the Christ and Son of God. Ch. 20: 31. The "disciple that Jesus loved" was the mystic among the gospel writers, taking that term in its best sense. He loved to delve into the mysteries of God, and therefore recorded less about Christ's deeds and more of His sublime words, which reveal "things which eye saw not, and ear heard not, and which entered not into the heart of man." The readers were also Gentiles. A peculiarity of the book is the fact that he never mentions his own name, tho he often has occasion to refer to himself. He wrote about the year 100 A. D.

Other Sources

Josephus, the Jewish historian, mentions Jesus in one passage (Ant., XX, 9, 1), and probably refers to Him also in another (Ant., XVIII, 3, 3). Tacitus, the Roman historian, speaks of Him in his Annals, as also Pliny in his letters, to which is to be added a possible reference in Suetonius. The Talmud, the great Jewish law-book, repeatedly refers to Jesus under thinly veiled disguises.

The Advanced Quarterly is a first-class help for continuous and thoro adult Bible study. It is sold at only *fifteen cents per year* and should be diligently used in every Evangelical home and Sunday-school. In addition to this each lesson is fully treated for class use by able writers in *The Evangelical Teacher*, single subscription, *60 cents per year; in clubs of five or more, 50 cents.* Special introductory offer: *10% discount on all orders sent in before Feb. 1, 1916.* Orders and remittances to be sent to *Eden Publishing House, St. Louis, Mo.*

Denominational

Continued from Page 5

summer of inconvenient and adverse weather conditions followed, but did not halt the progress of the work, which was successfully completed in the early fall. On Sunday, Oct. 17, 1915, the congregation was therefore permitted to dedicate its beautiful new church to the service of the Lord.

As dedication day drew nigh everybody hoped that the copious rains which so often impaired construction work during the summer would cease and make way for beautiful sunshine. But lo, threatening clouds appeared and it rained. The climax was reached on Saturday night preceding the celebration when the rain poured down uninterrupted for hours, rendering the country roads almost impassable. To their greatest disappointment hundreds of people in Rochester and in the vicinity of Douglas were compelled to abandon their plans of attending the dedication services. But in spite of the almost impassable roads and a torrential rain on dedication Sunday, many guests from far and near appeared, filling the church to its capacity at all services, morning, afternoon and evening.

At 10 o'clock in the morning a brief service was held at the public school house which hitherto had served as a meeting place for the new congregation. Arriving at the new church, the Rev. W. W. Bunge, the pastor, with the assistance of Rev. J. L. Haack of St. Cloud, performed the dedication ceremonies, the latter then preaching the sermon. In the afternoon Dr. J. L. Taylor of St. Paul and in the evening Rev. H. M. Vogelsonger of Rochester were the principal speakers.

The church is a frame structure 30x42x18 feet in dimensions having a Sunday-school addition 16x25 feet in size and a 10x10 foot tower 40 feet in height. Beneath the entire building there is a basement eight feet deep, equipped with all modern conveniences. In this locality the ladies served meals to more than 600 guests on dedication day. Ten beautiful windows of art glass valued at $400, the gift of members and friends of the congregation, add to the beauty of the interior as well as to the exterior of the whole. A very large art window presenting Hoffman's "The Good Shepherd" is located opposite the pulpit. This work of art is a gift of the whole congregation dedicated to Mr. and Mrs. Otto Kohn, who donated the site for the new church. The handsome chandeliers are a gift of Friendens Church, Farina, Ill. Friedens Church of Fargo, North Dakota donated the pulpit and the altar. The brass band of Douglas presented the congregation with a new piano. The ladies furnished the interior with carpets and oak pews. 190 children and young people purchased the Bible, the hymn books and the offering plates. In fact a large part of the work was furnished gratis by members and friends, which accounts for the low cost of the completely furnished church, which amounts to only $5,000.00

The offering of the day in cash and partly in pledges amounted to $1,000.00. With the aid of this splendid offering all debts could be paid with the exception of a loan of $700 borrowed on very reasonable terms from the church extension fund. Exceeding great joy prevailed when the pastor announced: "All finances of the congregation are in excellent condition. Joyfully and hopefully we look forward to the future."

Taking into consideration the fact that the five different church denominations operating successively during the past forty years brought no visible results whatever, the brief history of this successful enterprise in Evangelical home mission work seems almost miraculous. Great things indeed have been accomplished, not only by the pastor, but especially by those willing workers in Douglas. Praise, glory and honor alone be to God who makes hearts willing, who grants His blessings in all good work and by His grace crowns it with success.

On the following Sunday, Oct. 24th, all members were publicly received into membership of the church, at which occasion the congregation expressed its appreciation toward its beloved pastor and his wife for unselfish services rendered by presenting Pastor Bunge with a good-sized pecuniary gift.

It is indeed a pleasure to be a home mission worker in the vineyard of God, therefore, brethren, do not despair, but have faith in the Lord, for Zion must be built firm and strong. *P. T. B.*

Faribault, Minn.

On Sunday afternoon, Nov. the 4th, the newly erected home for the sisters of the Evangelical St. Luke's Hospital at Faribault, Minn, was dedicated. After many years of energetic effort by the superintendent, Rev. Wm. Meyer, and by the gracious help of God, this so long desired and so necessary accessory for efficient deaconess work was at last realized. The festivities had their beginning with the morning services at St. Luke's Church where the Pastors H. Dallmann and J. Fischer preached sermons related to the splendid work of the Diaconate.

The dedication proper took place in the afternoon at the new building on the hospital campus. A large number of friends of the hospital, some of whom had come long distances, gathered in the pleasant and spacious basement of the new home. After the dedication, at which Pastor W. Meyer officiated, the Pastors W. Koring and J. Fischer spoke to the assembly. Pastor A. Zink of the Evangelical Association also delivered a brief address and Pastor em. J. Klopsteg closed the meeting with prayer and benediction.

The Sisters' Home is a two story brick structure with a full basement having adequate rooms to accomodate nineteen sisters. A spacious social and recreation room, a library and many other necessary modern conveniences are to be found on the main floor. The building is not directly connected with the hospital, but is located very near to it on the northwest corner of the grounds. The home was erected at a cost of $11,000.00. All but $2,000 of this sum has been covered by voluntary contributions.

P. T. B.

"Face Frontward, Please!"

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tered then, had He turned aside to Galilee, where the people would have welcomed Him, where now would have been the Christian Church? It would never have been born. Let the Church imitate her Master and "face frontward" into the very storm center of opposition, and there will be no question of her real and permanent success. We are not worthy of victory as long as we are afraid of defeat. We may lose a few pet opinions that were never true or were grossly exaggerated, or even some that are true, but not applicable to present-day conditions. Never mind if we do. We shall gain infinitely more than we lose. Nobody minds shedding old clothes to put on new ones. We live in a revolutionary period. Everything is unsettled. Politics, education and religion are all in a fluid state. Now comes a great test for humanity and human institutions. As long as we turn our faces to our problem, our task and our opportunity, we are safe. But if we look longingly and lovingly backward, we are lost. These are the days of great gifts to philanthrophy and religion. Much ingenuity is employed in searching out new ways of applying these gifts. There is an opportunity for some wealthy lover of truth and progress to defray the expense of inscribing over every pulpit and every church door the double quotation, "Remember Lot's Wife." "Face Frontward, Please."

At the beginning of a new year "face frontward, please," is a most timely and valuable injunction. Let us keep it in mind, not only for the first day or week, but for every day and under all circumstances.

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